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A History of the  
Church in Narragansett

II





A History of  
THE EPISCOPAL CHURCH  
IN NARRAGANSETT  
Rhode Island

Including a History of Other Episcopal  
Churches in the State

By WILKINS UPDIKE

With a Transcript of the *Narragansett Parish Register*, from 1718 to 1774; an Appendix containing a Reprint of a Work entitled *America Dissected* by the Rev<sup>d</sup> James MacSparan, D.D., and Copies of *Other Old Papers*; together with *Notes* containing Genealogical and Biographical Accounts of Distinguished Men, Families, &c.

*Second Edition, newly edited, enlarged, and corrected by the  
Reverend DANIEL GOODWIN, PH.D., D.D.*

*sometime Rector of St. Paul's Church, Wickford, Narragansett  
Illustrated by fifty Portraits after old Paintings; together  
with six Views of Historic Localities, and several Facsimiles*



BOSTON: Printed and Published by D. B. UPDIKE  
The Merrymount Press

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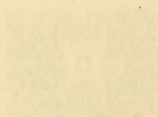
COPYRIGHT, 1907, BY DANIEL BERKELEY UPDIKE

# THE EPISCOPAL CHURCH IN RHODE ISLAND

Including a History of Other Episcopal  
Churches in the State  
By WILLIAM UPDIKE

With a Foreword by the Very Rev. Dr. J. W. Foster, President of the  
Episcopal Church in the United States, and a Preface by the  
Very Rev. Dr. J. W. Foster, President of the Episcopal Church in  
the United States, and a Chapter of Other Old Churches, together with  
Notes on the History of the Episcopal Church in Rhode Island, and  
of the Episcopal Church in the United States.

Second Edition, revised and enlarged, and printed by the  
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of the Episcopal Church in the United States.



THE MERRYMOUNT PRESS, BOSTON

Revised and Enlarged Edition, by Dr. J. W. Foster  
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1907

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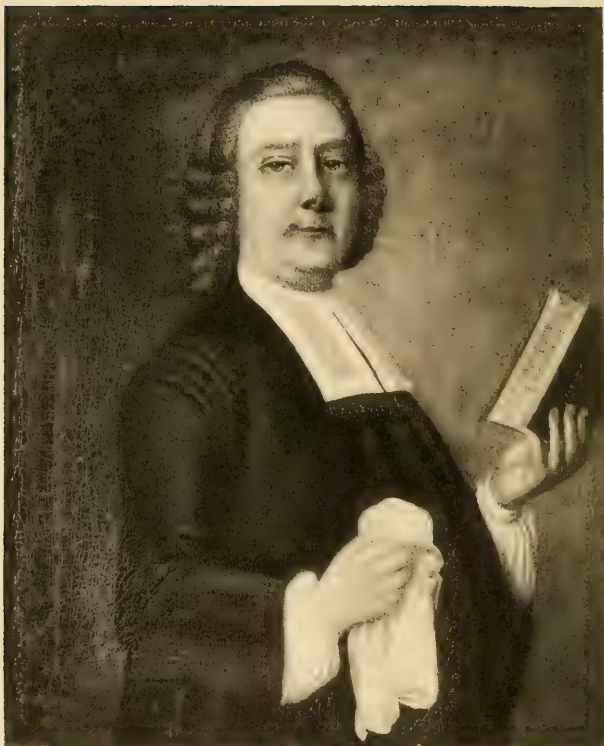
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A History of the  
Church in Narragansett







*Rev. Samuel Fayerweather*



# A History of the Church in Narragansett

...

## Chapter XIII

A. D. 1760

*The Arrival of the Rev. Samuel Fayerweather in Narragansett. Correspondence between the Venerable Society and the Vestry of St. Paul's Church. Doctor MacSparran's Disposition of his Estate and the Purchase of his Farm for a Glebe. The Willet Family. Matthew Robinson. Lodowick Updike.*

“**I**N consequence of the Preceding letters,” continues the Record, “the Venerable Society for the Propagation of the Gospel in Foreign Parts Took Compassion on us and sent us a MISSIONARY To be a Successor To THE REV<sup>d</sup> DOCTOR MAC-SPARRAN, To Break the Bread of Life To Our Souls. And Although It Was Not Mr. Leaming,<sup>533</sup> Whom We Ask<sup>d</sup> for, Yet it Was a Person Equally Known to Us, Whom We had Once and Again heard Preach In Our parish church of Saint Paul's—Mr. Samuel Fayerweather,<sup>535</sup> A Native of the Land in Which We Live, Who had been Two or Three Years in Wineyau, South Carolina, ministering IN HOLY THINGS; But Did Not Enjoy health in that Unwholesome Climate And Petitioned The Venerable Society for A LIVING in his Own Country; Whom, after We had heard of his Appointment To Our Mission,

## The Narragansett Church

We Wrote a very Respectfull and handsome Letter To Invite him Among Us, Which Miscarried. And To Whom The Society IN ENGLAND also Wrote, Whose Packett Was for a long Time Intercepted, And He Not Knowing at that Juncture of his Appointment, and We Not hearing Kept Us Destitute of the Stated Exercises of Publick Worship by not having a Fix'd Pastor Amongst Us from the Death of Dr. MacSparran, December the first, 1757, To The Twenty Fourth of August, 1760, When the Reverend Mr. Fayerweather\* Opened his Mission to Us In the Parish Church of St. Paul's at Which time Mr. Fayerweather Laid before his Congregation (which was then small and inconsiderable) Two Letters From THE VENERABLE SOCIETY, etc. The One To Himself; The Other to the Church and Parish To Which He Came to be The Minister In THE HOLY ORDERS OF THE CHURCH OF ENGLAND: Are as Follows, viz.,—

*Charter-House, Jan. 29, 1760*

REVEREND SIR,

I AM much concerned that none of the letters I have wrote, concerning the Society's appointment of you to succeed Dr. MacSparran in the church of Narraganset, have come to your hands, particularly that dated Sep-

\* Mr. Samuel Fayerweather was the son of Thomas Fayerweather, of Boston. He graduated from Harvard College, in 1743; was ordained a Congregational minister, and was settled over the second Congregational Church, Newport, in 1754. The Rev. Dr. Stiles<sup>537</sup> was his successor. Mr. Fayerweather was ordained a presbyter in the Episcopal Church in 1756, in England. The degree of Master of Arts was conferred on him by the University of Oxford, in the same year. A fine portrait of him, painted in London,<sup>538</sup> by Copley, now hangs in my house at Kingston.

## Chapter Thirteenth

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tember 21, 1758, in which I thanked you for your kind concern for me on the report of my death; but that you had lost another very valuable friend, Doctor Bristowe;<sup>536</sup> and that the Society, out of regard to your bad state of health, and your importunity to be received into their service in one of the Northern colonies, had appointed you to be their missionary to the Church of Narraganset in New England, with a salary of fifty pounds per annum, from the quarter day preceding the first Sunday you should officiate there, as their missionary; That this is the highest salary which, by a standing rule, the Society give to a new missionary. And the church of Narragansett hath provided what they call a good house and glebe, and obliged themselves by a writing to pay £20 sterling per annum to the missionary of their church. And in that letter to you, I enclosed a letter to the church wardens and vestrymen in your recommendation; and a copy of both these was sent to Carolina and New England directed to you, but by the different motions, or some other accidents, it seems neither reached you. Your appointment to Narraganset is also mentioned in the abstract of the Society's proceedings in the anniversary sermons, so that it hath been sometime well known in the New England, And I hope may before this time, or at least before this comes to your hands, have come to your knowledge likewise, And that you did, or will immediately afterwards, remove to Narraganset, where, that God may grant his blessing to your spiritual labours in the cause of Christ and his true religion, to the edification of the good people committed to your pastoral care, and the eternal salvation of you all, is the hearty prayer of

Your affectionate brother, and servant in Christ,  
PHILLIP BEARCROFT, *Secretary* <sup>539</sup>

*To the Rev. Mr. Fayerweather, in South Carolina "*

## The Narragansett Church

Next follows a copy of a letter to the Church Wardens and Vestry, &c.

GENTLEMEN:

THE Society for the Propagation of the Gospel in Foreign Parts condole with you on the death of Dr. Mac-Sparran, and to supply to you that loss, they have appointed the bearer, the Rev. Mr. Fayerweather, their missionary to you, with a salary of fifty pounds per annum (the highest salary given by their rules to any new missionary), on condition that you provide for him a good house and glebe, and twenty pounds sterling per annum, as you promise and engage in your petition.

Mr. Fayerweather they imagine is not unknown to you, and they hope will be very acceptable to you, not only from his known good character and abilities, but also as a New England man. That God may grant his blessing on all his spiritual labours among you, and that he may build you up in the true faith of Jesus Christ to your eternal salvation, is the hearty prayer of, Gentlemen,

Your very humble servant,  
PHILLIP BEARCROFT, *Secretary*

*To the Church Wardens and Vestry of the Episcopal Church,  
Narragansett in New-England*

Soon after Mr. Fayerweather arrived at his Mission in Narragansett, the following Letter was written and sent to the Venerable Society for the Propagation of the Gospel in Foreign Parts, signed by the Church Wardens in the name and behalf of the Vestry and congregation that usually meet together for the worship of Almighty God in the Church of Saint Paul's, Narragansett:

## Chapter Thirteenth

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[TO THE SECRETARY, DR. BEARCROFT, ETC.]

*Narragansett, August 30, 1760*

REVEREND SIR,

THE honour we owe to the Venerable Society for Propagating the Gospel in Foreign Parts as a church under their especial care, and their great goodness in providing us worthy pastors from time to time, we can better admire than express. And, in our late destitute state, while we were bemoaning the loss of the Rev. Dr. MacSparran, whose light we rejoiced in many years, no sooner was our grief known on this melancholy occasion, but a successor was appointed much to our satisfaction; and the more so, as he was a native of the land in which we live, the amiableness of whose views are visible and clear from his resigning a superior benefice in another part of the continent to ours; whom we trust we have comfort in, and whose ministry, considering his valuable gifts and accomplishments, will be highly acceptable and pleasing to us.

With double joy we received Mr. Fayerweather on his arrival among us, being afraid something or other had happened to disappoint our sanguine hopes — he not arriving for above a twelvemonth after the news of his appointment reached our ears, by reason of a detention of the Society's letters to him. Mr. Fayerweather opened his mission on the 24th of August, 1760, the advantage of whose instructions and exemplary life we unitedly wish for a long series of time to enjoy; humbly depending on God, the Author and Sovereign Disposer of all things, for His blessing, from whom proceeds every good and perfect gift. In compliance with the Venerable Society's instructions and our promise, we have made the most ample provision for his settlement and support. And that we might render the living of Saint Paul's worthy of the acceptance of gentlemen of character and reputation, whenever, by the Providence of God, it becomes vacant, we shall do



## The Narragansett Church

everything further that is required of, or may be expected from, us.

Intreating the Venerable Society to accept this Dutiful Address, and thanking that honourable and august Board in a proper and becoming manner for all favours, and particularly this last instance of their esteem and notice in relation to a spiritual watchman, who is to watch for souls, as one that must give an account, we beg leave with the greatest deference, duty, and regard, to subscribe ourselves,

Your most obedient, devoted humble servants,

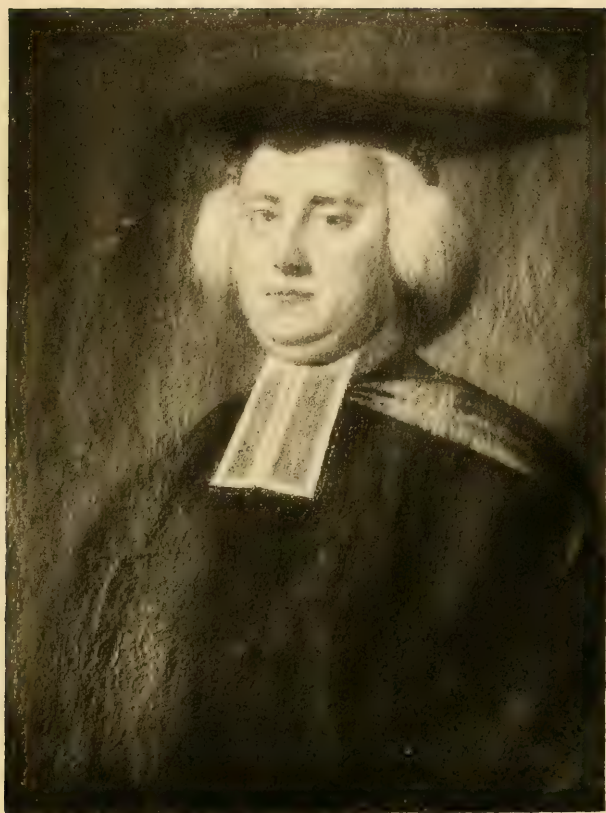
JOHN CASE <sup>520</sup>

JOHN GARDINER <sup>532</sup>

*Wardens*

On Sunday, the 24th of August, 1760, Mr. Fayerweather, for the first time, officiated for his new flock, which had become greatly reduced in numbers, the Church having been so long closed.

Doct<sup>r</sup> MacSparran, in his will, devised his farms for the use and support of a Right Reverend Diocesan,<sup>540</sup> if one should be sent over to America whose jurisdiction should include the Narragansett country, provided he came within the term of seven years after the death of his wife. And if no such bishop arrived within that period, then he devised the same estate,<sup>541</sup> one-half to his nephew James MacSparran, the son of his brother Archibald,<sup>542</sup> who had emigrated from the North of Ireland, and settled at the Forks of the Delaware, and subsequently had deceased, and the other half to Dr. Sylvester Gardiner,<sup>229</sup> of Boston, the brother-in-law of Dr. MacSparran.



*Rev. Samuel Fayerweather*  
*(Copley)*



At this juncture, Mr. James MacSparran, the late Doctor's nephew and devisee, arrived in Narragansett, from White Clay Creek in Pennsylvania [now Delaware], and the spirited gentlemen of the parish purchased his half for the sum of one hundred and fifty pounds sterling. After some length of time the other half of said farm was purchased of Dr. Sylvester Gardiner, of Boston, for a glebe for the perpetual benefit of the ministers of St. Paul's Church forever, for another one hundred and fifty pounds sterling. "Immediately upon which," continues the Record, "Dr. Gardiner, to his Honour be it here Recorded, Gave out of his Respective part, or Sum of One hundred and fifty Pounds Sterling, one hundred dollars, to help forward the whole Purchase, or rather to Ease or Lessen the expense and Cost thereof to the Parish of St. Pauls.<sup>543</sup> . . .

"The Principal Purchasers of the first half of the afore-mentioned Farm were John Case,<sup>520</sup> Esq., Francis Willet, Esq., Thomas Brown,<sup>544</sup> Esq., Captain John Brown,<sup>545</sup> Esq., of Newport, and Matthew Robinson,<sup>546</sup> Esq.; and in Conjunction with these, Lodowick Updike<sup>546</sup> and Colonel Thomas Hazard,<sup>439</sup> Esqs. Gave each of them Twenty Dollars a Piece. . . .

"As to the Last half of the Purchase of the Farm as a Glebe Perpetual, the Three first mentioned, Case, Willet, and Thomas Brown, Esqs., Each of them Gave most Liberally and Generously; and their Names are again Repeated to their honour, for they Signalized themselves as to both the Distinct Purchases of said Farm;

and that, in the whole, their Particular Donations did not amount to Less than Two hundred and Thirty Dollars A Man. Since which Regular Deeds have been made of said Farm as a Glebe or parsonage for the advantage and Behoovement of the Present and all Succeeding Ministers of St. Pauls Church in Narragansett, Time Immemorial.”\*

President Stiles,<sup>537</sup> in his *History of the Three Judges*,<sup>547</sup> speaking of Mr. Willet, says:

“Colonel Francis Willet, of North Kingstown, Rhode Island, died and was buried in the family burying place on his own estate, one mile north of Narragansett Ferry, February [October?] 6, 1776, aged eighty-three. He was descended from Thomas Willet, the first mayor of New York, who died in Barrington, Rhode Island, 1674, aged sixty-four. Thomas Willet came a young merchant to Plymouth, 1629 [1632?], was conversant in the fur and Indian trade of the whole coast from the Kennebec to Hudson’s River, became very opulent, and settled on a plantation at Swanzey, now Barrington, where remains his grave six miles below Providence. Being an intelligent and respectable person, he went as a counsellor on board of Colonel Nichols’s fleet, at the reduction of Manhados [or Manhatoes], 1664, and was by him appointed Mayor of the new conquered city. He owned houses in New York and Albany. The Dutch resuming the government, he afterwards returned to his settlement, and died in Barrington. On the stones at his grave there is this inscription:

\* The Church of St. Paul having, in 1800, been removed from the site where it formerly stood to Wickford, the glebe ceased to be convenient as the residence of the rector; and having become dilapidated and injured by continued tenantry, was sold by the corporation in 1842, and the proceeds more profitably invested.



## Chapter Thirteenth

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(Head Stone)

1674.

HERE LYETH THE BODY  
OF THE WORTHY  
THOMAS WILLET, ESQ.,  
WHO DIED AUGUST 4TH, IN  
THE 64TH YEAR OF HIS AGE,  
ANNO

(Foot Stone)

WHO WAS THE FIRST  
MAYOR OF NEW YORK,  
AND TWICE DID  
SUSTAIN THAT  
PLACE.

“He had three sons,<sup>548</sup> Hezekiah, James, and Andrew, by his wife Mary, the daughter of John Brown, Esq. Hezekiah was killed by the Indians, 1675. James lived on the paternal estate. Andrew was first a merchant in Boston till 1680; he then removed and settled on Boston Neck, at Narragansett Ferry; and died there in 1712, aged fifty-six, leaving two sons, Francis and Thomas, and a daughter.<sup>549</sup> Thomas died a bachelor, and left the whole family estate to the possession of Colonel Francis Willet, who married and died without issue. This is the gentleman with whom I was intimately acquainted. He was educated a merchant, but did not pursue commerce. He had a good genius, and was a man of much reading and information; and settling himself on his paternal estate, being very opulent, he lived the life of a private gentleman. He was hospitable and generous, of excellent morals, and a very estimable and highly respected character. The fine tract of Boston Neck<sup>230</sup> was owned by the Sewalls,<sup>96</sup> and other gentlemen of Boston. This, with his father’s former residence in Boston, and transacting business for these Boston land-owners, and for Harvard College, brought him into an acquaintance with the first characters of Boston, who often visited him through life, and gave him great public information. Once a year these gentlemen visited their estates, and at his father’s house; and after his father’s death, in 1712, the management and superintendence of these estates, and of the college estate, together with the extensive Willet family acquaintance, fell unto Colonel

## The Narragansett Church

Francis Willet, whose aunts had married into ministers' families—Wilson<sup>550</sup> in Massachusetts, and Hooker<sup>551</sup> in Connecticut. The Willet farm was a tract extending from Narragansett Ferry northward—perhaps one mile and a half in length on the bay, and about one mile or more east and west from the bay, across to an oblong pond called Pettaquamscutt, and was the original seat of the great sachem, Miantenomi. At the north end of this pond, and on the Willet farm, the celebrated Colonel Whalley, styled one of King Charles's regicide judges, resided; and before his death removed to West Greenwich and died there."

The following memoranda were taken from an old memorandum book<sup>552</sup> of Judge John Saffin, son-in-law of the first Thomas Willet, which is now [1847] in possession of Willet Carpenter, Esq., who owns and lives on the family estate on Boston Neck, Rhode Island:

"Captain Thomas Willet married Mary Brown, July 6, 1636. She was a daughter of John Brown.<sup>553</sup> Their children were: Mary,<sup>551</sup> born in Plymouth, November 10, 1637; Martha, born in Plymouth, August 6, 1639; John, born in Plymouth, August 21, 1641; Sarah,<sup>554</sup> born in Plymouth, May 4, 1643; Rebecca, born in Plymouth, December 2, 1644; Thomas, born in Plymouth, October 1, 1646; Esther, born July 10, 1648; James, born in Plymouth, November 23, 1649; Hezekiah, born in Plymouth, November 17, 1651; David, born November 1, 1654; Andrew, born in Plymouth, October 5, 1655; Samuel, born in Plymouth, October 27, 1658.

"Mrs. Mary Willet died January 8, 1669, and was buried near her father, John Brown, upon a little hill upon their land in Swansea. Captain Thomas Willet died August 4, 1674, and was buried in the same place.<sup>555</sup> Captain Andrew Willet died April 6, 1712, in his fifty-seventh year.

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"John Saffin<sup>556</sup> married Martha Willet, December 3, 1658. She died of the small-pox, December 11, 1678. Their children were: John, born 1659, died 1661; John, 1661, died 1678; Thomas, 1663; Simon, 1666, died 1678; Josiah, 1667; Joseph, 1669, died 1676; Benjamin, 1672, died 1672; Joseph, 1676. Josiah and Joseph second died before their father. All these children were born in Boston. John Saffin was the eldest son of Simon Saffin, of Exeter, in England, merchant, and Grace, his wife, who was the only daughter of John Garrett, sometime of Barnstable in Devonshire. He joined the First Church in Boston, in 1665. In 1687-8, he removed from Boston to Bristol, Rhode Island. He married in 1680, for his second wife, Mrs. Elizabeth Lidgett; and in 1688, for his third wife, Rebecca,<sup>557</sup> daughter of Rev. Samuel Lee, of Bristol. Judge Saffin was Speaker of the Assembly of Massachusetts in 1686. He died at Bristol, July 29, 1710."

Captain Thomas Willet made his will in Swansea, in 1671. It was proved August 12, 1674, and is recorded in Plymouth Records (iii. 114). He gave his Plymouth, Swansea, and Rehoboth lands to his sons James, Hezekiah, Andrew, and Samuel; his Narragansett lands to his grandchildren, viz., to Thomas, son of Martha Saffin, a double portion; to the sons of his daughter, Mary Hooker, a share each; and to his daughter Esther, or any children she may have, a share each. He calls James his eldest son.

Esther Willet afterwards married Josiah Flint,<sup>558</sup> and her daughter, Dorothy, married Edmund Quincy.

Captain Andrew Willet was at first a trader in Boston, Massachusetts, but afterwards lived on the family estate on Boston Neck, in Rhode Island, and is buried there. He sold off to Rowland Robinson<sup>394</sup> three hundred acres of the south part of the estate—one hundred and ten rods and six feet wide.\* He gave the

\* *Land Evidences*, ii. 122, Secretary's office.

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Boston Neck farm to his sons, Colonel Francis and Thomas. Thomas, son of Andrew, died in 1725, aged twenty-nine, and by will gave his interest in the farm to his brother Francis, and the heirs of his body; and if he died without issue, then to Willet, son of his sister Mary Carpenter, and William, son of his sister Martha Pease. Colonel Francis Willet married Mary Taylor.<sup>559</sup> He died February 6, 1776, aged eighty-three, without issue. By his will he gave the whole of the Boston Neck estate to Francis Carpenter, his nephew.<sup>560</sup>

Joseph Carpenter, of Jericho, Oyster Bay, Long Island, married, first, Ann, 1707; and second, Mary, 1710, both daughters of Captain Andrew Willet. Francis, fifth son of Joseph and Mary Carpenter, inherited and held the estate under his uncle's will, after several lawsuits in the Circuit Court relating to it, about 1790-3. Francis married Esther Helme,<sup>335</sup> and their children were: (1) Esther, living. (2) Willet. (3) James. (4) Francis. (5) Mary, married Samuel Gardiner. (6) Abigail, living. (7) Sarah. Willet Carpenter, Esq., last named (son of Francis), now [1847] lives on and occupies the Willet estate. He married Elizabeth, the sister of Dr. Benjamin W. Case. The Rev. James H. Carpenter,<sup>561</sup> of the Episcopal Church of the Ascension, Wakefield; Powell H. Carpenter, of Providence; and Benjamin Carpenter, are their children now living.

Mary, daughter of Captain Thomas Willet, married Samuel Hooker,<sup>551</sup> of Farmington, Connecticut. Hezekiah, son of Captain Willet, married Ann, daughter of John Brown, 2d, of Rehoboth, January 7, 1676; and was killed July 1, 1676, in Philip's war. James,<sup>548</sup> son of Captain Willet, married Elizabeth, daughter of Lieutenant Peter Hunt, of Rehoboth, April 17, 1673, and Grace Frink, June, 1677.

It would seem that Captain Willet had another son,



Hezekiah,<sup>548</sup> (who died an infant,) not named in Judge Saffin's account.

For very imperfect accounts of Captain Willet's family, see Baylies's *Plymouth*, Daggett's *Attleborough*, Bliss's *Rehoboth*, and Thomson's *Long Island*. The account which we have quoted from Dr. Stiles was given to him by Colonel Francis Willet, a grandson of Captain Thomas Willet; and the memoranda of Judge Saffin, Captain Willet's son-in-law, have the appearance of being very accurate. The wills of several of the family are recorded at Wickford, Rhode Island. Samuel,<sup>562</sup> a son of Captain Thomas Willet, was Sheriff of Queen's County, Long Island. His son Edward was born in 1701, had thirteen children and died at the age of ninety-three. Colonel Marinus Willet,<sup>563</sup> Mayor of New York, was a son of Edward, and was born at Jamaica, Long Island, July 31, 1740, O. S., and died August 23, 1830.

There have been others of the name of Willet in Dorchester and Newbury, Massachusetts (see Daggett's *Attleborough*, and the *History of Newbury*).

Matthew Robinson was the only son of Robert Robinson, Searcher of the Customs in Newport, who sustained many honourable posts under the reigns of Queen Anne, George I. and George II. He died in January, 1761, aged eighty-three. Matthew was born in Newport, in 1709. He studied law in Boston, and opened an office in Newport about the year 1735. October 4, 1741, he married Barsheba Johnston, the mother of Augustus Johnston,<sup>82, 430</sup> afterwards Attorney-General of the colony. She was the daughter of Mr. Lucas,<sup>82</sup> a French Huguenot, who had fled to this country on the revocation of the Edict of Nantes. Mr. Robinson practised law at Newport with reputation, and travelled the circuits of the State. He removed to Narragansett in 1750, and purchased a large



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estate. The house which he erected is still [1847] standing in a good state of preservation, about half a mile south of the Kingston depot. He named his residence *Hopewell*.<sup>564</sup> His wife died soon after his removal to Narragansett.

Mr. Robinson was a well-read and learned man, and deeply and critically so in the old and intricate doctrine of estates. *Coke upon Littleton* was his favourite study. He had a large and well-selected library in law, history, and poetry, probably the largest of any individual in the colony, at that time. His collection of pamphlets, magazines and other productions of the times, was valuable for antiquarian research and was preserved with great care. He was a zealous antiquarian, and prided himself on his critical knowledge of English and American history. But these collections were sold at auction after his death, and are now nearly all lost.<sup>565</sup> He was a diligent student. His information was extensive, but was derived chiefly from books, his knowledge of human nature being very imperfect. Mr. Robinson enjoyed a large share of practice, and was generally engaged in all the great causes that occurred. He was opposed to the Revolution in principle, though neutral in action; he abhorred an alliance with our old enemy, the French; he dreaded lest a steady government should be succeeded by anarchy; but, after the Revolution, he became deeply attached to American institutions and was a warm friend of the Constitution. His house was the seat of hospitality, and the well-informed and learned were always welcome guests. In the latter part of his life, he unfortunately became surety for Mr. Johnston, his step-son, and he dying insolvent, it greatly embarrassed Mr. Robinson in his pecuniary affairs, and perplexed his latter days. He was for many years one of the officers of the Church, devoutly attached to its services, a regular

attendant, and contributed liberally to its support.

He died at South Kingstown, in October, 1795, at the advanced age of eighty-six, without issue. He was interred on his farm. A large concourse of people attended his funeral, in testimony of their respect for his talents and character; but it is lamentable to reflect that there is no monument erected at the grave of this learned, worthy, and Christian man.<sup>566</sup>

Lodowick Updike,<sup>567</sup> the only son of Daniel Updike,<sup>184</sup> the Colony Attorney, was born July 12, 1725. He was educated under private tutors, in conformity with the practice of that age. The pupils lived in the family and were the companions of their instructors; and such were selected by parents as were the most skilful in imparting literature and science, and best calculated to mould the character and polish the manners of youth. His last instructor was the Rev. John Checkley,<sup>402</sup> Rector of the Church in Providence, an Oxford scholar and learned divine. Mr. Updike, in after life, was accustomed to relate amusing anecdotes of this distinguished man. Mr. Updike studied for the bar, but never practised. He inherited the large estate of his father, in North Kingstown, and resided on it, as an intelligent and gentleman farmer, until his death, June 6, 1804.

From the sermon preached on his death, by the Rev. Mr. Warren,<sup>568</sup> Rector of St. Paul's, Wickford, the following passages are extracted:

"To strong intellectual powers he added an improved taste and great acquirements. His qualifications were such as fitted him to shine either at the bar, in the senate, or in the field. But he preferred the shade of private life to the din of war, the tumult of popular assemblies, or the chicane of law. In a word, the name of honest man, and peace of conscience, he preferred to the most pompous of worldly distinctions. His hospitality was conspicuous. His door was

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ever open to the wayworn traveller, as well as the more wealthy and splendid guest; and all ages and conditions were pleased and enlivened with his cheerful, learned, and refined conversation. His resignation and fortitude in the most trying season, at the hour of death, were manifest. He conversed about his approaching dissolution with that composure which is displayed by the best Christians only, and nothing but a hope of a blessed immortality could inspire. He set his house in order, and arranged his temporal affairs with a deliberation and coolness seldom discovered by men in general, even in time of perfect health. He always paid respect to religious institutions. As long as his health permitted, he was a constant attendant on divine worship in this house of prayer, and to his zeal, under Divine Providence, we are indebted for the erection of a church in this place."

An obituary notice in the *Providence Gazette*, communicated by the late William Goddard,<sup>311, 569</sup> says:

"On Friday, the 8th instant [June], the remains of Lodowick Updike, Esq., who died at his seat at North Kingstown, the preceding Wednesday (in the eightieth year of his age), were entombed among his venerable ancestors,<sup>570</sup> with those marks of respect due to his exalted merit."

Lodowick Updike married Abigail,<sup>212</sup> daughter of John Gardiner, granddaughter of William Gardiner, of Boston Neck,<sup>202, 203</sup> and niece of Mrs. MacSparran and Dr. Sylvester Gardiner,<sup>229</sup> of Boston. She survived her husband several years, and died at North Kingstown.<sup>571</sup> They left eleven children,<sup>572</sup> viz.: Daniel, James, Anstis, Mary, Abigail, Sarah, Lydia, Lodowick, Alfred, Gilbert, and Wilkins.

## Chapter XIV

A.D. 1761 to A.D. 1765

*Judge Carder Hazard. Martin Reed. Daniel Updike, of East Greenwich. Governor Bernard. The Rev. Peter Bours. The Rev. Joshua Wingate Weeks. The Wanton Family. The Rev. Thomas Winthrop Coit, D.D.*

THE regular services of the Church had been so long suspended, and the great number of communicants that had surrounded the communion table in the days of Dr. MacSparran had been so reduced by deaths, removals, and otherwise, that when the Sacrament was first administered by Mr. Fayerweather, only twelve attended; and he observes that he preached on the 5th October, 1762, to one hundred, which was the largest congregation that had assembled at church since he had opened his mission.

“March the 5<sup>th</sup> 1761. Mr. Fayerweather Married Mr. Carder Hazard<sup>573</sup> to Miss Allice Hazard, Daughter of Colonel Thomas Hazard,<sup>439</sup> Esq., of South Kingstown at Mr. Benjamin Mumford’s house Where he then Boarded.”

“June 14<sup>th</sup> 1761. Mr. Fayerweather Preached to a large Assembly in St. Paul’s Narraganset and Baptized Martin Reed, the Parish Clerk, an Adult, and According to the Usual Method Of the Christian Church, his Chosen Witnesses were Major Ebenezer Brenton,<sup>427</sup> and Mr. Benjamin Mumford.”<sup>286</sup>



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Martin Reed was a remarkable man. By God's blessing on his talents and labours, he was eminently successful. He was the son of Robert Reed, the commander of a merchant ship, who was accidentally killed when entering the port of Newport, leaving all his effects in England undefined and unattainable. The widowed mother had but time only to bind out her fatherless Martin, then seven years old, to a diaper weaver, before she died, leaving him to the mercies of the world. He served an apprenticeship of fourteen years, enjoying the benefits of one quarter's schooling. But such was the activity of his mental powers and his perseverance, that he attained, when others slept, an education ample for all the business and enterprise of life, before he was twenty-one. During his apprenticeship, he discovered a fixed determination to distinguish himself as a manufacturer. He therefore consulted all books on the subject of manufactures which came within his reach — and these were few indeed — and was continually engaged in drawing draughts and plans of machinery for future use. At the expiration of his apprenticeship, he married a poor but most amiable and pious woman, Mary Dixon, daughter of an Irishman, named Thomas Dixon, also a diaper weaver. With a single loom and the plainest furniture, he began life, and advanced with such surprising success, that he became in a few years the manufacturer for all the principal families <sup>574</sup> in the surrounding counties, who then depended almost wholly on home materials for clothing and other purposes.

Early in life he saw and felt the importance of our holy religion and attached himself to the Episcopal Church under the rectorship of Mr. Fayerweather. With his characteristic ardour for knowledge, and with a determination to know what he professed, he studied the government, ministry, and worship of the Church, and with intelligence and zeal embraced it as the true

Church of Christ. Favoured with the ample theological library of his pastor, and the publications of the Venerable Society for the Propagation of the Gospel, it is believed that few men of his day better understood the history, government, and worship of the English Church, the story of the blessed Reformation, and the troubles of sects which afterwards arose. This zeal for the Church led him to labour incessantly for the success of the parish. He was always [a member] of the vestry, and, living near the church,<sup>575</sup> he constantly had the charge of the edifice. Having a taste for music, he at all times led the singing. During the troubles of the Revolution, and for years after, while the parish had no rector, Mr. Reed read the morning service in the Church, and the service at funerals.

As was natural for such a mind, he was fond of communicating his extensive knowledge of religion and the Church to his family and especially to his youngest son. This son, who early discovered a love for the acquisition of knowledge, is now the highly talented, esteemed, and successful Rector of Christ Church, in the village of Poughkeepsie, in the State of New York, and he has been heard to say, that he learned more from the lips of his father, in early life, of the English Church, of the Reformation, and of Puritanic wildness, error, and schism, than from the many volumes he has since read. Gladly did Martin Reed hail the day, when Dr. William Smith<sup>576</sup> (afterwards Rector of Trinity Church, Newport, and President of the Episcopal Seminary at Cheshire, Connecticut) was settled as the Rector of St. Paul's, Narragansett. He really feasted on the great learning and true Churchmanship of that divine, always walking, after service on Sunday, to converse with him. Dr. Smith was a skilled enthusiast in music, and it is believed that in the Church at Narragansett, the *Venite* was first chanted in America.<sup>577</sup> Indeed, so well known and so venerated was the character of old



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Mr. Reed, that when Dr. Smith was about to leave, an individual despairingly remarked to Bishop Seabury, "I am afraid our Church will die." He answered: "It may be chastised, but while you have for wardens such men as Colonel Updike,<sup>578</sup> and Martin Reed for clerk, it will never die."

Many anecdotes are told of the venerable Reed. He never more than once inflicted corporal punishment on his children, and that was on a Monday morning. After an impressive lecture, he used the rod on his four sons for playing ball the day before. His government of his journeymen and apprentices when at their daily labour was novel. To procure silence and attention to business, he almost constantly employed his astonishing musical powers in singing a great number of chaste Irish songs, or uttering their airs by a melodious whistle, to which the workmen became so accustomed that it became to them a relief in their toils. Of his moral courage it is told, that when the great and presumptuous impostor, Jemima Wilkinson,<sup>442</sup> who had her temple in his neighbourhood, was in her glory, he hesitated not to call her a blasphemer. On hearing of this, she attired herself in her robes, went to his house with the intention of overawing and subduing him to her purposes as she had done many others. She charged him with profaning her name. Claiming to be the Son of God, she threatened that if he did not repent and humble himself, she would put forth her mighty power, and blast him and his family. He answered that he entertained no gods like her in his house, and that if she did not forthwith leave he would *turn* her out; on which she troubled him no more. Mr. Reed lived to quite an advanced age, but during several of his last years, although retaining to a surprising degree his mental faculties, a paralytic affection prevented him from doing more than constantly peruse his Bible and Book of Common Prayer. At the age of eighty-one,

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having sent for his son, the present Rev. Dr. Reed, and from his hands having received the Holy Communion, he went to sleep in Christ, revered by all who knew him.

And here I trust my early friend and companion, the Rev. Dr. John Reed, will pardon me for introducing his name, as a son of the little church at Narragansett. At the early age of twelve he formed a determination of acquiring an education and entering the sacred ministry of the Church. From this determination he never swerved, until, by God's continued blessing, he effected his designs. He mentioned this determination to his father, who sighed and said, "God grant it may be so, but the want of means will forbid it." Possessing at least all the talents, enterprise, perseverance, and moral courage of his father, and directed and encouraged by the advice of Dr. Smith, how an education could be obtained and how it had been obtained in the old countries, without the assistance of paternal wealth, he left his father's home, at the age of sixteen, to acquire means for his favourite design, by the teaching of youth. This honourable and useful course he pursued, laboriously studying, until he graduated from Union College, at Schenectady, with the highest honours of his class. In the year after leaving college, he was ordained by the late Bishop Benjamin Moore and, in 1810, he was settled in the then small but respectable congregation of Christ Church, Poughkeepsie, of which he has now been rector for thirty-five years and which, under his learning, great prudence, and ceaseless labours, has grown to be one of the most numerous and respected congregations in the State of New York. In 1832, Mr. Reed was greatly afflicted by the loss of the companion of his youth, who lived and died the true pattern of the wife of the Christian clergyman. Within a few years, his health began to fail. But his declining years were

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cheered by the love and esteem of his numerous flock, the society of a most excellent companion, as his second wife, and the comforts arising from his two children : the one, the Rev. Thomas C. Reed, Professor in Union College, and the other the accomplished wife of General Thomas L. Davis, of Poughkeepsie.

In the commencement of the year 1845, Dr. Reed's constitution had become so seriously impaired, that a sermon, which he had prepared to be delivered on the Third Sunday in Lent, in consequence of his severe illness was read by the assistant minister. On February 15, 1845, Dr. Reed relinquished his salary, and a committee of the Vestry, appointed to consider the matter, presented the following report: "That they can but speak in general terms of Dr. Reed's devotedness to the Church and his readiness on all occasions, to sacrifice his own comfort and convenience to the calls of charity and to labour zealously in every measure, which has had the Church for its guide and the good of man and the glory of God for its end, for a period of more than thirty-four years. In his long course of usefulness among us, as our Rector, he has uniformly shown his just appreciation of the privilege of being permitted to devote himself to the service of his Master, under the guidance of his Church, by his judicious counsels, pious instructions, and charities. The good offices, which he has rendered to all, though grateful in themselves, have been made much more so because of being the spontaneous tokens and outpourings of a generous Christian spirit. Ever cheerful and ready to partake as a Christian may of all innocent and proper enjoyments, he has always been equally ready, at all suitable times and occasions, frankly to avow and firmly to defend the principles of the Church, whose doctrines he well understood, and whose spirit he fully exemplified by his manly and consistent, yet humble and unobtrusive, devotion. As a brief tribute

of respect to this faithful son of the Church, your committee submits the following resolutions:

“*Resolved*, That this Vestry, in behalf of the congregation, whom they represent, acknowledge with deep gratitude to Almighty God, the signal blessings which they have derived through the instrumentality of our venerable and much respected Rector. From the infancy of this congregation he has been its steadfast, devoted and self-denying friend and, although now past the meridian of life, we cannot but indulge the hope, in the Providence of God, that in the evening of his days, the congregation may still be blessed with the continuance of his wise counsel and pious example, and with his occasional personal services as our Rector.

“*Resolved*, That this Vestry, with the assurance to the Reverend Rector of the warm affections of its individual members, hereby tender him its grateful thanks as a body, for the kindness, care, and fidelity with which he has watched over the interests of the Church during the great length of time he has officiated as its Rector.”

On motion of the Honourable James Emott, the report was unanimously accepted, with a request of a copy of Dr. Reed's discourse for the press; which was furnished and published by the Church. The sermon is entitled *The Peace of Jerusalem*.

On the 6th of July, 1845, Dr. Reed died at Poughkeepsie, aged sixty-eight years. For thirty-five years he had filled the office of Pastor, and during all that period he was not only devoutly attached to the flock over which he was placed, but as warmly beloved by them and all with whom he had intercourse.

“On the first Sunday of November, 1761, Mr. Fayerweather Baptized a Son of Mr. Lodowick Updike,<sup>567</sup> By the Name of Daniel, at Eight Months Old, In St. Paul's Church.”



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The following notice containing a memoir, drawn by William G. Goddard, Esq.,<sup>319</sup> is extracted from the *Providence Journal*: "The late Daniel Updike, Esq., who died at his residence in East Greenwich, on the fifteenth of June, 1842, at the advanced age of eighty-one years, was extensively known to the people of this State. He was the eldest son of the late Lodowick Updike, one of the most accomplished gentlemen of the times in which he lived, and grandson of Daniel Updike,<sup>184</sup> many years Attorney-General under the Colonial Government. According to a somewhat prevalent fashion of that day, his early education was superintended by skilful private tutors, who resided in the family, and were, at the same time, the instructors and companions of their pupils. Mr. Updike was bred to the bar, and, at the time of his death, was the oldest lawyer in Rhode Island, all his professional contemporaries having long since departed this life, with the exception of Mr. Ray Greene,<sup>579</sup> who was admitted after him. Both Mr. Updike and Mr. Ray Greene studied law with James Mitchell Varnum,<sup>489</sup> probably the most eminent man that ever practised in Rhode Island. In 1784, he was admitted to the bar, and commenced in Washington county the practice of his profession, which, however, he did not continue after the year 1795. Mr. Updike was repeatedly honoured with public trusts. For many years he was elected Clerk of the House of Representatives, and he was likewise chosen for several terms to represent North Kingstown, his native town, in the General Assembly. In 1790, he was Secretary of the Convention, which, on the part of the people of Rhode Island, ratified the Constitution of the United States.<sup>588</sup> In the same year, he was elected the Attorney-General of this State. To this office he declined a reelection. In 1796, he was appointed by the Electoral College of this State to carry its vote to Philadelphia, then the seat of the

National Government. Since that time it is not known to the writer that Mr. Updike has sustained any public office.

"Mr. Updike was a gentleman of the old school, both in manners and dress. His urbane and courteous deportment was on all occasions remarkable, and he left upon every mind the most grateful impression in regard to his character. It is no mean praise to add, that in politics he was a federalist of the old school. He possessed a good library<sup>580</sup> and found in books both a solace and a companionship. His memory, uncommonly active and retentive, was well stored with facts in relation to events long since past and as to personages known to the present generation only through the means of tradition. With all the old lawyers of his day he was well acquainted. He preserved distinct recollections of Honyman,<sup>488</sup> Matthew Robinson,<sup>566</sup> Aplin,<sup>581</sup> Augustus Johnston,<sup>430</sup> Oliver Arnold,<sup>582</sup> and Henry Marchant.<sup>377</sup> At the bar, he was associated with Bradford,<sup>583</sup> with Bourne,<sup>584</sup> with Goodwin<sup>585</sup> and with Channing.<sup>586</sup> A pupil of General Varnum, frequently his companion on his circuit and, for three years, an inmate of his family, he had an intimate knowledge of the habits and character of that remarkable man. Having listened to all his great efforts at the bar and before the Legislature, he was better qualified than any other man to estimate his powers as an orator. Among the interesting relics of the past, in the possession of Mr. Updike at the time of his death, is a well-wrought silver flagon,<sup>587</sup> which was presented by Bishop Berkeley to the first Daniel Updike,<sup>184</sup> who was for twenty-seven years Attorney-General of the Colony of Rhode Island. This flagon, being intended as a mark of the personal friendship of the Bishop for their ancestor, is likely to be preserved, as a sort of heirloom, in this family of the Updikes.

"The longevity of Mr. Updike<sup>588</sup> and his family



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speaks well for the salubrity of the Narragansett country. His father and mother died at advanced ages. His surviving brothers and sisters are eight in number. The youngest of them has seen more than fifty years and the eldest is an octogenarian, whose natural force seems hardly abated."

"The 30<sup>th</sup> [of November, 1761] Mr. F. Set out for Boston. Preached at Kings Chappel Dec<sup>r</sup> 2<sup>d</sup>. His Excellency Gov<sup>r</sup> Bernard Present."

Francis Bernard succeeded Governor Pownall<sup>589</sup> as Governor of Massachusetts, in 1760. He continued head of the government nine years. His administration was during one of the most interesting periods of American history. The first part of his administration was very agreeable to the General Court and much harmony prevailed for two or three years. There had long been two parties in the State,—the advocates of the Crown and the defenders of the rights of the people. Governor Bernard was soon classed with those who were desirous of strengthening the royal authority in America. The Sons of Liberty, therefore, stood forth uniformly in opposition to him. His indiscretion in appointing Mr. Hutchinson<sup>153</sup> Chief Justice instead of giving that office to Colonel Otis,<sup>590</sup> to whom it had been promised by Shirley,<sup>293</sup> proved very injurious to him. In consequence of this appointment, he lost the influence of Colonel Otis and, by yielding himself to Mr. Hutchinson, he drew upon himself the hostility of James Otis,<sup>591</sup> the son, a man of great talents, who soon became the leader on the popular side. The causes, which finally brought on the American Revolution, were then operating. Governor Bernard possessed no talent for conciliation. He was for accomplishing ministerial purposes by force, and the spirit of freedom gained strength from the open manner in which he attempted to crush it. He was

the principal means of bringing the troops to Boston, that he might overawe the people, and it was owing to him that they were continued in the town. He endeavoured to obtain an alteration of the charter, to transfer the right of electing from the General Court to the Crown. This attempt, though it drew upon him the indignation of the Province, was so pleasing to the ministry, that he was created a baronet in 1769. One of his last public measures was to prorogue the General Court, in consequence of their refusing to make provision for the support of the troops. It was found necessary to recall him. He died in England in June, 1779.\* <sup>592</sup>

“Sunday the 27<sup>th</sup> February [1763] Mr. Fayerweather was Married To Mrs. Bours <sup>594</sup> In the Church at Newport Early in the Morning about 8 o’clock By the Reverend Marmaduke Browne; <sup>595</sup> and that Day (an Exceedingly Cold Day) Preached on the Occasion <sup>596</sup> from these Words to a large Auditory *Do all to the Glory of God.*”

Respecting the Rev. Mr. Bours, the Rev. Mr. Stickney, <sup>597</sup> Rector of St. Michael’s, Marblehead, has kindly furnished the following memoir:

The Rev. Peter Bours, <sup>451, 598</sup> who was the Rector of St. Michael’s Church in Marblehead, from 1753 to 1762, was the son of Peter Bours, Esq., <sup>599</sup> a member of the Council of the government of Rhode Island. He was graduated A. B. at Harvard College, 1747, where he also afterwards received the Master’s degree. For some time before he proceeded to England for holy orders, he was employed in reading the service and sermons in several destitute Churches with universal approbation, “both for his abilities and morals.”

\* Blake’s *Biography*. <sup>593</sup>

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His labours in the parish of St. Michael's were commenced in July, 1753, and appear to have been eminently successful. A contemporary describes him as a man of an excellent temper, good learning, and great piety, whose good character gained more to the Church of England than all who had preceded him. During the short period of his ministry in Marblehead (less than nine years), he baptized four hundred and fifty-six infants and adults. By the purity of his doctrine, his amiable manners, and his blameless life, he conciliated the enemies of the Church, and his congregation was much increased. I have met with none who can speak of him from their own remembrance of his person. There is no parishioner of mine who received his edifying ministrations; but a traditionary veneration preserves his memory fresh among us; and we are happy in having an excellent portrait of him from the hand of Blackburn. Mr. Bours is represented as sitting, and in his clerical robes. The figure is full, though not large; and the face, which is fair, has an expression of quite uncommon serenity and sweetness. This valuable memorial is in the possession of an excellent lady, the widow of Mr. Bours's nephew.

This excellent and amiable gentleman died, after a very short illness, February 24, 1762, at the early age of thirty-six. Above his mortal remains, which were buried in the grave-yard contiguous to St. Michael's Church, a monument was erected which bears the following epitaph:

UNDER THIS STONE  
LIES THE BODY  
OF THE REV'D PETER BOURS,  
ONCE  
MINISTER OF THIS CHURCH :  
WHICH OFFICE  
FOR THE SPACE OF NINE YEARS,  
HE DISCHARGED WITH FAITHFULNESS,  
TEACHING THE DOCTRINES OF THE GOSPEL  
WITH PLAINNESS AND FERVENCY ;



*Rev. Peter Bours*  
*Blackburn*



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ILLUSTRATING THE TRUTH AND REALITY OF WHAT HE TAUGHT

BY HIS OWN LIFE,

THE GOODNESS OF WHICH

JOYNED

WITH GREAT CANDOUR

AND UNBOUNDED BENEVOLENCE OF MIND,

OBTAINED FOR HIM,

NOT ONLY

THE MOST SINCERE LOVE OF HIS OWN PEOPLE,

BUT ALSO

THE ESTEEM OF VIRTUOUS MEN

OF EVERY PERSUASION.

HE DIED FEB'Y 24<sup>TH</sup>, 1762,

AGED 36 YEARS.

TO HIS MEMORY,

HIS PEOPLE HAVE ERECTED THIS MONUMENT,

IN TESTIMONY

OF HIS GREAT WORTH,

AND THEIR SINCERE REGARDS.

PERSUASION DRAWS, EXAMPLE LEADS THE MIND :

THEIR DOUBLE FORCE COMPELS, WHEN MEETLY JOINED.

“Feb’y 26<sup>th</sup> [1764] Mr. Fayerweather Journey’d to Marblehead, Preached In St. Michael’s Church, and Christened a child for the Reverend Mr. Weeks at the Font there.”

The Rev. Mr. Stickney has also transmitted the following notice:

“The Rev. Joshua Wingate Weeks<sup>600</sup> succeeded the Rev. Peter Bours, in the rectorship of St. Michael’s Church, in Marblehead. He was educated at Harvard College, where he received the Bachelor’s degree in 1758. Mr. Weeks was appointed by the Venerable Society for the Propagation of the Gospel to be their missionary in Marblehead, at the earnest request of the Church-wardens and vestry, seconded by the testimonials of His Excellency Benning Wentworth, Esq.,<sup>601</sup> Governor of New Hampshire, and the Rev. Arthur Browne,<sup>602</sup> of Portsmouth, and many others, to his character and qualifications. The same



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contemporary, who has recorded his testimony to the excellent worth of Mr. Bours, speaks of Mr. Weeks as a 'virtuous, sweet-tempered, learned gentleman.'

"The letter of the vestry to the Venerable Society in London is dated November 4, 1762, and Mr. Weeks began his ministry in Marblehead, in July, 1763. As a Christian pastor he was diligent, laborious, and faithful. Four hundred and sixty-eight infants and adults were baptized in the Church during his residence. The glebe was enlarged by purchase, the church repaired, and the congregation increased. In 1768 the parish included one-fifth part, at least, of all the inhabitants of the town, then amounting to six thousand five hundred souls. He lived at peace with dissenters from the Church, yet was a steadfast friend of her institutions, and ready to suffer violence and wrong for her sake. He was assiduous and unwearied in his sacred calling till, in the progress of the American Revolution, the conflict (as he regarded it) between his new civil duties and his oath of ordination compelled him to desist from the public services of the Church. Subsequently the intolerant violence of an over-suspicious or vindictive populace obliged this excellent man to leave a distressed wife and family and flee his native land.

"Mr. Weeks's own account of his sufferings from political persecution is published in the annual abstract of the report of the doings of the Venerable Society, for the year 1779. It is as follows:

"That for nearly a twelvemonth after the Declaration of Independence, his people generally attended divine service in the Church, where he used the Liturgy complete, 'till a law passed in the General Assembly against it. That he then satisfied himself with visiting his flock from house to house, instructing and baptizing their children, and encouraging them to patience and perseverance in duty under their diffi-

cult and trying situation, cautiously avoiding to give any offence by intermeddling with civil affairs. But no innocency of intentions and no peaceableness of conduct could bring him security from the wild and undistinguishing rage of party. He was not permitted to remain in this quiet state, but was summoned, in the month of October, 1777, before the special court at Salem to answer to charges of what he had never done, and of which he was necessarily acquitted. But about a year after, he was called upon to take the oath of abjuration, a refusal of which was to be followed by imprisonment during pleasure, and afterwards by banishment, perpetual, from the country. As the taking this oath would have been a violation of his conscience and duty, he freely declared that he could not take it; and then petitioned the General Court, at Boston, to give him leave to retire, which was most unjustly and inconsistently refused. Being thus reduced to the sad dilemma of either hurting his conscience by taking the oath, or of being exposed to most dreadful consequences if he did not, he privately endeavoured, and happily succeeded in making his escape, leaving behind him a mournful wife with eight children, relying on the pity and humanity of friends to support them.'

"After a residence of some time in England, Mr. Weeks was appointed to a field of labour near Halifax, in the British province of Nova Scotia, where he was joined by his wife and family, and where (it is believed) he laboured until the close of his life."

"February 17<sup>th</sup> [1765.] Mr. Fayerweather Preached at Newport, and Baptized three children, one of Governor Wantons; and all with their Proper Sponsors."

Edward Wanton <sup>603</sup> emigrated from London to Boston before 1658. He assisted in the execution of

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the Quakers, in 1659. Convinced of the injustice of their persecution, and won by the fortitude and resignation with which they suffered, he became a convert to their faith. He removed to Scituate, Massachusetts, in 1661, where he had previously purchased an estate. He became a Quaker preacher, and was a popular propagator of their doctrines. He died at Scituate, aged eighty-five.

His eldest son, Joseph,<sup>604</sup> settled at Tiverton, Rhode Island, in 1688, and both he and his wife were speakers in the Society of Friends.

William Wanton<sup>605</sup> (son of Edward) left Scituate in 1704, and settled in Newport. Before his removal he married Ruth, the daughter of Deacon Bryant; she was a Congregationalist, and he a Quaker. Religious objections were made against the match on both sides. He said, "Friend Ruth, let us break from this unreasonable bondage—I will give up *my* religion, and *thou* shalt *thine*, and we will go over to the Church of England, *and go to the devil together.*" They fulfilled this resolution so far as to go to the Church of England, marrying, and adhering to the Church of England during life. He followed a seafaring life, was captain of a privateer, and afterwards became a successful merchant. He sustained many offices. In 1732, he was elected Governor of the State, and was reëlected in 1733. He died in December of that year. Daniel Updike,<sup>184</sup> the Attorney-General of the Colony, married his widow.<sup>606</sup> She survived her last husband many years.\*

John Wanton,<sup>607</sup> brother of William, from success in trade, had become one of the most wealthy citizens of Newport. He adhered to the faith of the Quakers, and travelled much as a religious teacher. To heal party divisions, which ran high at this period, he was induced to permit himself to be voted for,

\*Deane's *Scituate*.

and was elected Governor in 1734, and was successively reelected for six years. He died in office July 5, 1740.

Gideon Wanton,<sup>608</sup> son of Joseph, and nephew of William and John, was an enterprising merchant of Newport, and, in addition to other offices, was elected Governor of Rhode Island in 1745 and 1747. He died September 12, 1767, aged seventy-four.

Joseph Wanton<sup>609</sup> was a son of William, who died Governor in 1733, and a grandson of the first Edward. He was an opulent merchant in Newport, and was connected by blood and affinity with the wealthiest and most popular families in the Colony. In 1764 and 1767 he was elected Lieutenant-Governor through the Hopkins<sup>423</sup> influence. In 1769, he succeeded Governor Lyndon,<sup>610</sup> as Governor of the Colony, and was annually reelected Governor, until the political troubles of 1775, when the office was declared vacant. The following political handbill which was circulated among the people, previous to the election of April, 1775, is copied here, as illustrating the spirit of the times. The people were beginning to divide, and take sides in relation to the measures of the mother country, which soon after produced the Revolution; but the crisis had not then arrived.

To the FREEMEN of the Colony of RHODE ISLAND:

**G**ENTLEMEN: As it has been generally wished and expected, especially in this Part of the Colony, that at the ensuing Election there might not be any Contest respecting General Offices, and as a Prox<sup>611</sup> now appears with some alterations, it is probable you may be desirous to know the true Reasons thereof; in Justice therefore to Governor Wanton, I think it my duty to lay them before you, and shall be as concise as possible.

Some Time last Month, a Gentleman in this Town



came to me, with a Request from several Persons in *Newport*, that I would use my Influence to remove Governor Wanton from the Chair, because they suspected he held Principles unfriendly to the Charter Rights of this Colony; to which I replied, that what influence I had I should use to establish him in the Chair, as I believed there was no foundation for supposing that he was inimical to the Freedom and Welfare of the Colony. About a Week afterwards a Gentleman from *Newport* made a similar Application: I told him it was my Opinion, the Freemen would discountenance an Opposition: He then said, he would agree Governor Wanton should continue in his Office, provided no Alteration was made in the Prox, by opposing either of the Assistants who were chosen at the last Election. As this Proposal appeared calculated to preserve the Colony from intestine Divisions I gave it as my Sentiment, that Governor Wanton would readily assent thereto, and accordingly wrote him upon the Subject: He replied, that for his Part he had no Objection to the Proposal, neither had he Reason to believe any would be made.

As I supposed this Gentleman was authorized to make this Proposal, I was in Hope that the Colony would have remained in a State of Tranquillity, more especially as the present Conjuncture of our public Affairs so loudly calls for Unanimity amongst ourselves; But contrary to my Expectations, the Prospect I then had of seeing the Colony in a State of Peace, is now blasted, unwearied Pains having been taken to form an Opposition to the Governor, and I have the most undoubted Authority to inform you, that on *Thursday* last the principal Persons concerned in that Matter proposed to him, that he might remain in Office, if a Majority of their Friends could be put into the Prox with him; which Overture, appearing so contracted and ungenerous, was inadmissible: But to con-

vince them of his Solitude to adopt every reasonable conciliating Measure, he replied, he was willing they should nominate five Persons for Magistrates, whose Names he would print in his Prox for the Approbation of the Freemen. Notwithstanding the apparent Candour and Equity of this Offer, it was rejected by those Gentlemen, which so plainly indicated their Intention of an Opposition, that he thought it justifiable to print his Prox as it now stands.

Many Reports having been propagated injurious to the Character of Governor Wanton, in my Opinion without any Foundation in Truth, from an intimate Acquaintance with his public Conduct, during his Administration, I conceive it to be my Duty to endeavour to remove any unfavourable Impressions which may have been made on your Minds, from disingenuous Insinuations respecting his political Principles, by assuring you, that he has always manifested an affectionate Regard for your Charter Rights; and upon every Occasion exhibited the strongest Proofs of his Readiness to serve your true Interest, by a cheerful Concurrence with every Measure calculated to advance the Credit, Happiness, and Reputation of the Colony; and I have the highest Reason to believe that he will not, in any Instance betray the sacred Trust which you have been pleased to repose in him, as your Chief Magistrate. I am, Gentlemen,

Your real Friend and Servant,

DARIUS SESSIONS <sup>441</sup>

*Providence, April 15, 1775*

Governor Wanton was, however, reëlected by the people on the third Wednesday of April, 1775; and in consequence of the Boston Port Bill, the Legislature was specially convened at Providence, on Saturday, the 22d day of the same April, and after the annual election of Governor and Senate—but the of-



ficers elect could not, by Charter, be inducted and sworn into office until the first Wednesday of May ensuing. At this special session, the General Assembly passed the following preamble and resolution:

“AT this very dangerous crisis in American affairs; at a time when we are surrounded by fleets and armies, which threaten our immediate destruction; at a time when the fears and anxieties of the people throw them into the utmost distress, and totally prevent them from attending to the common occupations of life; to prevent the mischievous consequences that must necessarily attend such a disordered state, and to restore peace to the minds of the good people of this Colony, it appears absolutely necessary to this Assembly that a number of men be raised and embodied, properly armed and disciplined, to continue in this Colony as *an Army of Observation*, to repel any insult or violence that may be offered to the inhabitants; and also, if it be necessary for the safety and preservation of any of the Colonies, to march out of this Colony, and join and coöperate with the force of the neighbouring Colonies; *It is voted and resolved*, That fifteen hundred men be enlisted, raised, and embodied as aforesaid, with all the expedition and despatch that the nature of the thing will admit of.”

To which resolution Governor Wanton, and others, made the following protest:

“We, the subscribers, professing true allegiance to His Majesty King George the Third, beg leave to dissent from the vote of the House of Magistrates, for enlisting, raising, and embodying an Army of Observation of fifteen hundred men, to repel any insult or violence that may be offered to the inhabitants; and also, if it be necessary for the safety and preservation of any of the Colonies, to march out of this Colony, and join and coöperate with the forces of the neighbouring Colonies—Because we are of opinion that



*Governor Joseph Wanton*  
*(Hudson?)*



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such a measure will be attended with the most fatal consequences to our Charter privileges, will involve the Colony in all the horrors of a civil war, and, as we conceive, will be an open violation of the oath of allegiance, which we have severally taken upon our admission into the respective offices we now hold in this Colony.

JOSEPH WANTON  
DARIUS SESSIONS  
THOMAS WICKES<sup>217</sup>  
WILLIAM POTTER<sup>612</sup>

*In the Upper House, Providence, April 25, 1775 "*

Notwithstanding the aforesaid protest, the act did pass the Senate; the orders were issued, and General Nathaniel Greene was appointed Brigadier-General of the Brigade. The protest created great excitement. At the May session of the Assembly, Governor Wanton transmitted the following letter:

*Newport, May 2, 1775*

TO the GENERAL ASSEMBLY of the ENGLISH COLONY of RHODE ISLAND, to be holden at Providence, on the first Wednesday of May, 1775

GENTLEMEN: As indisposition prevents my meeting you in the General Assembly, that candour I have so often experienced from the Representatives of the freemen of the Colony encourages me to hope that you will excuse my personal attendance at this session. Since the last session of the General Assembly at Providence, I have had the honour of receiving a letter from the Earl of Dartmouth, one of His Majesty's principal Secretaries of State, dated Whitehall, the 3<sup>d</sup> of March, 1775, enclosing the resolutions of the House of Commons, respecting the provisions which they expect this Colony or Province in America to make for the common defence, and also for the civil government and the administration of jus-

tice in such Colony, both which I have directed to be laid before you; and, also, a letter from the Provincial Congress, which are all the public letters I have received during the recess.

As the dispute between Great Britain and the Colonies is now brought to a most alarming, dangerous crisis and this once happy country threatened with all the horrors and calamities of civil war, I consider myself bound by every tie of duty and affection, as well as from an ardent desire to see a union between Great Britain and her Colonies upon an equitable, permanent basis, to entreat you to enter into the consideration of the resolutions of the House of Commons and also, his lordship's letter, which accompanied that resolution, with the temper, calmness, and deliberation which the importance of them demands, and with that inclination to a reconciliation with the Parent State which will recommend your proceedings to His Majesty and both Houses of Parliament. The prosperity and happiness of this Colony is founded on its connection with Great Britain, "for if once we are separated, where shall we find another Britain to supply our loss? Torn from the body to which we are united by religion, liberty, laws and commerce, we must bleed at every vein." Your Charter privileges are of too much importance to be forfeited. You will, therefore, duly consider the interesting matters now before you with the most attentive caution; and let me entreat you not to suffer your proceedings for accommodating these disputes, which have too long subsisted between both countries, to have the least appearance of anger or resentment; but that a kind, respectful behaviour towards His Majesty, and both Houses of Parliament, accompany all your deliberations.

I shall always be ready to join with you in every measure which will secure the full possession of our invaluable Charter privileges to the latest posterity,



and prevent the good people of this Colony from that ruin and destruction which, in my opinion, some of the orders of the late Assembly must inevitably involve them in, if they are not speedily repealed; for, besides the fatal consequences of levying war against the King, the immense load of debt that will be incurred, if the late resolutions for raising an Army of Observation of fifteen hundred men within this Colony be carried into execution, will be insupportable, and must unavoidably bring on universal bankruptcy throughout the Colony.

If I have the honour of being reëlected, I shall, as I ever have done, cheerfully unite with you in every proceeding (which may be consistent with that duty and allegiance which I owe to the King and the British Constitution) for increasing the welfare and happiness of this government. I am, with great respect and esteem, Gentlemen,

Your most humble servant,

J. WANTON

Between the day in April, on which the General Officers were elected by the people, and the session of the Legislature in May, at which time those that were elected took the oath of office, the battle of Lexington had taken place; American blood had been shed; the popular mind was in a high state of excitement, and the Governor, by his letter, was adjudged a decided adherent to the cause of the Crown. The majority against him in the Legislature was strong and determined. Lieutenant-Governor Sessions and Thomas Wickes declined the offices to which they had been elected. At the same May session, Nicholas Cooke<sup>63</sup> was elected Lieutenant-Governor by the General Assembly, in the room of Lieutenant-Governor Sessions, and James Arnold,<sup>64</sup> in the room of Thomas Wickes.

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At the same May session, the Legislature passed the following act to prevent Governor Wanton from acting as Governor:

“WHEREAS the Ministry and Parliament of Great Britain, sacrificing the glory and happiness of their sovereign, and the good of Britain and the Colonies to their own ambitious and lucrative views, have entered into many arbitrary, illegal resolutions for depriving His Majesty’s subjects in America of every security for the enjoyment of life, liberty and property, and have sent, and are still sending, troops and ships of war into these Colonies to enforce their tyrannical mandates; and have actually begun to shed the blood of the innocent people of these Colonies; in consequence whereof this Assembly, at the session held on the twenty-second day of April last, passed an act for raising fifteen hundred men, as an Army of Observation, and to assist any of our sister Colonies: And whereas the Honourable Joseph Wanton, Esquire, then Governor of this Colony, did enter a protest against the said act, conceived in such terms as highly to reflect upon the General Assembly, and upon the united opposition of all America to the aforesaid tyrannical measures: And whereas the said Joseph Wanton, Esq. hath neglected to issue a proclamation for the due observation of Thursday, the eleventh of May instant, as a day of FASTING and PRAYER, agreeable to an act passed at the said session: And whereas the said Joseph Wanton, Esq. hath been elected to the office of Governor of this Colony for the present year, and been notified thereof by this Assembly, notwithstanding which, he hath not attended at this General Assembly, and taken the oath required by law: and whereas the said Joseph Wanton, Esq. hath positively refused to sign the commissions for the officers appointed to command the troops so ordered to be raised: By all which he

hath manifested his intentions to defeat the good people of these Colonies in their present glorious struggle to transmit inviolate to posterity those sacred rights they have received from their ancestors—*Be it therefore enacted by this General Assembly, &c.,—* That the Deputy Governor and Assistants (Senators), be, and they are hereby forbid to administer the oath of office to the said Joseph Wanton, Esquire, unless in free and open General Assembly, according to the unvaried practice of this Colony, and with the consent of this Assembly. That until the said Joseph Wanton, Esquire, shall have taken the oath of office as aforesaid, it shall not be lawful for him to act as Governor of this Colony in any case whatever. And that every act done by him, in the pretended capacity of Governor, shall be null and void in itself, and shall not operate as a warrant or discharge to any person acting by his orders, or under his authority.”

An act was passed at the same session authorizing and empowering Henry Ward,<sup>431</sup> the Secretary of the Colony, to sign all commissions instead of the Governor, and the same to be as valid as if signed by him. At the June session, Governor Wanton demanded that the oath of office of Governor should be administered to him, which was denied, and the act of disqualification continued.

“THE GENERAL ASSEMBLY, at the session holden in Providence on the first Wednesday of May last, having passed an act prohibiting His Honour the Lieutenant-Governor and the Senate from administering the oath of office to the Hon. Joseph Wanton, Esquire, who was elected Governor of this Colony for the present year, and declaring all acts by him done in the pretended capacity of Governor, null and void, until he shall be engaged in open General Assembly, and with the consent of the General Assembly, &c.: And the said Joseph Wanton having appeared before

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this Assembly, and demanded that the oath of office be administered to him: and this General Assembly having taken the same into consideration, do *vote and resolve*, That the said Joseph Wanton hath not given satisfaction to this Assembly: That the said recited act, passed at the last session, continue and be in force until the rising of the General Assembly at the next session."

This act of disqualification was continued until the October session, 1775, when the General Assembly declared the office vacant by the following Act: "Whereas this General Assembly, at their session held in Providence, on the first Wednesday in May last, made and passed an act (for divers weighty reasons therein mentioned), to prevent the Hon. Joseph Wanton, Esquire, who was chosen Governor of this Colony at the General Election held on the first Wednesday of May, from acting in said office, which act hath been continued from session to session until now, without proceeding to declare said office vacant, from a tender regard to the said Joseph Wanton, and in order to give him an opportunity to make due satisfaction for his former conduct, and of convincing this General Assembly of his friendly disposition to the United Colonies in general, and to this Colony in particular: And whereas the said Joseph Wanton, by the whole course of his behaviour since the passage of said act, hath continued to demonstrate that he is inimical to the rights and liberties of America, and is thereby rendered totally unfit to sustain the said office: And whereas the calamities of the present times make it necessary to this General Assembly to avail themselves of the advantages given them by Charter and the fundamental principles of the Constitution — *This General Assembly therefore resolve and declare, &c.*, That the said Joseph Wanton hath justly forfeited the office of Governor of this Colony, and thereby the said office is become vacant."



At the same session, the General Assembly elected Nicholas Cooke,<sup>613</sup> then Lieutenant-Governor, to fill the vacant office of Governor, and Dr. William Bradford<sup>583</sup> to fill the office of Lieutenant-Governor, vacated by the promotion of Mr. Cooke. They appointed a committee to receive from Governor Wanton the original charter, letters, &c., and deliver them to Nicholas Cooke, and the duplicate of the Charter from the late Lieutenant-Governor Sessions,<sup>441</sup> and deliver the same to Lieutenant-Governor Bradford, his successor. Governor Wanton maintained a dignified silence, and refused to comply with the last resolution. Thereupon the General Assembly at their February session, 1776, ordered the Sheriff of Newport to proceed to the house of Governor Wanton, and to take possession of the charter, papers, &c., and deliver them to the committee, and, in case of any resistance by him, to take him into custody and bring him before the General Assembly. At the March session, the sheriff reported, that with his deputies he forthwith proceeded "unto the house of the Honourable Joseph Wanton, Esquire, late Governor of this Colony, and in his absence, took and carried away from and out of said house, a chest, in which were and are deposited the Charter of the Colony, &c.," and delivered them to the committee appointed to receive them.

Thus ended the political life of the Wanton family in Rhode Island, which had for a great number of years, from uncommon personal popularity and family influence, sustained so many important offices in the Colony. During the occupation of Newport by the British forces, Governor Wanton led a quiet and unobtrusive life; and on their departure, remained unmolested upon its reoccupation by the Americans. He was a man of amiable disposition, elegant manners, handsome person and splendid appearance.<sup>615</sup> He enjoyed the esteem of all who knew him. He



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dressed in the finest style of the times, with a large white wig, with three curls, one falling down his back, and one forward of each shoulder. He died at Newport, July 19, 1780, aged seventy-five, and was interred in the family vault in the Clifton burial place.

Governor Joseph Wanton married Mary, daughter of John Still Winthrop, of New London.<sup>616</sup> They left three sons and five daughters:<sup>617</sup>

(1) Joseph<sup>618</sup> was an Episcopal clergyman, at or near Liverpool, in England.

(2) William, who was appointed collector of the customs, at St. John's, in Nova Scotia, and died there.

(3) John, died young.

(4) Ann, born March, 1734. In 1764 she was married to Winthrop Saltonstall, of New London, by Rev. Mr. Leaming.<sup>533</sup> She died in 1784 and left five children: 1. Gurdon.<sup>619</sup> 2. Winthrop.<sup>620</sup> 3. Rebecca.<sup>621</sup> 4. Mary Wanton; and 5. Ann. Mary Wanton Saltonstall was married November 29, 1789, to Thomas Coit, M.D., of New London, by Rev. Henry Channing. Of their children, the Rev. Thomas W. Coit, D.D.,<sup>\* 622</sup> is now the Rector of Trinity Church, at New Rochelle, New York, and the Rev. Gurdon S. Coit<sup>623</sup> is an Episcopal clergyman, settled at Bridgeport, Connecticut. To the Rev. Dr. Coit, the distinguished defender of the Church, and author of *Puritanism; or, a Churchman's Defence against its Aspersions, by an Appeal to its own History*, the author acknowledges his obligations for important information and assistance.

(5) Mary,<sup>624</sup> married Captain John Coddington,<sup>625</sup> of Newport.

(6) Elizabeth, married Thomas Wickham,<sup>626</sup> of Newport.

\* Dr. Coit in a letter states: "Through my grandfather the chair in which Dean Berkeley used to sit<sup>629</sup> at Newport has descended to me, and is still in good preservation. It is the one in which he is believed to have composed his *Minute Philosopher*." [*A cut of this chair is given in the Appendix.*]



*Mrs. Joseph Wanton*  
*(Feko)*



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(7) Ruth,<sup>627</sup> married William Brown, collector of the customs, at Newburyport, Massachusetts, who was afterwards appointed, by the British Government, Governor of Bermuda.

(8) Catharine,<sup>628</sup> married, first, a Mr. Stoddard, and afterwards a Mr. Destailleur, a surgeon in the British army.

## Chapter XV

A.D. 1765 to A.D. 1768

*Bishop Edward Bass, D.D. Dr. Joshua Babcock, of Westerly. Colonel Harry Babcock. Rev. Henry Caner, D.D. Major Benjamin Brenton. The Rev. James Greateon. The Rev. John Lyon. Governor George Brown.*

“**S**EPTEMBER [1765] The Two Last Sundays in this month The Rev<sup>d</sup> Mr. Bass of Newbury Preached In St. Paul’s, Narraganset, for Mr. Fayerweather.”

“Edward Bass, D.D., was the first Bishop of Massachusetts. He was born in Dorchester, in 1726, and graduated at Harvard in 1744. In 1752, at the request of the Episcopal Parish at Newburyport, he went to England,<sup>630</sup> for orders and was ordained by Bishop Sherlock.<sup>453</sup> In 1796 he was elected by the Convention of the Protestant Episcopal Churches of Massachusetts to the office of Bishop, and was consecrated May 7, 1797, by the Bishops of Pennsylvania, New York and Maryland. Afterwards the Episcopal Church in Rhode Island elected him their Bishop and, in 1803, a Convention of the Churches in New Hampshire put itself under his jurisdiction.” Dr. Alden Bradford,<sup>631</sup> a Congregationalist, in his *Biographical Notices*, says: “Dr. Bass<sup>632</sup> was a good scholar and a man of great moral worth. In his deportment he exhibited much mildness and benevolence, as well as charity, for those of the Congregational order. He assumed no new authority and claimed no greater power after he was Bishop than before, and therefore was highly respected in this higher office. His character was that of an Apostolic Bishop, as described by St. Paul. He died September 10, 1803.”



“December [1765] Mr. Fayerweather married at Doctor Babcock’s<sup>365</sup> Captain Dudley Saltonstall<sup>633</sup> To his Daughter Miss Frances Babcock, at Westerly.”

Dr. Levi Wheaton,<sup>634</sup> of Providence, has kindly furnished the following memoir, as an affectionate tribute to the memory of his early friend, Dr. Babcock, and of his family:

“You wish me to furnish you with my recollections of Doctor Joshua Babcock of Westerly. It is true, as I once told you, I lived with him in 1779, in the two-fold capacity of medical student and preceptor to his grandchildren. Being, then, eighteen years of age only and never for a week absent from my paternal roof, it was an *era* in my life, at which my mind received many novel and strong impressions, but such as I little thought of being called upon to put on paper after the lapse of sixty-five years. Yet I am willing to contribute my mite to your laudable endeavours to rescue from oblivion the names and characters of those who have been conspicuous in the drama, which our little State has enacted in the successive stages of its history, regretting that the negligence of our predecessors has left you little more than the gleanings of what had been a productive field. For I believe no State in the Union, of twice its size, has afforded more examples of the cardinal virtues, originality of character, strong minds, or mother wit; but alas! ‘they had no poet, and are dead.’

“Dr. Babcock, at the time of my intimacy with him, was about seventy-two years of age, apparently in good health, and of sound mind and memory. His ordinary family was small, consisting only of himself, his house-keeper, and two little grandchildren, of eight or ten years—one, the son of *Adam*,<sup>373</sup> and the other of his deceased son *Luke* Babcock,<sup>380</sup>—so that it fell to my lot to pass many hours with him alone. I found his

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conversation always amusing, and often kindly intended for my *instruction*. But as I had been misrepresented to him by my college tutor, Mr. Howell,<sup>635</sup> as one whose mind was 'pregnant, docile, and ductile,' he most probably found his good intentions defeated in respect to the *latter*.

"The Doctor, with the advantages of a liberal education, had mixed much with the world; been in public life, and seen much of the best society. He was personally well acquainted with most of the leading men of the day, from New London to Boston, and especially at Newport; which, within his time, had rivalled New York in population and commercial importance. He abounded in anecdote and had a happy talent at telling a story. Seated in his 'old arm chair' he would be very interesting; had always something to narrate, illustrative of the character and events, customs and manners of past and present times. I could easily fill a sheet or two of foolscap with anecdotes, which I then listened to with pleasure, but the charm of a story, you know, depends very much upon the unities, action, time, and place; besides some of the best of them might touch blood which still circulates in living veins. I recollect one, however, which may not be liable to this objection. As you have lately mentioned Parson Fayerweather, as officiating at the marriage of the Doctor's daughter Frances, let it be of him by way of sample. This gentleman, it seems, was long the Episcopal clergyman at St. Paul's, Narragansett, and a preacher more facetious than evangelical. Having occasion, as he thought, to reprimand his parishioners for their negligence in attending Church, 'You have a thousand frivolous excuses,' said he (naming several), 'but there is none more common with you than the plea of *foul weather*, but come here and you will always find Fair-weather.'

"One of the most striking features of Doctor Bab-

cock's character was his observance of method in every thing in his business, his style of living, amusements, or devotions. He was an early riser and gave a morning hour to his farm. His breakfast was bread and milk, with some apple-pie, or fruit of the season, while his housekeeper and I were taking a cup of excellent coffee with buttered toast. He would often rally us on our want of taste: 'Better live as I do;' would he say; 'out of this old silver porringer and with this spoon, I have taken my breakfast for forty years.' At dinner, and he kept an excellent table, he ate heartily, but always of one dish, be it roast or boiled, fish or flesh; as he began, so he ended. He took cider as his common beverage, and a temperate glass of good wine. At tea, of which he was very fond, he drank exactly *three cups*. At a regular supper table, the fashion of those days, whatever company he might entertain, after due attention to his guests, he confined himself invariably to his porringer of bread and milk.

"At the close of the week, his family were called into the sitting-room to hear a chapter read from the Bible, and a prayer. Observing at some of these readings, what I thought a deviation from the common language of the Bible, I had the curiosity to look into the one he made use of, and found it Greek. To the surprise I discovered, he replied: 'I have always used it since I left college; if I had not, I should have forgotten the language.' Another proof of his methodical habits, and I might add, one deserving of imitation: The Doctor was a professed Christian, but I do not know that he was rigidly sectarian in his creed. I remember to have found for the first time, in his library, Dr. Samuel Clarke's work on the Trinity, which cost him a Bishopric, and Dr. James Foster's sermons, which lost him fellowship with orthodox Baptists, and that he admired these sermons and often called on me to read one of them—*ergo*—but the word *Unitarian* was not

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then in use. Waiving his religion, therefore, suffice it to say, that his moral character was irreproachable, and he was an honest man.

“The Doctor doubtless loved money, and had been successful in the pursuit of it; he was rich, for that day, in real and personal estate. His minute attention to trifles was systematic with him—a penny saved was a penny got—young and ‘*audax juventa*,’—I now and then ventured to joke him on what seemed to me to be a foible unworthy of him, but he was always ready with an answer to my impertinence, sometimes with the grave remark, that he considered himself doing the duty of an accountable steward only, for property committed to his charge; sometimes more pointedly—‘Ah, Leevy’—as he would call me—‘despise not the day of small things (says the wise son of Sirach), <sup>636</sup> for he that despiseth the day of small things shall perish by little and little.’ Yet with this habitual attention to small savings, he could bear the accidental or irretrievable loss of property like a philosopher. He never cried for spilt milk, so that although he had a great deal of ‘the wisdom of this world,’ to use one of his favourite expressions, he was not parsimonious as evinced by his public spirit, the generous style in which he lived and his liberal hospitality; his house was always open to those who had any claims upon his attention, especially to those who, in those trying times, were zealous, or actively engaged, in the public cause.

“Doctor Babcock was the friend and correspondent of Dr. Franklin (who was in the habit of stopping at his house on his yearly visits to Boston), and a patriot of his school. He had many anecdotes to relate of Franklin, one, I recollect, quite characteristic of that veteran. Mrs. Babcock (who, by the way, was considered a very superior woman) asked the Doctor if he would have his bed warmed. ‘No, madam,



thank'ee, but if you will have a little cold water sprinkled on the sheets I have no objection.' In one of his letters written on the eve of his last departure for Europe, after expressing the effort it cost him to obey this call of his country, he added, 'I am no longer the man I once was, age has laid his cold hand upon me,' an expression, the force of which I understand now better than I did when I read it sixty-five years ago.

"Yes, the Doctor was a zealous and enlightened patriot, and as liberally devoted his time and money to the cause, both in a public and private capacity, as a statesman or a citizen, as any of his compatriots. I have been credibly informed, that at a dark period of the war, when a considerable sum of money in specie was wanted for the public service, he generously offered to advance it upon the credit of the State, abiding the issue—an act which, in these more enlightened days, is accounted the best evidence a man can give of his liberal devotion to Church or State.

"Dr. Babcock was in person not above the middle size, of a rather spare habit—light and active for a man of his years. He could mount a horse of sixteen hands high with the agility of a boy, and laughed at me for going to a horse-block to mount one of not more than fourteen. In his address and manners he was a gentleman of the old school; scrupulously polite; often quoted Chesterfield, who was then in his zenith; and perhaps laid too much stress upon trifling ceremonies—to eat cheese with bread and butter, or to drink more than *three* cups of tea, he would consider ill-bred. In which notion he differed as widely from his contemporary, Dr. Samuel Johnson, as did his opinion of Colonial rights from the *Taxation no Tyranny* of the latter.

"When I came to him I found him surrounded by fifteen or sixteen grandchildren, fine boys and girls,



of whom their grandsire might justly be as proud as he was solicitous that they should receive the same excellent education which he had bestowed upon his own three sons and two daughters. Besides the two boys already mentioned, there were three or four children of his eldest son Harry <sup>373</sup>—about the same number of Mr. John Bours, <sup>637</sup> of Newport, who married his elder daughter—and of Commodore Saltonstall, <sup>633</sup> who married his younger. These had found a welcome retreat here from the war; Newport being then in the hands of the British, and New London an exposed situation, as events soon afterwards proved. They were all, for their several ages, well advanced in their pupilage, none of them A B C Darrians. Peter, the eldest son of Mr. Bours, was a fine little fellow, who at the age of ten years read Horace with facility—a promising genius, but with the sad and too frequent issue of such promise; in less than three years I received a letter from his father informing me of his death. Of the fate of the residue of this interesting little flock I am but imperfectly informed. I fear I have survived most of them.

“Mrs. Saltonstall was an elegant and accomplished woman. There was, I remember, a well-painted portrait, a good likeness of her, hanging in her father’s south parlour chamber, which I trust has been preserved by some of her family. Her husband, Commodore Dudley Saltonstall, you will recollect as a matter of history, was naval commander in the Penobscot expedition which proved so disastrous this year. On his return to Boston, he was severely censured, as the unfortunate generally are. His fault, if any, was a want of sufficient promptitude in action. He was a man of sober thought and good sense, and not deficient in personal courage, as was proved both before and after this disaster; but his courage was not of the Nelson-dashing, hell-daring character which the emer-



*Adam Balcock*  
*(Copley)*



gency demanded. I was at his house when he returned — lately the commander of thousands, now the solitary traveller on horseback, crestfallen. I of course did not stay to witness the moving scene which must have followed in such a family, at such a time.

“The Doctor’s youngest son, Luke,<sup>380</sup> was an Episcopal clergyman at Philipse Manor on the Hudson, where he died, leaving a wife and several children. Hawkins, in his *Historical Notices of the Missions of the Church of England*, says, ‘Another victim to ill-treatment already mentioned, was the Rev. Luke Babcock, Missionary at Philipsburg. He was seized by the insurgents, his papers were examined, and because he answered affirmatively to the question whether he considered himself bound by his oath of allegiance to the King, he was deemed an enemy to the liberties of America, and ordered to be kept in custody. After four months’ confinement his health gave way, and he was then dismissed with a written order to remove within the lines of the King’s army. “He got home,” says Mr. Seabury, “with difficulty, in a raging fever and delirious, and there died, extremely regretted. Indeed, I knew not a more excellent man, and I fear his loss, especially in that mission, will scarcely be made up.”’

“One of Dr. Babcock’s daughters became the wife of Gilbert Saltonstall,<sup>638</sup> merchant in New York, a most worthy and respectable man, with whom I was well acquainted. Dr. Babcock’s excellent wife died there whilst on a visit. His second son, Adam, was long a distinguished merchant in Boston, where he died not many years since. His eldest son, Colonel Harry Babcock,<sup>373</sup> was a brilliant and extraordinary man — formed by nature and education to be the flower of his family, and an ornament to the country which gave him birth. His biography — written by one who had the requisite documents, talents, and leisure — would form a curious, interesting, and instructive

work. But I have already extended my notes and reminiscences to an unreasonable length, and must return to take leave of his father.

“Doctor Babcock and his contemporary, the venerable Samuel Ward,<sup>639</sup> were long the two luminaries of their town; but their affection for each other, it appeared, was not quite as mutual as that of the twins of *Leda*. There was one point of resemblance, however, between them and these elder luminaries—they agreed never to be above the horizon at the same time. In short, in local politics they were rivals. But Governor Ward had died at Philadelphia in 1776, whilst in attendance there as one of our first members of Congress, since which the Doctor was

*‘Like the last rose of summer, left blooming alone.’*

A town meeting could not be organized until he arrived to take his seat as Moderator.

“Such was the consideration in which he was held when I knew him. Judge of my feelings and reflections when, after the lapse of a little more than a half a century, upon a visit to Westerly, a few years since, I found the places which knew him, did indeed know him no more—that not one of his numerous descendants was living in the town—that I could scarcely meet a person, who had even a traditional knowledge that such a man ever existed, and but one who could tell me where he was buried. Three miles below the village, in a lonely and, I fear, unfrequented spot, I with some difficulty found his grave. The inscription on the slab which covered his ashes was so injured by time or the weather as to be hardly legible, but, by prostrating myself on it (which I did most devoutly), I was able to decipher that he died in the spring of the year 1783—living long enough, I trust, to enjoy the consummation of his public wishes, in the acknowledgement of freedom and independence to his



## Chapter Fifteenth

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country, and to address his Maker in the consecrated words, '*Now lettest thou thy servant depart in peace.*'"

Mr. B. Reynolds has transmitted the following inscription from the slab covering the grave of Dr. Babcock:

THIS STONE  
COVERS THE MORTAL PART  
OF  
THE HON. JOSHUA BABCOCK, ESQ.,  
OF WESTERLY,  
WHO DIED APRIL 1, 1783,  
AGED 75 YEARS.  
HIS ABILITY AND INTEGRITY  
AS A STATESMAN,  
IN THE DISCHARGE OF SEVERAL  
IMPORTANT OFFICES OF TRUST,  
THE PUBLIC RECORDS  
OF HIS COUNTRY  
TESTIFY,  
AS DO ALL WHO KNEW HIM,  
THAT AS A PHYSICIAN,  
HE WAS EMINENT  
IN HIS PROFESSION;  
AS A CHRISTIAN  
EXEMPLARY;  
AS A GENTLEMAN,  
POLITE AND ENGAGING;  
AS A HUSBAND AND FATHER,  
A MASTER AND FRIEND,  
WORTHY OF IMITATION.

The late Major Paul Babcock, the son of the late Colonel Harry Babcock, has furnished the following memoir, which is cheerfully inserted:

"Doctor Joshua Babcock was born in Westerly, May 17, 1707. He was graduated at Yale College, and soon after commenced the study of physic and surgery in Boston, and afterwards went to England to complete his education. He settled in his native town, where he soon obtained an extensive practice. He soon after opened one of the most extensive retail country stores between New York and Boston.

He was likewise much in public business. As Chief Justice of the Supreme Court of the State, he pronounced the sentence of death on the notorious Thomas Carter, for the murder of Jackson.<sup>640</sup> Dr. Babcock had two half brothers and three sons, who were all graduated at Yale College. His eldest son, the late Colonel Harry Babcock, was born in 1736: he entered college at twelve years, and took his degree at sixteen, at the head, it is said, of his class. At the age of eighteen, he obtained from the Legislature of this State a charter for an independent company of infantry, and was appointed captain. At the age of nineteen, he was appointed captain of a company in one of the regiments raised by this Colony, marched to Albany and from thence to Lake George, and joined the army in the campaign of 1756, to dislodge the French from Canada. Sir William Johnson, Commander-in-chief, detached four hundred men under Colonel Williams, to reconnoitre. Captain Babcock, with sixty men, constituted a part of the corps. They were attacked by the enemy, commanded by Baron D'Eskau, and defeated. Colonel Williams was killed and Captain Babcock had nineteen men killed and wounded. Baron D'Eskau was taken prisoner.

“Next year, at twenty, Captain Babcock was promoted to Major; at twenty-one, to Lieutenant-Colonel; at twenty-two, he commanded the Rhode Island regiment, consisting of one thousand men; and in July, 1758, he marched five hundred of his men with the British army against Ticonderoga. He had one hundred and ten men killed and wounded, and was wounded himself by a musket ball in the knee. In this attack the British and Provincial army had one thousand nine hundred and forty men killed and wounded. The next year he helped to take the Fort under General Amherst, without the loss of a man. He had then served in five campaigns in the old French war with great

reputation. About the age of twenty-five, Colonel Babcock spent a year in England, chiefly in London, where he was treated with as great respect by the nobility and gentry as any other American of his time. Soon after his return, he married and settled in Stonington, Connecticut, and began the practice of the law. When the Revolution commenced, he was a staunch whig; and in 1776 he was appointed by the Legislature commander of the forces at Newport. While commander at this time, he had but one opportunity to display his courage. On the open beach, with an eighteen pounder, he drove off the British man-of-war *Rose* by his own firing. He had practised as an engineer at Woolwich when in England. He was so severely affected by a fit of sickness<sup>641</sup> in the winter following, that he never entirely recovered. Colonel Babcock was a man of fine person, accomplished manners, commanding voice and an eloquent speaker." The late Honourable Elisha R. Potter<sup>677</sup> said that he heard Colonel Babcock in an address before the Legislature on an application for liberty to raise a regiment in behalf of this State to assist the King of France at the commencement of the Revolution, as that monarch had been the friend of America, when he drew tears from the eyes of the members, and that he never heard a more powerful or eloquent appeal; but the application failed.

Major Paul Babcock who furnished the above, a son of Colonel Harry, was in middle life a man of fine form, great personal comeliness, and of accomplished manner. He died a few years since. Mrs. William Palmer, of New York,<sup>642</sup> a daughter of Major Paul, and a granddaughter of Colonel Harry, spent the warm season at the village of Stonington, a few years since. She was a handsome and accomplished lady and impressed you, as she moved, that the blood of a distinguished ancestry ran in her veins.

The family mansion, though dilapidated, is still

standing [1845] on the old country road one mile east of Pawcatuck village, in Westerly. It is situated on high land, overlooks the village and Pawcatuck River and commands an extensive prospect. The tall box standing on each side of the path leading to the house—the massy gate—the once expensive fences and enclosures, now in ruins—and other evidences of departed grandeur—impress the beholder that this was one of the plantations of the old aristocracy of Narragansett.

There were, in the Babcock family, portraits of most of its members. The following letter of June 26, 1846, from Giles Babcock, a great-grandson of Dr. Joshua Babcock, gives a history of some of them: “The portrait of Colonel Harry (now in the family of Mr. Giles Ward, where my mother, the widow of Major Paul Babcock, recently deceased), is full length, or rather three-fourths, say to the knees—is taken in a court dress, with small sword, holding his chapeau in one hand. He must have been about twenty years of age; and was, I believe, at the time, a captain in the army. It was painted either in Boston or London, most probably the latter. It bears the artist’s mark—1756, *by J. Blackburn*. It is a very handsome and striking picture—even now the colouring is scarcely faded. It was always considered a good likeness. There is also a bust portrait of him, taken in after life; also one of the Rev. Luke Babcock;<sup>380</sup> but these were given away by my father some years before his death.

“Of the other members of the Doctor Babcock family I know but little; my father’s memory was always stored with anecdotes and reminiscences of his family and, for a long period, there were in our family letters and papers of my grandfather and great-grandfather, from which, if we had them now, there might be much interesting matter culled, but they have become scattered and lost, and with my father have died many



*Mrs. Adam Babcock*  
*(Copley)*





facts and particulars of his family that his children, I regret to say, have no records of."

"April 1st, [1766] Major Benjamin Brenton Died, and Three Days after (which was the 4th of April,) he was Buried on his own Farm. The Burial Service was Performed By the Rev. Mr. Fayerweather, at the Major's Desire, Who in his Sickness was Visited by Mr. Fayerweather and Prayed With."

Major Brenton<sup>643</sup> was a great-grandson of Governor Brenton. Governor Brenton was a large landed proprietor in the Colony. Jahleel, the eldest son of the Governor, inherited most of his father's estate, and also owned a large estate in Narragansett. He was the first collector of Boston; afterwards the Colony of Rhode Island appointed him her agent in England, and continued the appointment several years. He was then appointed, by the King, Surveyor-General of the customs for the Colonies. He died at Newport, in 1732, without issue.

"June 4<sup>th</sup> [1766] Mr. Fayerweather attended the Convention of the Episcopal Clergy and the Rev<sup>d</sup> Doctor Caner<sup>644</sup> Preached in Kings Chappel Boston from these words 'Follow me.' Sunday after Mr. F. Preached for the Doctor and Baptized a Child in Kings Chappel which was Registered in their Church Book."

"Nov. 2, 1766. Mr. Fayerweather preached in Christ Church, Cambridge, and the two Sundays succeeding, and the third at Christ Church, Boston, for the Rev. Mr. Greaton."<sup>645</sup>

"June, 1767. The two last Sundays succeeding in this month, the Rev. Mr. Lyons<sup>646</sup> and Mr.

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Fayerweather exchanged; he preached in St. Paul's, and Mr. F. in the Church of Taunton, in the Province of Massachusetts."

The Rev. Mr. N. T. Bent,<sup>647</sup> Rector of St. Thomas's Church, Taunton, in a historical discourse delivered on Easter Day, 1844, says: "The first resident minister here appears to have been the Rev. John Lyon, who at the outset holds this claim upon our gratitude, that he left a fair and apparently a complete record of his official acts. Others must answer for its mutilation. We are also indebted to some other hand for an earlier record, of baptisms especially, of which twenty-one are recorded from November 30, 1755, to April 14, 1764. Mr. Lyon's first baptism was on February 6, 1765, from about which time—perhaps a few months earlier—his ministry here commenced. In April of that year, we find the parish agreeing with Mr. Lyon as their minister, for a salary of *twenty pounds* annually, as long as he should continue with them; this probably in addition to the use of the glebe and a stipend from the Society in England. And, what may be mentioned to their praise, we find the statement of the wardens, that in March, 1766, before the expiration of his first year, they had settled with Mr. Lyon, and paid him his salary, 'to his good acceptance'—an example of promptness, we venture to say, which few parishes in New England have more uniformly imitated than this.

"The number of communicants in the church in 1764 was *twelve*. *Twenty* were added in 1765. This made the number *thirty-two*. In the same year, there were *twenty-seven* baptisms of children and adults. Tradition speaks of Mr. Lyon as a most estimable man and exemplary minister of Christ. He seems to have been watchful over the lambs of his flock. The number of children under catechetical instruction in 1765

was *sixteen*. Confirmations in the absence of a bishop could not be administered. It appears, also, that Mr. Lyon was not regardless of the interests of the community in the matter of sobriety and good morals. We sometimes accuse the ministry of that period of indifference to existing vices. Mr. Lyon, it appears from the record, distributed at one time twenty copies of a book or tract entitled, *Admonition to the Drinkers of Spirituous Liquors*—one evidence, at least, of a minister's labouring to make men temperate, and that too in his own appointed sphere, eighty years ago. Who shall say that such labours were in vain, however much they left to be done by those who shall come after? The loss of records forbids me to say how long Mr. Lyon's ministry continued. He left some time before the Revolution, it is believed, and went to Virginia, where he died."

"April the 24<sup>th</sup> [1768] Immediately after Divine Service Mr. Fayerweather Proceeded for home, and went With all Speed from thence To Point Judith and married George Browne,<sup>648</sup> to Miss Hannah Robinson, at her father William Robinson's,<sup>649</sup> in Presence of Many."

George Brown was a son of Robert and grandson of William Brown. The family emigrated from Glasgow, in Scotland, and settled in South Kingstown. His uncle, Thomas Brown, devised him a large estate, in addition to the estate inherited from his father. William Brown, his grandfather, married a sister of Governor Robinson. Governor Brown's wife was a daughter of William Robinson and granddaughter of Governor Robinson. Mr. Brown and his wife were first and second cousins. Governor Brown was, for many years, a representative in the General Assembly; in 1796 he was elected by the Legislature second Justice on the

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bench of the Supreme Court of the State, and held the office until 1799, when he was elected by the people Lieutenant-Governor of the State, over Lieutenant-Governor Samuel J. Potter,<sup>650</sup> after a severe and close canvass. This vote drew the lines in this State between the two great political parties of the country — the Federalists under Mr. Adams, and the Democrats under Mr. Jefferson. Governor Potter, the Republican — now styled Democratic — candidate, succeeded over Governor Brown in 1800; and, in 1801, this State became Republican, and continued so until the war of 1812. Governor Brown was a courteous and amiable gentleman, an exemplary communicant of the Episcopal Church, and a liberal contributor to its support. He sustained an irreproachable character through life, and died January 20, 1836, in the ninety-first year of his age, and was buried in the church-yard at Tower Hill. He left nine children.



## Chapter XVI

A. D. 1769-1770

*The Tweedy Family. The Hazard Family. John Gardiner, of Boston Neck. John Case, of Tower Hill. "George Rome, Esq., a Gentleman of Estate."*

**J**ULY 28<sup>th</sup>; [1769] On Friday Evening Mr. Fayerweather Married his Brother In Law George Hazard Esq To Miss Jane Tweedy<sup>651</sup> at the Parsonage house Narragansett After 3 Distinct Publications In the Church of Newport."

The Hazards are a numerous family—the most so in Narragansett, if not in the State. Watson, in the *Historic Tales of Olden Time*, says, "Mrs. Maria Hazard,<sup>652</sup> of South Kingstown, Rhode Island, and mother of the Governor, died in 1739, at the age of one hundred years and could count up five hundred children, grandchildren, great-grandchildren, and great-great-grandchildren—two hundred and five of them being then alive. A granddaughter of hers had already been a grandmother fifteen years! Probably this instance of Rhode Island fruitfulness may match against the world."

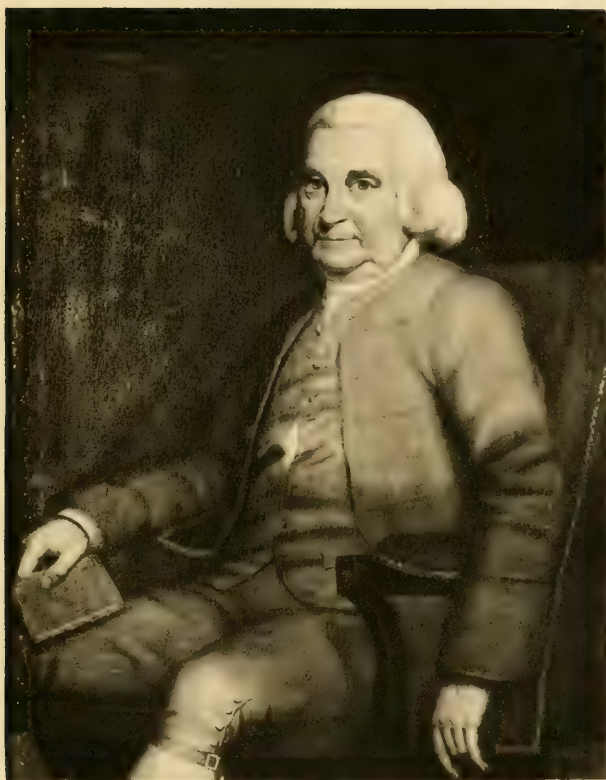
They have descended from Thomas Hazard,<sup>653</sup> who emigrated from Wales about the year 1639, to the Jerseys, and from thence to Rhode Island, and settled in Portsmouth in 1640. Hisson, Robert,<sup>654</sup> at that time about four years old, came with him. Robert was the only son that came over with him, as far as can be ascertained. The eldest son of Robert was Thomas Hazard,<sup>480</sup> who died in 1746, aged eighty-six. His sons were: Robert, Thomas, Stephen, Jeremiah, George, Benjamin, and Jonathan. From these sons, a numerous issue has descended, embracing many distinguished men.

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George Hazard,<sup>655</sup> mentioned above in the Record, was a son of George, who was Deputy-Governor of the Colony<sup>388</sup> in the years 1734-5-6-7-8, and great-grandson of the first settler. He lived and died in South Kingstown. George, the younger, early settled in Newport as a merchant, and was elected a representative to the General Assembly from that town for many years. He was the only Mayor of Newport under the first city charter, and held other honourable and responsible offices in the State. He died at Newport aged seventy-three years. The following is extracted from the *Newport Mercury*: "Died in this town on Friday, August 11, 1797, George Hazard, Esquire, for many years a respectable merchant; for upwards of thirty years a representative from this town in the Legislature; for twelve years Chief Justice of the Court of Common Pleas for this County; a member of the Convention which adopted the Constitution of the United States; and formerly Mayor of the city of Newport." He was baptized in the church at Newport, in 1750.

Edward Hazard,<sup>378</sup> eldest son of Mayor George Hazard, married Sarah Cranston, a daughter of the Honourable Thomas Cranston,<sup>379</sup> a grandson of Governor Samuel Cranston, in May, 1770, and settled in South Kingstown on a farm given him by his father. (The Honourable Thomas Cranston and Abraham Redwood, the founder of the Redwood Library, married sisters.<sup>656</sup> Three full-length portraits of Mr. Cranston, his wife, and daughter,<sup>657</sup> painted by Copley, are hanging in my house at Kingston.) Thomas Cranston Hazard,<sup>379</sup> only son and child of Edward, graduated from Rhode Island College, now Brown University, in 1792, and is now [1846] living at Voluntown, Connecticut. [He died in 1850.]

Nathaniel Hazard,<sup>651</sup> fourth son of Mayor George, graduated from Rhode Island College in 1792. He was a representative in the General Assembly for sev-



*Abraham Rodwood*



eral years, and was Speaker of the House. In 1818, he was elected Representative to Congress. He died at Washington in 1820, and was interred in the Congressional burying-ground.

Thomas Hazard ("College Tom")<sup>658</sup> was a descendant of the first settler in the fifth degree. He entered college, but, having been early indoctrinated in the faith of the Quakers, he became conscientious respecting collegiate honours, and left the institution before the regular period of conferring degrees. He married Elizabeth, a daughter of Governor Robinson,<sup>358</sup> and settled on his farm in his native town of South Kingstown, near Tower Hill, where John Nichols now resides. Mr. Hazard was comely in person, large in stature, six feet, and of great physical strength.<sup>357</sup> He was a preacher of the Society of Friends for forty years before his death, and tradition speaks of him as a strong, forcible, and argumentative speaker. He was deservedly popular in his denomination, and was the first in his Society that advocated the abolition of negro slavery, and travelled much as a public Friend, preaching the doctrine of emancipation among his brethren. The following is transcribed from a communication made to me by Mr. Isaac P. Hazard,<sup>356</sup> his grandson:

"You requested me to state what I knew respecting the very active part which my grandfather was the first to take in the abolition of negro slavery in this State, and I will endeavour to give it to you as I have heard it from my father and others. About the time of my grandfather's marriage (he having chosen agriculture for his profession in preference to the law, for which his father had designed him), it was the intention of his father to establish him on a farm befitting what he considered his station in life—a large tract of good land, well stocked with cattle, and with negroes enough to cultivate it. With this view he gave him an introduction by letter to an old acquaintance of his, in North



Stonington, Connecticut, a worthy deacon of the Presbyterian or Baptist Church, I forget which, whom he was accustomed to employ in purchasing stock, and in whom he placed great confidence, requesting his aid in selecting and purchasing for his son. My grandfather arrived at the village, near where his stock purchasing was to begin, on Saturday afternoon, and, not wishing to interfere with the very strict rules then observed in that State in regard to the Sabbath, had intended to remain at the public inn until Monday morning, and then present his letters and proceed to business. But the old Deacon chanced to visit the village that afternoon, and, finding the son of his friend there, insisted on his returning home and spending the Sabbath with him,—a plan which was complied with. Among the topics of conversation during the evening was that of religion, of which, at that period, Connecticut gave Rhode Island credit for possessing a very small share, and that not very orthodox.

“In discussing the merits of various sects, my grandfather mentioned Quakers, who were among the settlers of this country,—numbers, like his family, though not belonging strictly to that Society, yet attending their meetings, when attending any,—and he being about to marry one of that sect, which (as was the case), if married in the meeting according to the form of the Society, would give him the right of membership, he doubtless considered himself as identified with them. In reply to his mentioning Quakerism, the old Deacon observed: ‘Quakers! they are not a Christian people!’ As my grandfather was just from Yale College and, being remarkable for the strength of his argumentative powers, had paid some attention to Divinity, he believed he could answer all the objections which their persecutors urged against them in Europe, in a manner that would fully confute his antagonist, and satisfy him of the error of his views. He asked him to state

his objections, expecting they would be those heretofore used by the various controversial writers of that age of religious controversy, and with which he was familiar. But to his surprise he answered: 'They hold their fellow-men in slavery.' At this time the Quakers, although holding many testimonies against the errors of the age, differing from and in advance of most Christian denominations, many and most of which have since been adopted, seem seldom to have turned their attention to the subject of slavery, and were among the greatest slave-holders of the country.

"My grandfather's mind had once (if not oftener) been turned to the subject, when directed by his father to oversee some slaves at their labour on a very hot day. He took a book and sat under the shade of a tree, but, from the extreme heat, he could not even in that situation keep comfortably cool. This led him, while the labourers were toiling in the heat, to contrast slavery with freedom, and probably prepared his mind to embrace the old Deacon's views. Looking therefore at this unexpected position of the argument, he considered his ground untenable; gave up the defence of his Society, and changed the subject of conversation, soon from his own reflections becoming thoroughly convinced of the error of holding slaves,—a view which he communicated to his father after his return, signifying to him his intention of cultivating his farm by free labour. His father at that time being the largest farmer, and one of the largest slave-holders, in New England, and considering that his son's view, if persisted in, would greatly injure, if not ruin himself and neighbours, endeavoured to dissuade him from it, but finding him determined, threatened to disinherit him, if he persisted. The subject occasioned a coolness between them for some time. The son persevered, however, in what he believed to be his duty, expecting from the firm and unchangeable character of his father

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and family to be disinherited. He began cultivating his farm with free labour, and laboured himself in the cause of negro emancipation.

“His first object was to get the religious Society of Friends, or Quakers, of which he became an active, zealous, and efficient member, to embody, in their discipline, a clause prohibiting its members from holding, or dealing in, slaves. Although the Society had already, sometime previously, abolished among its members the practice of branding their slaves with a hot iron to distinguish them, having, after several years’ discussion, pronounced it cruel and unchristianlike (which I allude to as showing the state of the human mind then existing on the subject), it was not without much labour that they were induced to make it a part of their discipline, that the members should neither hold nor deal in slaves. He visited various parts of New England and New York, in promulgating his views on that subject, and was finally successful. At about the same time, John Woolman,<sup>659</sup> of Mount Holly, New Jersey, whose life and character were noble examples of Christian benevolence and purity, was engaged in the same enterprise in the Middle States, and visited this neighbourhood, a mutual friendship existing between them during their lives. The late venerable Moses Brown<sup>660</sup> was one of the most active, zealous, and efficient assistants, not only among the Society of Friends, but in aiding him to procure the passage of a law by the Legislature, terminating the existence of slavery in Rhode Island. Mr. Hazard lived to see this accomplished, as well as a reconciliation to his father, who showed the convincement of his son’s views, by leaving in his will (previously to the law before alluded to), all his slaves free at his death, and his property to his four children, without the distinction he had threatened.

“I have dwelt particularly on this abolition subject, not only because you requested it, as the first active

abolition movement in New England, but as an important era in our history, and the commencement, or cause, of an entire change of the state of society in this country. Up to this period, and sometime after it, Narragansett was a seat of hospitality and refinement; her large landed proprietors living in ease and luxury, visited by the *élite* from all parts of the then British American Colonies, and by distinguished strangers of Europe.

“It also puts in a proper light a trait of my grandfather’s character, which he was supposed generally to possess,—that of never changing his opinions, or first views on any subject. An old friend and neighbour of the family (the late Andrew Nichols), who had known him all his life and who died but a few years since, one day observed to me: ‘It is fortunate for society, that your grandfather always saw correctly at first view, for I believe he was never known to change his opinion on any subject, and such was the power of his reasoning faculties, that, had he taken the wrong side, he could probably have made it appear the right, and, if he could not have convinced others, he could have so forcibly answered their arguments, as to have silenced them. I never knew, or heard, in my life, (he continued) of his giving anything up and he always appeared to have seen the right of the case at first.’ Mr. Nichols was too young to have known him before he commenced his abolition doctrines, or he would have known that he changed his views once at least. I have understood that he was never severe in his denunciation of slave-holding—being a participator in the fruits of slave-holding himself until convinced of his error—and that he laboured to convince others with mildness and sound argument, in which he was eminently successful, having the satisfaction of seeing his views established throughout New England and most of the Middle States before his death.



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"In connection with this important subject of abolition, there is another individual whose name is now scarcely known and recollected by any out of our family, but one whom my grandfather and some of his descendants have been accustomed to place highest on the list of disinterested (if that term will here apply) philanthropists in that cause. This was Jeremiah Austin,<sup>661</sup> who, a little before the subject was discussed, as before stated, found himself, after the death of his father, the owner of a single slave, his sole inheritance, whom, from a belief that it was unjust to hold slaves, he freed, having to work himself as a daily labourer. Probably from a similarity of views, Mr. Austin was afterwards engaged by my grandfather as overseer, or manager of his farm.

"In person, my grandfather was large, fully six feet high, weighing about two hundred and fifty pounds, and of great strength, both of body and mind. The late William T. Robinson,<sup>662</sup> of New York, once told me that his whole appearance and deportment came the nearest to the standard of a truly noble man, according to his conception, of any person he had ever met with. Your brother, Daniel Updike,<sup>580</sup> of East Greenwich, once, in speaking of the degeneracy of the old Narragansett race, observed that, although our family had kept up the standard as well as any, yet we were as far below that of our ancestors both in body and mind, as those who had depreciated most were below us. He was fond of society, and very hospitable, and generally had more or less guests staying at his house through the summer."

He died at South Kingstown, August 26, 1798, aged about seventy-eight. The present Isaac P.,<sup>356</sup> Thomas R.,<sup>663</sup> Rowland G.,<sup>664</sup> and Joseph P. Hazard,<sup>665</sup> sons of the late Rowland Hazard,<sup>666</sup> are his grandchildren.

Thomas Hazard ("Virginia Tom"<sup>667</sup>) was a descen-



dant, in the fifth degree, from the common ancestor. He was a merchant in Newport for many years, and acquired a large estate. His first wife was a Bowdoin,<sup>230a</sup> of a branch of the Boston family; his second wife was Eunice Rhodes,<sup>668</sup> of Pawtuxet, Rhode Island. In the Revolution, Mr. Hazard adhered to the cause of the Crown, and fled to the enemy, his estates being seized and subsequently confiscated. The great destitution to which his family was reduced by this unfortunate election is very expressively described in a petition to the General Assembly, in 1782.

“Mrs. Eunice Hazard, of Cranston, represents that she is the wife of Thomas Hazard, late of Narragansett, now a refugee in New York; that the said Thomas Hazard left her three years ago in a condition almost helpless, with seven young children, one of them at the breast, and the rest unable to subsist themselves; and that, from that time to this, she has encountered many difficulties in bringing up and supporting the said children; and she hath at length exhausted all the resources in her power, and expended not only what remained in her hands of her said husband’s effects, but also nearly the whole of what came to her particular use from the estate of her late honoured father; and thereupon prayed this Assembly to take her unhappy case in consideration, and extend to her and her children such grace and favour as may seem meet; and in particular to grant her the house and lot of land lying in Newport which was her husband’s late estate.” In consequence of this plaintive representation, the General Assembly humanely directed the rents of said property to be paid to her.<sup>669</sup>

After the war, Mr. Hazard returned to this State, and the General Assembly, through the influence of his brother, Jonathan J. Hazard,<sup>670</sup> a leading whig, were inclined to restore his estates if a satisfactory submission should be made. This he indignantly re-

fused, and the confiscation was consummated. In 1785, Mr. Hazard repaired to England, and the British Government, for his loyalty, sacrifices, and sufferings, besides other remuneration, granted him a large tract of land at St. John's.<sup>671</sup> In 1786, he embarked for his new residence, with his wife and all his children, except those who had previously married and settled in Rhode Island. In a letter to his daughter, Mrs. Walter Watson,<sup>672</sup> of South Kingstown, he says: "I have got five thousand acres of land from Government, and am to settle it in one year, or give up that which will not be settled on. I have for you, if your husband will come and settle on it, five hundred acres of good land that lies on a harbour, where you can catch plenty of all kinds of fish, and there are good timber and hay on it. If you do not come or send and settle on it this summer, you cannot have it in the same place."

Mr. Hazard died at St. John's, in April, 1804, at an advanced age. Mr. Elisha Watson<sup>673</sup> married Ann Cole,<sup>674</sup> and Mr. Wilkins Updike married Abby Watson,<sup>675, 230a</sup> two of his granddaughters.

Jonathan J. Hazard was a descendant, in the fifth degree, from Thomas,<sup>653</sup> the first settler. He took an early and decided stand in favour of liberty in the Revolutionary struggle. In 1776, he appeared in the General Assembly as a representative from Charlestown, was elected paymaster of the Continental Battalion in 1777, and joined the army in New Jersey. In 1778 he was reelected a member of the General Assembly, and constituted one of the Council of War. He continued a member of the House most of the time during the Revolution. In 1787, he was elected by the people a delegate to the Confederate Congress. In 1788, he was reelected, and attended the old Congress as a delegate from this State.

Mr. Hazard was a politician of great tact and talent,



*Abigail Hazard Watson*



and one of the most efficient leaders of the Paper Money party, in 1786, and their ablest debater in the General Assembly. He beat down the opposition raised by the *Hard Money* or mercantile party. He feelingly depicted the lowering distress of the times produced by the avaricious course of the mercantile party. He represented that, prompted by exorbitant profits, they had shipped to England, our late enemy, all the remaining specie that could be obtained, to supply the country with fabrics which the war had exhausted; that the patriotism of the mercantile party was swallowed up by the lust of profit, that the interest of money by these selfish and avaricious speculations had risen to twenty per cent. per annum, and, in some cases, to four per cent. per month; and that the paper money emission was the only measure of state policy to prevent civil commotion. He argued, likewise, in favour of the safety of the emission; that it was guaranteed by land security; that it was to be loaned on bond and mortgage of twice the value of the amount borrowed, to be estimated by a committee under oath; that it was an emission widely different from that of the states, being founded on real estate; that, as long as the real estate remained, the money must retain its value, no bank being more secure; that the public were alarmed without reason; and that the opposition were governed by avarice and prejudice.

Mr. Hazard was the leader of the same party under the name of the Anti-Federalists, and a fiery opponent of the adoption of the Federal Constitution. As a delegate to the Convention assembled at South Kingstown, in March, 1790, to take into consideration the adoption of that instrument, he successfully resisted the measure, and, upon an informal vote, it was ascertained that there was a majority of seventeen against its adoption. Upon this event, the popular party *chaired* Mr. Hazard, their leader. The friends



of the Constitution, however, obtained an adjournment to meet at Newport in the May following. In the meantime, all the influence and wealth of the State were brought to bear upon the members of the Convention, and whether Mr. Hazard was actually *influenced by other means* than conviction cannot be ascertained, but his opposition became neutralized, and the Constitution was adopted by a bare majority of one <sup>588</sup> (some say two), but the original paper upon which the yeas and nays were minuted gives the majority of only one. The defection of Mr. Hazard, upon a question of this magnitude, and in relation to which his party confided in his integrity, shook the confidence of the public and his party, and he fell in popular estimation, and never regained his former elevated position. He was subsequently a representative in the General Assembly, but his influence was so greatly impaired by this defection in the Convention, that he never could reëstablish himself in the good opinion of his party or the people.

Mr. Hazard was well-formed, sturdy in body and mind, with a fine phrenological development of head. He was a natural orator, with a ready command of language, subtle and ingenious in debate. He successfully contended against Marchant,<sup>377</sup> Bradford,<sup>583</sup> and Welcome Arnold,<sup>676</sup> the debaters of the House at that period. He was, for a long time, the idol of the country interest, manager of the State, leader of the Legislature, in fact, the political dictator in Rhode Island; but his course in the Constitutional Convention was the cause of his political ruin. It was a Wolsey's fall, to rise no more.<sup>677</sup> The late Honourable Elisha R. Potter,<sup>678</sup> and the late Honourable Benjamin Hazard,<sup>479</sup> who knew Mr. Hazard in the zenith of his political influence, always spoke of him as a man of great natural power and sagacity. He removed to New York in the latter part of his life, purchased a valu-

able estate, and settled his children there. He occasionally visited Rhode Island and died at an advanced age.

Jeffrey Hazard,<sup>388</sup> of Exeter, was a descendant from Thomas, the common ancestor, in the sixth degree. He was for many years representative in the General Assembly, Chief Justice of the Court of Common Pleas, Judge of the Supreme Court and Lieutenant-Governor of the State. Three of the Hazard family<sup>388</sup> have been Lieutenant-Governors of Rhode Island. The late Commodore Oliver Hazard Perry<sup>679</sup> was a descendant of Thomas Hazard, the first settler, in the seventh degree. Christopher Raymond, father of the Commodore, was a son of Judge Freeman Perry, who married Mercy, a daughter of Oliver Hazard,<sup>680</sup> of South Kingstown. The Commodore was named after his maternal great-grandfather, Oliver Hazard.

“[July] 7<sup>th</sup> [1770] On Saturday Died John Gardiner Esq of Boston Neck, And on Sunday 8<sup>th</sup> the Next Day Was Decently Buried In the Churchyard of St Pauls, On Which Occasion The Corps Was Carried Into St Pauls Church And a Funeral Sermon Preached There By Mr F The Rector To a Full and Serious Congregation.”

Mr. John Gardiner<sup>393</sup> was a son of William Gardiner,<sup>202, 203</sup> a descendant of the first settler, of the name, in Narragansett, was a brother of Dr. Sylvester Gardiner,<sup>229</sup> of Boston, and a brother-in-law of Dr. MacSparran. He died on the homestead farm<sup>230</sup> of his ancestors. His first wife was Mary Hill,<sup>205</sup> who left three children: Anstis,<sup>206</sup> wife of Rowland Robinson,<sup>394</sup> father of “the unfortunate Hannah Robinson;”<sup>396</sup> Thomas;<sup>208</sup> and Amos,<sup>209</sup> the father of several children, Mrs. Daly, of Providence, being one of his granddaughters.

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John Gardiner's second wife was Mary Taylor,<sup>210</sup> niece of the Honourable Francis Willett.<sup>211</sup> She had seven children: (1) Abigail,<sup>212</sup> who married Lodowick Updike<sup>567</sup> and had issue. (2) William,<sup>213</sup> who married Eunice Belden, sister-in-law of General Wyllys,<sup>214</sup> of Hartford, and left one son, James, unmarried. (3) John,<sup>215</sup> who married Sarah Gardiner and had issue. (4) Benjamin,<sup>216</sup> who had issue. (5 and 6) Mary and Sarah,<sup>218</sup> who died single. (7) Lydia,<sup>219</sup> who married Robert Champlin,<sup>174</sup> a brother of the late George and Christopher Champlin. They left one daughter, Mrs. Mary MacRea,<sup>175</sup> of Newport. Mrs. Champlin's second husband was John Faxon,<sup>219</sup> by whom she had several children.

“29<sup>th</sup> July [1770] Sunday Evening Departed this Life John Case Esq<sup>681</sup> at Tower Hill and on Tuesday July 31<sup>st</sup> He Was Decently Interred In St Pauls Church Yard North Kingstown And a Funeral Sermon Preached By Mr F on the Occasion In St Pauls Church before A Numerous And Attentive Audience. Mr F Constantly visited Said Esq Every Day for Some Considerable time together And Prayed With him And administered the Blessed Sacrament To him Two or Three times Distinctly.”

Mr. Case was an unwavering friend, a generous benefactor during life, and in his will made large donations to the church, of which he had been an exemplary member. He gave his homestead on Tower Hill, Quaker Hill Farm and wood lot, in Narragansett, to the use of his wife for life; and, after her decease, in trust for the use of the Society for the Propagation of the Gospel in Foreign Parts—the rents, issues, and profits to be applied towards the support of an Episcopal Bishop of the Church of England, when it

should please God that one should be sent over properly appointed and consecrated to preside over the Episcopal churches in North America, whose diocese or district should comprehend the Narragansett country and none else; and these bequests were for no other use or intent whatever. And before a Bishop should be sent over, the rents and profits should be appropriated towards the maintenance of the poor belonging to the Church of England in Narragansett, who were of sober lives and conversation, by the officers of the Church for the time being. He also bequeathed five hundred dollars for building a church on the lot given by Dr. MacSparran for that purpose; one hundred and fifty dollars<sup>682</sup> for repairing the old church of St. Paul's in North Kingstown, and, if not repaired, but a new one built on the MacSparran lot, then said one hundred and fifty dollars to be appropriated for that purpose; fifty dollars for a school-house on Tower Hill, and three hundred and fifty dollars in trust, the interest to be applied to educate poor children in the school-house at Tower Hill.

There being no Bishop answering the provisions of the will, the Church of St. Paul's, in Narragansett, took possession of the several devised estates, after the death of his wife, in 1798, and appropriated the rents for the support of the poor of the church and its repairs until 1813. At this period, the Trustees of Donations in Boston, through their agent, the Rev. William Montague,<sup>683</sup> obtained possession of the Tower Hill estate,<sup>684</sup> claiming it in behalf of the Bishop of the Eastern diocese, which embraced Rhode Island. The wardens of St. Paul's commenced an action to recover possession. The controversy was finally compromised, and the estate of the late Mr. Case was surrendered to the Trustees of Donations, upon their agreeing to pay four per cent. of the income for the use of St. Paul's Church forever. The Trustees of Donations then leased



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the estates for nine hundred and ninety-nine years. The leases being personal estate, on the death of the lessees, the leases were sold at auction by their administrators; in consequence whereof the annual payments to the church by the Trustees of Donations became interrupted, and the Church of St. Paul's reëntered for condition broken, and now hold the estates<sup>685</sup> in the same manner as before the surrender. The other benevolent donations were never applied for and are now lost.

Mr. Case died at his mansion house on Tower Hill, South Kingstown, July 29, 1770, and was interred in the church-yard of St. Paul's, in North Kingstown; grave-stones, with suitable inscriptions, were erected to his memory. Phillippa Case,<sup>686</sup> his wife, was the daughter of Charles Dickinson,<sup>687</sup> of Narragansett. She died at Tower Hill, January 26, 1798. "She was a lady of real piety and goodness." She was buried by the side of her husband.

"September 16<sup>th</sup> [1770] Mr F Preached In St Pauls And After Church He Was Earnestly Desired To Go To Mr William Davis<sup>688</sup> Which He Did, And Baptize Three Children By The Names of *Charles*, *Chester*, and *Charlotte*, And at the Request of George Rome<sup>689</sup> Esq<sup>r</sup> A Gentleman of Estate from Old England &c."

Mr. Rome (pronounced Room) was an Englishman. He came over to Rhode Island in 1761, as the agent of the house of Hopkins & Haley, London merchants, and was afterwards appointed agent for other British houses. He was educated a merchant. He lived in Newport of winters and in Narragansett of summers, owning the estate, since the homestead of Judge Ezekiel Gardiner,<sup>690</sup> in Boston Neck, North Kingstown, still called the *Room* Farm. It consisted of about seven hundred acres, bounding easterly on Nar-



ragansett Bay. The mansion house<sup>691</sup> was highly finished and furnished. The beds were concealed from view in the wainscots,—the rooms might be traversed throughout and not a bed for the repose of guests be seen. This was a matter for the astonishment of the colonial observer. When the hour for retirement arrived, a servant would just give a touch to a spring in the wall, and the visitor's bed, by means of a self-adjusting process, would protrude itself, as if by magic, ready prepared for the reception of its tenant. The garden<sup>692</sup> contained the rarest native and exotic varieties. In Mr. Rome's letter, below, he styles his residence "my little country villa." He lived in splendour and entertained his friends with sumptuous hospitality. In another place he calls his residence Bachelor's-Hall—"My compliments to Colonel Stewart:<sup>696</sup> may I ask the favour of you both to come and eat a Christmas dinner with me, at Bachelor's-Hall, and celebrate the festivities of the season with me in Narragansett woods? A covey of partridges or bevy of quails will be entertainment for the Colonel and me, while the pike and perch pond amuse you." He occasionally gave large parties, at which the ladies and gentlemen of Boston, Newport, and Narragansett, would equally mingle. Punch was the fashionable beverage at that period, and the entertainments at *Bachelor's-Hall* were extravagant. Mr. Rome owned, also, large estates on Rhode Island.<sup>693</sup> In the Stamp Act excitement he strongly espoused the cause of the Crown. In 1767, he wrote the subjoined letter to his friend at Boston (afterwards returned from London with those signed Thomas Hutchinson,<sup>153</sup> Andrew Oliver<sup>694</sup> and Thomas Mofat<sup>493</sup>) and the same was transmitted to England. In 1773, Dr. Franklin, agent of the State of Pennsylvania, at London, obtained these letters (called, in general, "the Hutchinson letters"), and sent them to America. Mr. Rome's letter is as follows:

*Narragansett, Dec. 22, 1767*

SIR:

I AM now withdrawn to my little country villa, where, though I am more retired from the busy world, yet I am still enveloped with uneasy reflections for a turbulent, degenerate, ungrateful continent, and the opposition I have met with in my indefatigable endeavours to secure our property in this colony, but hitherto without success. The times are so corrupted, and the conflict of parties so predominant, that faction is blind, or shuts her eyes to the most evident truths that cross her designs, and believes in any absurdities that assist to accomplish her purposes, under the prostitution and prostration of an infatuated government. Judge then, my dear Sir, in what a critical situation the fortunes of us poor Europeans must be among them.

We have not been able to recover our property for years past—how great soever our exigencies may have been—unless we soothed them into a compliance. We are unwilling to enter into lites-contestation with them, because the perversion of their iniquitous courts of justice is so great, that experience hath convinced us we had better lose half, to obtain the other quietly, than pursue compulsory measures. We are also afraid to apply to a British Parliament for relief, as none can be effectually administered without a change of government, and a better administration of justice introduced; and, were it known here that we made such application at home, not only our fortunes would be in greater jeopardy, but our lives endangered by it, before any salutary regulations could take place. We are sensible of the goodness of the King and Parliament, but how far, or in what space of time, our grievance, as a few individuals, might weigh against the influence of a charter government, we are at a loss to determine.

In 1761, I arrived in America, which circumstance you probably remember well. With great industry,

caution, and circumspection, I have not only reduced our demands, and regulated our connexions in some measure, but kept my head out of a *halter* which you had the honour to grace.<sup>695</sup> (Pray, Doctor, how did it feel? The subject is stale, but I must be a little funny with you on this occasion.) Much still remains to be done, and, after all my best endeavours, my constituents, from a moderate calculation, cannot lose less than fifty thousand pounds sterling by the baleful constitution of this colony, and the corruption of their courts of judicature. It is really a very affecting and melancholy consideration.

Under a deep sense of the infirmities of their constitution, the innovations which they have gradually interwoven among themselves, and stimulated by every act of forbearance, lenity, and patience, we have indulged our correspondents until deluges of bankruptcies have ensued; insolvent acts liberated them from our just demands, and, finally, we have had our indisputable accounts refused admission for our proportion of the small remains, until colony creditors were first paid, and the whole absorbed. We have had vessels made over to us for the satisfaction of debts, and, after bills of sale were executed, carried off, in open violence and by force, by Captain Snip-Snap, of Mr. Nobody's appointment; and, when we sued him for damages, recovered a louse. We have, in our turn, been sued in our absence, and condemned, *ex-parte*, in large sums for imaginary damages, for which we can obtain neither a trial nor redress. They refuse us an appeal to the King in Council; the money must be paid when their executions become returnable; and, were we to carry it home by way of complaint, it would cost us two or three hundred pounds sterling to prosecute; and after all, when his Majesty's decree comes over in our favour, and refunding the money can no longer be evaded, I expect their effects would be secreted, their bodies re-

leased by the insolvent act, and our money—both principal, interest, and expenses—irrecoverably gone. Is not our case grievous? We have, in actions founded on notes of hand, been cast in the courts of judicature. We have appealed to his Majesty in Council for redress, got their verdicts reversed, and obtained the King's decree for our money, but *that is all*; for though I have had them by me for twelve months, and employed two eminent lawyers to enforce into execution, conformable to the colony law, yet we have not been able to recover a single shilling, though we have danced after their courts and assemblies above thirty days *in vain*, to accomplish that purpose only. Consider, my dear Sir, what expense, vexation, and loss of time this must be to us, and whether we have not just cause of complaint.

We have also in vain waited with great impatience for years past, in hopes his Majesty would have nominated his judges, and other executive officers, in every colony in America—which would in a great measure remove the cause of our complaint. Nothing can be more necessary than a speedy regulation in this, and constituting it a regal government; and nothing is of such important use to a nation, as that men who excel in wisdom and virtue should be encouraged to undertake the business of government. But the iniquitous course of their courts of justice in this colony, deter such men from serving the public; or, if they do so, unless patronized at home, their wisdom and virtue are turned against them with such malignity, that it is more safe to be *infamous* than renowned. The principal exception I have met with here, is James Helme, Esquire,<sup>335, 336</sup> who was chosen Chief Justice by the General Assembly at last election. He accepted his appointment, distinguishes himself by capacity and application, and seems to be never ashamed to administer impartial justice to all—even to the native



and residing creditors of the mother country. I have known him to grant them temporary relief by writs of error, and, when he and they were overruled by the partiality of the court, in vain — though with great candour and force — plead with the rest of the bench, that for the honour of the colony and their own reputation they ought never to pay less regard to the decrees of his Majesty in Council, because the property was determined in Great Britain, than to their own. I have also heard him with *resolution and firmness*, when he discovered the court to be immediately partial, order his name to be enrolled as dissenting from the verdict. For such honesty and candour, I am persuaded he will be deposed at next election, unless they should be still in hopes of making a convert of him. I wish it were in my power to prevent every American from suffering for the cause of integrity and their mother country; *he*, in a special manner, should not only be protected and supported, but appear among the first promotions. Is there no gentleman of public spirit at home, who would be pleased to be an instrument of elevating a man of his principles and propriety? or has it become fashionable for vice to be countenanced with impunity, and every trace of virtue passed over unnoticed? God forbid!

The colonies have originally been wrong founded. They ought to have been regal governments, and every executive officer approved by the King. Until that is effected, and they are properly regulated, they will never be beneficial to themselves, nor good subjects of Great Britain. You see with what contempt they already treat the acts of Parliament for regulating their trade, and enter into the most public, illegal, and affronting combinations to obtain a repeal, by again imposing upon the British merchants and manufacturers, and all under the cloak of retrenching their expenses, by avoiding every unnecessary superfluity. Were that



really the case, I am sure I, and every other British subject, would esteem them for it; but the fact is, they obtained a repeal of the Stamp Act by mercantile influence, and they are now endeavouring, by the same artifice and finesse, to repeal the acts of trade, and obtain a total exemption from all taxation. Were it otherwise, and they sincerely disposed to stop the importation of every unnecessary superfluity—without affronting the British legislation by their public, general, and illegal combinations—they might accomplish their purposes with much more decency, and suppress it more effectually by acts of their own legislation—imposing such duties upon their importation here as might occasion a total prohibition, or confine the consumption of them to particular individuals that can afford to buy—by which measures they would also raise a considerable colony revenue, and ease poorer inhabitants in the tax they now pay. But the temper of the country is exceedingly *factious*, and prone to sedition: they are growing more *imperious* and *haughty*—nay, *insolent*—every day; and in a short space, unless wholesome regulations take place, the spirit they have enkindled, and the conceptions of government they have imbibed, will be more grievous to the mother country than even ostracism was to the Athenians.

A bridle at present may accomplish more than a rod hereafter, for the malignant poison of the times, like a general pestilence, spreads beyond conception; and if the British Parliament are too late in their regulations, neglect measures for seven years which are essentially necessary now—should they then be able to stifle their commotions, it will only be a temporary extinction—consequently every hour's indulgence will answer no other purpose than enable them in a more effectual manner to sow seeds of dissension, to be rekindled whenever they are in a capacity to oppose the

mother country, and render themselves independent of her.

Have they not already, in the most public manner, shewn their opposition to the measures of Parliament, in the affair of the late Stamp Act? Don't they now, with equal violence and audacity, in both public papers and conversation, declare the Parliamentary regulations in their acts of trade to be illegal and a mere nullity? What further proof do we wait for, of either their good or bad disposition? Did you ever hear of any colonies, in their infant state, teaching the science of tyranny reduced into rule, over every subject that discountenanced their measures in opposition to the mother country, in a more impetuous manner than they have done these four years past? Have they not made use of every stroke of policy (in their way) to avail themselves of their dark purposes of their independence and suffered no restraint of conscience or fear, not even the guilt of threatening to excite a civil war and revolt, if not indulged with an unlimited trade, without restraint, and British protection without expense? for that is the English of it. Is this, then, a true or a mistaken portrait? Say, if it is their true one, ought not such pernicious maxims of policy, such wicked discipline, such ingratitude, such dissimulation, such perfidy, such violent, ruthless, and sanguinary councils—where a Cleon bears rule and an Aristides cannot be endured—to be crushed in embryo? If not, the alternative cannot avoid producing such a government as will ere-long throw the whole kingdom into the utmost confusion, endanger the life, liberty, and property of every good subject and again expose them to the merciless assassination of a rabble. I am sensible that in all political disputes, especially in America, a man may see something to blame on both sides, and so much to fear, whichever faction should conquer, as to be justified in not intermeddling with either; but

in matters of such vast importance as the present, wherein we have suffered so much, still deeply interested, and by which the peace and tranquillity of the nation is at stake, it is difficult to conceal one's emotions from a friend and remain a tranquil spectator on a theatre of such chicanery and collusion as will inevitably (if not checked, and may sooner happen than is imagined by many) chill the blood of many a Briton. It may be true policy, in some cases, to tame the fiercest spirit of popular liberty, not by blows or by chains, but by soothing into willing obedience and make her kiss the very hand that restrains her; but such policy would be a very unsuitable potion to cure the malady of the present times. They are too much corrupted, and already so much intoxicated with their own importance, as to make a wrong use of lenient measures. They construe them into their own natural rights, and a timidity in the mother country. They consider themselves a little bigger than the *frog* in the *fable*, and that Great Britain can never long grapple with their huge territory of fifteen hundred miles frontier, already populous and increasing with such celerity, as to double their number once in twenty-five years. This is not perfectly consonant with my idea of the matter, though such calculation has been made; and, admitting it to be erroneous, yet, as they believe it, it has the same evil effect, and possesses the imaginations of the people with such a degree of insanity and enthusiasm, as there is hardly any thing more common than to hear their boast of particular colonies that can raise on a short notice an hundred thousand fighting men to oppose the force of Great Britain; certain it is they increase in numbers by emigration, &c., very fast, and are become such a body of people, with such extensive territory, as require every bud of their genius and disposition to be narrowly watched, and pruned with great judgement, otherwise they may become not only trou-

blesome to Great Britain, but enemies to themselves. Now is the critical season. They are like some raw, giddy youth, just emerging into the world, in a corrupt, degenerate age. A parent or a guardian is still necessary; and if well managed, they will soon arrive at such maturity as to become obedient, dutiful children; but if neglected long, the rod of chastisement will be so much longer necessary as to become too burthensome, and must be dropt with the colonies. They almost consider themselves a separate people from Great Britain already.

Last month when I was attending the General Assembly, the Governor sent a written message to the Lower House, imparting his intention of a resignation at the next election, assigning for reasons, the fumes in the colony, and party spirit so high, and that bribery and corruption were so predominant, that neither life, liberty, nor property, were safe, &c., &c., &c. Now, Sir, whether the Governor's intention, as exhibited in this open, public declaration, was real, or feigned, to answer political purposes, it still evinces their decrepit state; the prostitution of Government, and melancholy situation of every good subject; for it cannot be supposed by any candid inquisitor, that a declaration of that nature and form, would, if not true, have been delivered by a Governor to a whole legislative body, in order to emancipate himself. If this truth is granted, and this allowed to be their unhappy situation, how much is it the duty of every good man — and what language is sufficient? — to paint in an effectual manner, this internal imbecility of an English colony (in many other respects favourably situated for trade and commerce, one of the safest, largest, and most commodious harbours in all America, or perhaps in all Europe, accessible in all seasons, situated in a fine climate, and abounding with fertile soil), to the maternal bowels of compassion, in order that she may be



seasonable, if she thinks it necessary to interpose, regulate, and wipe away their pernicious charter, rendered obnoxious by the abuse of it.

I am afraid I have tried your patience with a subject that must give pain to every impartial friend to Great Britain and her colonies. When I took my pen, I intended only to communicate the outlines of such of my perplexities (without going so far into political matter), as I thought would atone for, or excuse my long silence, and excite your compassion and advice.

Our friend Robinson<sup>566</sup> has gone to Boston to join the Commissioners. My compliments to Colonel Stewart.<sup>696</sup> May I ask the favour of you both to come, and eat a Christmas dinner with me at Bachelor's-Hall, and celebrate the festivity of the season with me in Narragansett woods? A covey of partridges, or bevy of quails, will be entertainment for the Colonel and me, while the pike and perch pond amuse you. Should business or preëngagements prevent me that pleasure, permit me to ask the favour of your earliest intelligence of the proceedings of Parliament; and your opinion whether our case is not so great as to excite your compassion and interposition, were it known. This narrative, with your knowledge of many of the facts, and of the disposition of the colonies in general, will refresh your memory, and enable you to form a judgment. Relief from home seems so tedious, especially to us who have suffered so much, are like to suffer more, and are unacquainted with the reasons of the delay, that I am quite impatient.

Above twelve months ago, I received from three gentlemen in London (in trust for several others), exemplified accounts for a balance of above twenty-six thousand pounds sterling, mostly due from this Colony, not fifty pounds of which shall I ever be able to recover without compulsive measures, and what is still worse, my lawyer advises me from all thoughts of pro-



secution, unless a change of government ensues. I am, therefore, obliged to send them his opinion (in justification of my own conduct) in lieu of money ten years due. Poor satisfaction! Our consolation must be in a British Parliament. Every other avenue is rendered impregnable by their subtlety and degeneracy and we can no longer depend upon a people, who are so unthankful for our indulgencies and for the lenity of the mother country. I wish you the compliments of the approaching season and a succession of many Happy New Years.

I am, Sir, with much regard,  
Your most obedient servant,

G. ROME

At the August session of the General Assembly, 1774, holden at Newport, a copy of the foregoing letter was read by the Speaker, Metcalf Bowler, Esq.,<sup>471</sup> with those of Governor Hutchinson,<sup>153</sup> Dr. Moffat,<sup>493</sup> &c., and, after a short debate, the further consideration thereof was postponed to the next October session and the Speaker directed to write to the Speaker of the Massachusetts House of Representatives for the original, which was, accordingly, done. At the August Town Meeting in Providence, the people instructed their representatives to enquire into charges, contained in said letter, of corruption and partiality, against the courts and the legislative body; to examine whether the fountain of justice in the Colony had been shut up, or the law withheld from any and, if so, to remove from office those who had been instrumental therein. But if, upon examination, it be found that the charges therein are false, groundless, and calculated to revile the administration of justice, then to exert themselves, by all constitutional means, to bring the said G. Rome to answer for such scandalous aspersions and vile abuse of this Government. Other towns passed similar instructions. At the October session of the General As-

sembly, holden at South Kingstown, Mr. Rome was brought to the bar of the House on a warrant on account of the aforesaid letter, sometime since returned from England, when the following questions were by order put to him, a copy of said letter being previously read in his presence:

*Quest.* Did you ever write a letter in substance and sense agreeing, or nearly agreeing, with the copy of the letter you have now heard read, signed *G. Rome*?

*Ans.* I do not think, upon the privilege of an Englishman, that the question is fairly stated, because I do not consider I am to be called here to accuse myself. When you, Mr. Speaker, are pleased to present to me any letter in my handwriting, I will most readily acknowledge the same, and grant the House all the satisfaction they are pleased to require, with the utmost candour and sincerity. As the question stands, I must protest against the same.

*Quest.* Will you, or will you not, make a direct answer to the question which has now been proposed to you?

*Ans.* I have already made a direct answer by saying I cannot be legally called to the bar of the House to accuse myself.

These answers being by the House deemed evasive and a contempt, the said George Rome was committed to the common gaol of South Kingstown, where he remained till the House rose.

The gross charges of Mr. Rome of corruption and partiality against the Legislature, the courts and juries of the Colony, with the advice to annul the Charter, and create a government more dependent on the Crown, produced an exasperation too powerful to be withstood; and apprehending danger, soon after his release from prison, he fled on board of the *Rose*, man-of-war,<sup>697</sup> then lying in Narragansett Bay. Previously to his departure, he and others conveyed their

estates, but they were, nevertheless, seized for the use of the Colony. The Legislature, at their October session, 1775, passed the following resolutions: "That the conduct of General Hopkins<sup>447</sup> in respect to taking possession, in behalf of this Colony, of the estates of George Rome, Benjamin Brenton,<sup>698</sup> the heirs of Andrew Oliver,<sup>694</sup> dec'd, Jahleel Brenton,<sup>698</sup> and Thomas Hutchinson,<sup>153</sup> as persons inimical to the true interest of this Colony, be approved of, and that said estates be kept in possession of those persons appointed by the General in behalf of this Colony, and that they account to the Colony for the back and future rents and profits thereof." And that the "deeds by George Rome, Jahleel Brenton, Benjamin Brenton, Ralph Inman,<sup>699</sup> Gilbert De Blois,<sup>699</sup> Samuel Sewall,<sup>699</sup> Thomas Hutchinson, Dr. Thomas Moffat,<sup>493</sup> heirs of Andrew Oliver, and John Borland,<sup>700</sup> made and executed since the 5th day of October, 1775, or not recorded before that time, be null and void." The General Assembly in October, 1776, appointed "John Smith a committee to sell at public auction all the effects of George Rome and Charles Dudley,<sup>701</sup> in possession of this State, and pay the money into the General Treasury." Thus the great estates of Mr. Rome were lost to his family forever. Scarcely any vestige remains of his "villa" at North Kingstown to recall the recollections of its former splendour. In appearance, it is republican enough to disarm the envy of the meanest jacobin.

## Chapter XVII

A.D. 1770 to A.D. 1774

*The Honourable James Honyman. The Rev. Marmaduke Browne. Christening "Gossips." Colonel Whailey, the Regicide. Colonel John Gardiner. Bishop Parker.*

"NEXT Day being the 17<sup>th</sup> of September [1770] Mr. F [ayerweather] Sott off for Boston To Attend The Annual Convention of the Clergy, and Preached there In the Several Churches etc. The Rev<sup>d</sup> Mr. Troutbeck<sup>702</sup> Kings Chaplin Preached before the Clergy On Said Occasion from That Text 'What is Truth?'"

"Nov<sup>r</sup> 11<sup>th</sup> [1770] The Reverend Mr. Usher<sup>66</sup> of Bristol Preached and Read Prayers for Mr. F In St Pauls Narraganset, He being a Hearer."

"On the 12<sup>th</sup> of February [1771], Doct<sup>r</sup> Robert Hazard<sup>483</sup> Was Buried, Having Died by a Long Lingular Illness Saturday Evening About 6 °Clock The Ninth Day of the month. A Considerable Assembly Present At his house, and a Funeral Sermon Preached by Mr F— from a Subject Suitable to the Occasion.... Sunday 24<sup>th</sup> Mr. F Preached at the house of mourning The Late Doct<sup>r</sup> Hazards On Mortality. A large Congregation Present. The Hon<sup>ble</sup> James Honyman<sup>488</sup> Present Who came from 'little Rest' Where the Court had been Sitting the Whole Week."

Mr. Honyman was the son of the Rev. James



Honyman,<sup>60</sup> Rector of Trinity Church, Newport. He was born in April, 1710, and was educated for the bar. In 1732, he was elected Attorney-General of the Colony, and was annually reëlected until 1741, when the law appointing one Attorney-General was repealed, and County Attorneys were substituted. He was one of the committee on the Eastern boundary question in the controversy with Massachusetts, in 1741, and was junior counsel with Daniel Updike,<sup>184</sup> who argued the case before the King's commissioners at Providence against Bollan<sup>295</sup> and Auchmuty,<sup>287</sup> the counsel for Massachusetts. The commissioners gave judgement in favour of Rhode Island. In 1755, he was appointed, with Governor Hopkins<sup>423</sup> and others, to attend the Congress of Governors and Commissioners of the Northern colonies, at Boston, to concert measures against the French. In 1756, he was elected first Senator of the Colony, and was annually reëlected as first Assistant in the Legislature until 1764. The British government having enforced the rule of '56, it occasioned great losses to the merchants, and created great irritation in the colonies; and this Colony, as well as others, remonstrated against it with decision and firmness, and Mr. Honyman being opposed to the remonstrance, declined a reëlection. Shortly after, Mr. Honyman was appointed, by the Crown, Advocate-General of the Court of Vice-Admiralty for the Colony, which office he continued to hold—discharging its duties to public satisfaction—until the Revolution.

Mr. Honyman was a sound and able lawyer, and enjoyed an extensive practice throughout the Colony. He married Elizabeth Goulding, daughter of George Goulding,<sup>793</sup> of Newport. He died February 15, 1778, aged sixty-seven years, leaving two sons and six daughters. His sons died in early life, and, his daughters marrying persons adhering to the cause of the Crown, the estates devised by Mr. Honyman to his children were



mostly confiscated, but upon petitions by his children, the Legislature restored them.

“On Thursday, the 21<sup>st</sup> of March [1771], Mr. F[ayerweather] being Invited by a Letter from the Church Wardens of Trinity Church, Newport, He attended as a Paul Bearer The Funeral of the Rev<sup>d</sup>. Marmaduke Browne, Pastor of Said Church, Where a Sermon Was Preached By The Rev<sup>d</sup>. Mr. Bissit<sup>704</sup> Colleague To a very Numerous And Weeping Congregation.”

Under date of the 9th of January, 1767, the Record says: “Mr. F Was Sent for To Attend the Funeral of Mrs. Browne The Consort of the Rev<sup>d</sup>. Mr. Browne Over Whom He Performed the Funeral Service In Trinity Church Newport. An Exceedingly large Concourse of People Attended But No Sermon, as both the Lady herself and her husband too had An Utter Aversion to Pomp and Show on those Occasions, and Utterly Against All Parading.”

The Rev. Marmaduke Browne,<sup>705</sup> a son of the Rev. Arthur Browne,<sup>706</sup> of Portsmouth, New Hampshire, on the resignation, in 1760, of the Rev. Thomas Pollen,<sup>523</sup> was unanimously chosen to officiate as minister of Trinity Church, Newport, and was appointed a missionary by the home society. The church flourished under his ministry, and, in 1762, the edifice was enlarged to the eastward, so as to admit of the erection of thirty additional pews. The present steeple of Trinity was built in 1768. An act of incorporation was procured from the General Assembly in 1769. Mr. Browne continued his connection with Trinity Church until his death, which took place on the 19th of March, 1771. He left an only son, who, in 1795, caused a marble

tablet, with a raised profile likeness of his father, to be erected on the walls of Trinity Church, in memory of his parents. It bears the following inscription:\*

TO THE MEMORY OF THE REVEREND MARMADUKE BROWNE  
 FORMERLY RECTOR OF THIS PARISH  
 A MAN EMINENT FOR TALENTS LEARNING AND RELIGION,  
 WHO DEPARTED THIS LIFE ON THE 19TH OF MARCH 1771.  
 AND OF ANNE HIS WIFE, A LADY OF UNCOMMON PIETY,  
 AND SUAVITY OF MANNER  
 WHO DIED THE 6TH DAY OF JANUARY 1767  
 THIS MONUMENT WAS ERECTED BY THEIR SON ARTHUR BROWNE ESQ<sup>R</sup>  
 NOW SENIOR FELLOW OF TRINITY COLLEGE DUBLIN IN IRELAND,  
 AND REPRESENTATIVE IN PARLIAMENT FOR THE SAME.  
 IN TOKEN OF HIS GRATITUDE AND AFFECTION  
 TO THE BEST AND TENDEREST OF PARENTS  
 AND OF HIS RESPECT AND LOVE FOR A CONGREGATION AMONG WHOM  
 AND FOR A PLACE WHERE  
 HE SPENT HIS EARLIEST AND HIS HAPPIEST DAYS.  
 HEU! QUANTO MINUS EST  
 CUM ALIIS VERSARI  
 QUAM TUI MEMINISSE  
 MDCCXCV.

His above-mentioned son is the subject of the following notice:

“Honourable Arthur Browne, LL.D.,<sup>707</sup> was at an early age sent from Newport to the care of a relative in Ireland for education. He was a man gifted with extraordinary mental powers, which he improved by almost incessant study, and by intercourse with the most able scholars and politicians of the day. He soon rose to eminence—was Senior Fellow and Senior Proctor of Trinity College, a Doctor of Civil Laws and King’s Professor of Greek. For a length of time he held the Vicar Generalship of the Diocese of Kildare, and also practised in the Courts, as an eminent though not a leading barrister. For many years, no person in the University enjoyed greater popularity. They gave him their best and most honourable gift—they appointed

\* On the tablet the 5th and 6th and the 11th and 12th lines read as one line each.

him their representative in the National Legislature, and the Irish House of Commons for many years listened with surprise and admiration to his bold and powerful eloquence. On questions of great national importance, Dr. Browne could speak with surprising effect. As to little subjects, he seldom interfered with the opposition party, with which it was his desire or chance to associate,—he supported all their leading measures—on the Place and Pension bills, Catholic Emancipation, and the Suspension of the Habeas Corpus, he brought all his talents into action. He was a strong advocate of Parliamentary reform, an enemy to the abuse of power, and always stood forward as the champion of the people. On the great question of the Union of Great Britain and Ireland, he took part with the ministry, and his support and example greatly contributed to that event. Shortly after the Union, Dr. Browne was appointed Prime Sergeant, and it is supposed, had he survived, he would have obtained a situation on the bench.

“Besides various political pamphlets, Dr. Browne was the author of two volumes of miscellaneous essays and dissertations in which many questions of literature and criticism were ably discussed. These volumes are now out of print, which is the more to be regretted as one of the essays was devoted to a picture of colonial manners and habits, especially as exhibited by the society of Newport, Rhode Island. In a note he referred to many of the families with whom he was intimate—the Brentons, Malbones, Redwoods, etc. His great work, however, is that on the Civil Law, which has passed through various editions, and is considered by the profession as a standard.

“This celebrated man died in Dublin in the summer of 1805, of a dropsical complaint, leaving a large property, which he had acquired from his situations in the College and his exertions as a lawyer.”\*

\* *Newport Mercury*.



*Abraham Redwood, the Younger*  
*Lawrence*





“Sunday March 31<sup>st</sup> [1771.] Mr. Fayerweather Baptized A Male Child of Mr. Benjamin Nasons, Son-in-Law to Capt. Benjamin Jefferson,<sup>708</sup> by the Name of ELISHA; The Gossips being Mr. Bovyer,<sup>709</sup> Mrs. Jefferson, and The Gran Father.”

The following information relating to this word was collected by Andrew A. Harwood, U. S. N.,<sup>710</sup> and may be interesting to many:

“This word *Gossip* is frequently found in church records. It is used in its old Saxon meaning for sponsors or sureties at baptism. This use of the term gossip, as well as the usage which formerly prevailed at baptisms of giving spoons, called *Apostle spoons*, is referred to in the following extract from Hone’s *Every Day Book*:\*

“‘This is an opportunity for alluding to the ancient English custom, with sponsors, or visitors at christenings, of presenting spoons, because the figures of the twelve apostles were chased, or carved upon the tops of the handles. Brand cites several authors to testify of the practice. Persons, who could afford it, gave the set of twelve, others a smaller number, and a poor person offered the gift of one, with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the Patron Saint of the good-natured donor.’ Ben Jonson, in his *Bartholemew’s Fair*, has a character saying, ‘and all this for the hope of a couple of *Apostles spoons*, and a cup to eat caudle in.’ In the *Chaste Maid of Cheapside*, by Middleton, ‘Gossip’ enquires, ‘What has he given her? what is it, Gossip?’ Whereto the answer of another ‘Gossip’ is, ‘A faire high standing cup and two great’ postle spoons—one of them gilt.’ Beaumont and Fletcher, likewise, in the *Noble Gentleman* say:

\*Vol. i. p. 175.

## The Narragansett Church

*'I'll be a gossip, Bewford,  
I have an odd apostle spoon.'*

"The rarity and antiquity of the *apostle spoons* render them of considerable value as curiosities, &c. (here follows a description of the weight, metal, &c., of the spoons). It seems from *The Gossip*, a poem by Shipman in 1666, that the usage of giving *apostle spoons* at christenings was at that time on the decline.

*'Formerly when they used to trowl  
Gilt bowls of sack, they gave the bowl  
Two spoons at least; an use ill kept,  
'Tis well if now our own be left.'*

"An anecdote is related of Shakespeare and Ben Jonson, which bears upon the usage. Shakespeare was godfather to one of Jonson's children, and after the christening, being in deep study, Jonson cheerfully asked him why he was so melancholy. 'Ben,' said he, 'I have been considering a great while what should be the fittest gift for me to bestow upon my god-child, and I have resolved it at last.' 'I pray thee, what?' said Ben. 'I' faith, Ben,' answered Shakespeare, 'I'll give him a dozen good *latten* spoons, and thou shalt translate them.' The word *latten*, intended as a play upon the word *Latin*, is a name for the iron tinned—of which spoons and similar small articles of household use are sometimes made. Without being aware of the origin, it is still a custom with many persons to present spoons at christenings, or on visiting 'the lady in the straw,' though they are not now adorned with imagery.

"There is another ancient usage of which many people now may not understand the meaning. On our old church and town records, as well as in Bible and family registers, will be found recorded not only the day of a child's birth, but also the hour and precise moment. The practice grew out of the prevalence of astrological notions. It was to enable the astrologers to

calculate the nativity of the person. As in many other cases, the usage has remained, while the reason of it is forgotten."

"In advent Mr F Preached for the Rev<sup>d</sup> Mr Bisset<sup>704</sup> In Newport by Ernest Desire" &c.

"On the 25<sup>th</sup> of December [1771] Christmas Mr. F—Attended Trinity Church Newport And Communicated At the altar.<sup>711</sup> Above 200 Members present."

"On the 9<sup>th</sup> [January, 1772] Mr F—Received a Letter from the Church Wardens (of Newport) to Attend As a Paul bearer to the Rev<sup>d</sup> Mr Keith<sup>712</sup> his old Friend and Once his Predecessor in George Town South Carolina— And to preach a Funeral Sermon On Sunday Morning On the Occasion Which he Did the Very day After the Interment In Trinity Church Newport, to a full Auditory."

"On the 16<sup>th</sup> April [1772] Thursday Evening In Presence of Many Witnesses Mr F Married Mr Sylvester Sweet<sup>713</sup> to Miss Martha Whailey of Narraganset — After a Regular Publication of Bands, As the Law Directs, The Bride being Given Away by her Father Jeremiah Whailey<sup>714</sup> One of the Descendants of old Col Whailey Who Came Away from Great Britain On being One of the Regicides, of King Charles the first of Ever blessed Memory, and Who Sat in the Mock Court Before Which That Excellent Prince, That Blessed Martyr Was Arraign'd and Tried and Condemned, and Who Was Called proverbially (in the Day of it) *One of King Charles's Judges.*"

## The Narragansett Church

Who this Mr. Whailey really was is still shrouded in mystery. Until Dr. Stiles's <sup>537</sup> *History of the Judges* <sup>547</sup> appeared, there never had existed any doubt in Rhode Island, and particularly in Narragansett, that the Whailey who lived in concealment, at the head of the Pettaquamscutt Ponds in Narragansett, was the real Colonel Whailey, one of the regicide judges, with the change of the Christian name of Theophilus for Edward. His children and descendants believed it, and those now living believe it, and are confident of the fact. Hutchinson, in his *History of Massachusetts*, states that the regicides lived upon remittances annually sent them by their friends in England; and Colonel Willet<sup>211</sup>—on the western borders of whose farm (the farm now occupied by Willet Carpenter, Esq.,<sup>560, 561</sup> the descendant of Colonel Willet), Whailey had built his hut—says, that annually Mr. Sewall<sup>96</sup> and other gentlemen came from Boston to his house, and would send for Whailey and privately confer with him, and after they left, Whailey would have plenty of money. That in Queen Anne's war, Colonel Willet—who was educated a merchant and had retired from business, and was a man of information and reading—told Dr. Stiles that a ship of war anchored opposite the farm where Whailey lived, and a captain of the same name made him a visit, and they recognized each other with the affection of kindred. The captain invited him on board, but Whailey neglected to go, for fear it was a snare laid to take him. That he never would disclose to any one his history. Further, that he had a University education, and was a fine Hebrew, Greek, and Latin scholar; and, when he died, he was buried with the honours of war. The conclusion of Dr. Stiles is, that the Whailey mentioned by the Rev. Mr. Fayerweather was neither General Whailey nor General Goffe, the regicide judges; but that Theophilus Whailey, of Narragansett, was an officer in the Parliamentary wars and through the Pro-



testatorate. "One of the same family of the Judge was Lieutenant Whailey, who served in Hacker's regiment. Hacker, who, though not a judge, yet commanded at the execution of the King, was himself executed in 1660. And Goffe's journal mentions Robert Whailey (supposing Theophilus), then in Hacker's regiment, and active at the King's execution, he might be in danger, and so fled to escape from vengeance" [?]. After the death of Whailey, about 1670, General Goffe left Hadley, and went westward towards Virginia; and as Theophilus Whailey appeared in Narragansett shortly after from Virginia, Governor Hutchinson conjectured he might be General Goffe, but was unable to procure satisfactory evidence for this conclusion.

That learned and indefatigable antiquarian, President Stiles, who spent thirty years of his life in collecting the materials of his history, has brought to light all the facts, circumstances, and traditions that could have been obtained; but such was the designed obscurity that attended every movement of the exiles, that to obtain anything definite was impossible; and after collecting and arranging all his materials, he leaves every reader to judge for himself. The only evidence of the debility of Whailey from age, and finally of his death, is gathered from the letters of Goffe to his wife; and, if conjecture is to have any weight, might not these statements have been feigned for the purpose of concealing the escape of Whailey with Goffe? On the other hand, it is strange that Major Richard Smith,<sup>11, 715</sup> who was an officer in Cromwell's wars, and assisted in establishing the Protectorate, and in the time of Richard Cromwell fled to his father's residence in North Kingstown, and resided within seven miles of Whailey, and died in 1692, never associated with or even mentioned anything of him, when, from circumstances, they must have been connected in the same common cause. In addition to all this, it is singular that Dr.



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MacSparran,<sup>716</sup> whose farm was within one mile of Whailey's residence, and who was also intimate with Colonel Willet, and a near relative by marriage, should never have mentioned in all his correspondence something about this extraordinary man.

Colonel Whailey, when advanced in age, moved to West Greenwich, and resided on a farm<sup>717</sup> he had previously purchased. "The assignment on the deed, dated February, 1711, was in his own handwriting," and Dr. Stiles says, "This was the first certain writing of Theophilus Whailey which I had seen." It was presumed that if this instrument could have been obtained and sent to someone in London, a comparison of hands would settle the question whether it was the handwriting of the real regicide judge, or whose it was. As an antiquarian fact, it was worthy of attention. On the 3d of July, 1843, the writer went to the residence of the late Judge Whailey, now in the possession of one of his descendants, and examined the old title deeds, and they were all there, except the one mentioned by Dr. Stiles. Mrs. Hopkins, then over eighty years old, stated that the deed missing was lent by the late Judge Hopkins,<sup>718</sup> grandson of Judge Whailey, to Dr. Stiles, for the purpose of examination and comparison, and that he promised to return it, or leave it with Governor Green<sup>345</sup> for them. Another member of the family said he understood that the deed had been left by Dr. Stiles with Governor Green as he promised, but that they never went there for it. Governor Green and Judge Hopkins having died long ago, and Mr. Ward,<sup>345</sup> who is possessed of Governor Green's papers, not being able to find it, it is now lost.

The aged Mrs. Hopkins, above referred to, observed that she well recollected Dr. Stiles's visit at Judge Hopkins's, at the house where Whailey died; that he rode in a gig, wore a wig and spectacles, and told them he should try to have a monument erected

over the grave of Whailey, who was buried on his farm on Hopkins Hill, in West Greenwich, now owned by Gideon Hopkins, a descendant of Whailey. The grave is near the highway <sup>719</sup> that leads from Washington Factory to the Ten Rod road, and so near the fence that you can see it, sitting in your carriage. The grave is a very long one, lying north and south, with stones, but no inscription. "He was a large tall man, six feet high when an 100 years old, and then walked upright; not fat, but thin and lathy; was 103 when he died." <sup>720</sup>

"Mr F. On the 7<sup>th</sup> of June [1772] having Received Two or three Distinct letters from an Ancient and truly Hon'ble Society in Boston to Preach to them On a Particular and Laudable Occasion Sat Out On the Eighth Day of the month for the purpose, taking Warwick and Providence in his way and Officiating at both those places by Desire of the Rev<sup>d</sup> Mr Greaves,<sup>530</sup> from Which *two flocks* he Gained a most Serious and An Attentive Audience. But the Occasion of Mr Fs Journey to Boston Was to Celebrate the Festival of Saint John and Adapt a Discourse Immediately to that Occasion and to that Day observed throughout Christendom, which he Did at *Christ's Church* of Which The Reverend Doctor Mather Byles <sup>721</sup> the Pastor Read Prayers On the Occasion, Where Was the Most Brilliant and Splendid As Well as Numerous Assembly . . . in that large and Populous Town. After Divine Service A Grand Procession from the Church follow'd With all the Grand Officers Cloathed and Adorned with their Robes

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and Jewels to illustrate the Splendour and Magnificence of the Day and Do honour To Saint John the Baptist Who both by Precept and Example Ever Inculcated the Christian Doctrine With Emphasis 'Of loving One Another.'<sup>722</sup> This Celebration Was On the 24<sup>th</sup> Day of June 1772."

"[June] 28<sup>th</sup> [1772] Mr F officiated in Kings Chappel for the Rev<sup>d</sup> Dr Caner,<sup>644</sup> and for the Rev<sup>d</sup> Mr. Walter <sup>723</sup> Trinity Church Boston."

"July 18<sup>th</sup> [1772] Mr. F Sat Out from Boston on his Return home by the Way of Tauntoun<sup>724</sup> And Administered there the Sacred Ordinance of Baptism To A Male Child of Mr. James Hill Merchant and Grand Child of the late Rev<sup>d</sup> Doctor Sewal<sup>725</sup> A Dissenting Teacher In Boston, Whose Zeal Was always Remarkably Distinguished Against the Church of England, particularly her Forms and Ceremonies, and that in Special As to the Rite of Baptism. The ordinance Was performed At Colonel White's in Taunton. The Sponsors Were Mr Hill and Wife the Child's Natural Parents, and Aunt, And the Name of the little Infantile Was *James* After its Father's Name."

"[December 13, 1772] In the Evening of Said Day Mr. F being Sent for at Capt Samuel Gardners<sup>726</sup> He Married Mr. John Gardner Son of the late John Gardner Esq<sup>393</sup> of Boston Neck (So Distinguished) to Miss Sarah Gardner Eldest Daughter of Samuel Whom he had before Published three Distinct times As the Law of the

Colony Directs ; The Bride Was Given Away by her Father about half An hour After 4 o Clock in the Presence of Sundry Witnesses.”

John Gardiner<sup>215</sup> was the son of John, and the grandson of William Gardiner, one of the first settlers of Narragansett. Colonel Gardiner was an accomplished gentleman of the old school, and of popular manners. He early rose into public favour, and was an active whig in the Revolution. He was elected representative to the General Assembly from South Kingstown, his native town, for the years 1786-7, by the Paper Money party. In 1788 and 1789, he was elected by the popular vote of the State a delegate to the Confederate Congress, but did not take his seat in that body. Colonel Gardiner inherited the patrimonial estate of his ancestors, the farm<sup>230</sup> next south of the South Ferry, containing five hundred acres, reputed the most fertile tract in Narragansett. He died in October, 1808, aged sixty-one—his wife survived him some years. They left seven children: (1) Sarah, married Thomas Jenkins, of Hudson, New York, issue. (2) Robert, was some years United States Consul in Sweden—he married a Miss Day, of Catskill, New York, lost at sea—no issue. (3) John and (4) William died single. (5) Emma married Philo Day, and (6) Harriet married Russell Day, both of Catskill. (7) Sylvester, now living<sup>215, 230</sup> [1847].

“On the Sixth of September [1773] Mr F—Journeyed to Boston to Attend the Annual Convention Of the Reverend Episcopal Clergy—And the 2<sup>d</sup> Wednesday Which Was the Eighth day of the Month in Sept<sup>r</sup> We Met; and before the Convention The Rev<sup>d</sup> Mr Winslow<sup>727</sup> preached from these Words ‘*It is Good to be Zealously Affected in a Good Cause.*’”



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“The Reverend Convention having been Applied to from the Church of England At Portsmouth<sup>728</sup> New Hampshire in their Destitute State being Deprived of their Worthy Pastor The Rev<sup>d</sup> Mr Browne<sup>706</sup> to be Supplied with Preaching, They Agreed to Supply them Six Sundays, Provided Mr F— would Consent to Assist them As One of the Six, And to take the first for his Choice : Accordingly by the desire of the Reverend Convention then Met at Dr. Caner’s House<sup>644</sup> Mr F— Sot off from Boston Friday the 10<sup>th</sup> of Sep<sup>r</sup> And Preached In Portsmouth Church, which He found to be a Small but A Gay and Shining Congregation in Respect to Dress and Appearance. In his Way thither through the falls of Newbury, He offered a Young Gentleman As A Pupil One of his Neighbours Sons from his Parish In the Narraganset Country, To *the Dummer School* A Most Charitable foundation of the Late Lieutenant Governor Dummer,<sup>118</sup> Boston, Mr. Samuel Moody<sup>729</sup> The Preceptor or Master kindly accepted him.”

“On the 14<sup>th</sup> of September [1774] the 2<sup>d</sup> Wednesday in the Month Mr. F— Met the Reverend Convention of Episcopal Clergy In Boston, Went to Kings Chappel and heard The Rev<sup>d</sup> Mr Ssargeant<sup>730</sup> of Cambridge preach from those Words *If ye know these things happy Are Ye if Ye Do them*; The General [Gage] present And Din d With the Clergy at Dr. Caners and 19 Clergymen present. The 15<sup>th</sup> Convention of the Clergy at Dr Caners house Sot again, And



Unanimously Made Choice Of the Rev<sup>d</sup> Mr F—to be their Preacher On the 2<sup>d</sup> Wednesday in the next September, 1775, And the Rev<sup>d</sup> Mr Bailey<sup>731</sup> to Read Prayers On that Annual And Much to be Esteemed Occasion.”

“On Sunday 16<sup>th</sup> past Trinity and 18<sup>th</sup> of the Month September Mr F—Preached At Kings Chappel for the Kings Chaplin The Rev Mr Troutbeck,<sup>702</sup> before General Gage and his Officers at Boston and before A very Numerous and Polite Assembly from those Words *Be kindly affectioned one toward Another in Brotherly Love.*”

“On the 2<sup>d</sup> of October [1774] The Rev<sup>d</sup> Mr Parker Assistant Minister To the Rev<sup>d</sup> Mr Walter<sup>723</sup> at Trinity Church Boston Preach’d at St Pauls Narraganset by a proposal of An Exchange &c.”

“On the 23<sup>d</sup> of October the Rev<sup>d</sup> Mr William Clark<sup>732</sup> of Dedham Exchang’d with Mr F—and Preach’d in St Pauls Narraganset.”

“*The Evergreen* contains an interesting sketch of the life of Bishop Parker, the second Bishop of Massachusetts, the materials of which are taken chiefly from *The Gospel Advocate*,<sup>733</sup> formerly published in this city, and the funeral sermon preached at the interment of the Bishop, by the Rev. Dr. Gardiner.<sup>246</sup>

“Dr. Parker<sup>734</sup> was born in Portsmouth in 1744, ordained in London in 1774, having been previously appointed assistant minister of Trinity Church upon the Greene Foundation, and entering upon his duties on his return from England; was appointed rector of the same church in 1779, and succeeded Bishop Bass<sup>630, 632</sup> in the Episcopate in 1804. He died three months after his consecration, and before he had performed

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any Episcopal services. 'As a clergyman of the Episcopal Church Bishop Parker was equalled by few. He read with propriety and impressive solemnity our excellent Liturgy, and performed all the ordinances of religion in a manner best calculated to impress the heart with their importance. In the pulpit, his voice was clear and sonorous, and his delivery energetic; nor, when occasion required, was he ignorant of that touching pathos which moves the strings of sensibility. His discourses were serious and solid, explaining some important doctrine, or enforcing some moral virtue. He was deeply impressed with the necessity of inculcating the essential doctrines of Christianity, which peculiarly distinguish it from other religions, and from a mere system of ethics. The Divinity of the Saviour, the doctrine of the Atonement, and faith in the Holy Trinity, were, he conceived, essential parts in the Christian system.

"In his person, Dr. Parker was tall, robust, erect, and well proportioned; cheerful in disposition, and amiable in deportment. As a husband and parent, loving and beloved, he enjoyed, for many years, the endearments of domestic life, amidst his large family, and surrounded by very numerous friends, industriously spending his time in the alternate discharge of personal and parochial duties, in the performance of the latter of which, he was always remarkably distinguished. We may, perhaps, safely conclude, that his highest style of excellence was in that most respectable, most honourable, and most useful character, a conscientious Parish Priest.' " \*

\* *The Christian Witness.*

## Chapter XVIII

A.D. 1774 to A.D. 1840

*The Close of Mr. Fayerweather's Ministry in Narragansett. His Death and Burial. His Will and the Disposition of his Books and Pictures. The Rev. William Smith. The Rev. Walter C. Gardiner. The Rev. Joseph Warren. The Removal of St. Paul's Church to Wickford. The Later Rectors of the Parish.*

SUNDAY, November 6, 1774, is the last entry<sup>735</sup> made by Mr. Fayerweather on the Parish Record. The controversy between the Colonies and the Mother Country had at this period assumed a serious aspect. The majority of the society of which Mr. Fayerweather was pastor being whigs, they objected to the use of the prayers for the King and Royal Family, and for the success of His Majesty's arms. He felt that he could not conscientiously dispense with them without a violation of his ordination vows,<sup>736</sup> although he was personally esteemed as a friend of the American cause. The church was consequently closed. He occasionally preached at private houses<sup>737</sup> until his death, which occurred in the summer of 1781. He was buried under the Communion Table of St. Paul's beside the corpse of Dr. MacSparran.

Mr. Fayerweather was popular in his parish. He was an able and industrious preacher,<sup>738</sup> and left several manuscript volumes of sermons, which are reputed, by those who have perused

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them, to be productions of talent and piety. He read the Church Service with great effect, and those who have survived him speak of the solemnity and pathos with which he performed those devotions as impressing them even to this day.

We close the ministry of the Reverend Mr. Fayerweather,<sup>739</sup> by transcribing the following item from his will:

“I give all my library and books to King’s [now Columbia] College, New York, and ten pounds sterling, and my large picture of myself. And my desire is, that the corporation may suffer said picture to be hung up in the library-room of said College forever.—Also, my silver-framed square picture<sup>740</sup> of myself, to my sister Hannah Winthrop,<sup>535</sup> of Cambridge. My wife’s picture of herself, to her niece, the wife of John Channing.<sup>741</sup> My oval picture of myself framed with silver, to my nephew, John Winthrop,<sup>535</sup> of Boston, merchant.”

The executor of his will, Matthew Robinson, Esq.,<sup>546, 564</sup> received Mr. Fayerweather’s effects, and being aged and infirm, neglected the injunctions of the testator. He died ten years afterwards at an advanced age, and insolvent, and the pictures bequeathed by the Rev. Mr. Fayerweather were sold at auction as Mr. Robinson’s property, there not being any legatees or friends in this quarter to claim them. The large picture painted by Copley<sup>538, 742</sup> in his academical honours at Oxford, is now in my house; the others were in the town some few years since. His library was also sold and is now lost, except a few volumes in the pos-



## Chapter Eighteenth

III

session of the church in Narragansett.

The Rev. Mr. Fayerweather, while rector, baptized forty-five persons.<sup>743</sup>

The Church of St. Paul's was used during the Revolutionary war as a barrack for the American soldiery, and the Parish Record contains no entry from 1774 to March, 1784, when it would seem nine persons met together, and a committee was appointed to invite the Rev. Mr. Fogg,<sup>744</sup> the rector of the Episcopal Church at Pomfret, in Connecticut, to become the pastor of said parish. Mr. Fogg declined the invitation. The society did not meet again until July, 1787, when the Rev. William Smith,<sup>745</sup> upon invitation, accepted the rectorship. Mr. Smith officiated here until January, 1790. During his residence he baptized thirty-seven persons.

William Smith was by birth a Scotchman, and received his education in one of the Universities of his native country. The history of his early life is of course lost to us, and we only know that he was studious in his youth, and left College with the reputation of an excellent scholar. He came to this country as an ordained minister, in 1785, and, soon after his arrival, assumed the charge of Stepney parish, in the State of Maryland. On the 7th of July, 1787, he entered upon the duties of rector of St. Paul's Church, Narragansett, where he continued to officiate until the 28th of January, 1790, when he left, having accepted the rectorship of Trinity Church, Newport. He was instrumental in organizing the Church in Rhode Island, and preached, at the first Episcopal Convention held in this State, in November, 1790, a sermon, which was printed and is now extant.



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In a note appended to Mr. Ross's century sermon, delivered at Newport, in 1838, speaking of Dr. Smith, the late Rev. Dr. Wheaton,<sup>746</sup> rector of Trinity Church, said: "Had Mr. Smith's prudence been equal to his talents and learning, he might, with the Divine blessing, have been instrumental in healing the unhappy divisions among his people, and restoring the Church to its former prosperity. The time, however, had not come for the Church to rise from her depression, and put on the garments of glory and beauty. Mr. Smith's pastoral charge in Newport terminated April 12, 1797, when he informed the congregation that he had accepted the call of the Church at Norwalk, Connecticut. He embarked with his family to enter on his new charge." The Rev. Mr. Beardsley,<sup>747</sup> in his *Historical Discourse* delivered at Cheshire, says: "In the spring of 1797, Mr. Smith took charge of St. Paul's at Norwalk. An unhappy disagreement arising between him and his people in regard to the permanency of a settlement, he relinquished the parish in 1800, and went to New York. He opened a grammar school in that city, and, acquiring the reputation of an able teacher, he was selected as the successor of Dr. Bowden,<sup>748</sup> as principal of the Episcopal Academy of Connecticut, in 1802, and entered upon his duties in the spring of that year. He resigned his office of principal of the institution in 1806, and left Cheshire and returned to New York, and the remainder of his days were passed between that city and Connecticut. He had no permanent cure, though he officiated for several years in the parishes of Milford and West Haven. He occupied his time principally in writing on theological subjects, and was the author of a series of essays on the Christian ministry, addressed to the Rev. Dr. Blatchford, a Congregational divine, who had an especial dislike of Episcopacy. He compiled and published a book of chants, and a large work in the form of dissertations

on primitive psalmody, designed to show the impropriety of singing metre psalms in public worship, and the wisdom of returning to the ancient practice of chanting. After a life chequered by much trouble and suffering, he died in New York, April 6, 1821, in the sixty-ninth year of his age. At one period of his ministry, Dr. Smith enjoyed, in an eminent degree, the confidence of his brethren. Great respect was paid to his opinion and learning. His intimate acquaintance with ecclesiastical history and his accurate retention of knowledge, enabled him, on all occasions, to give with readiness a full and instructive answer to any question in the line of his profession. One memento of his genius is to be found in the Book of Common Prayer. The *Office of Institution of Ministers into Parishes or Churches*, was the production of his pen. He prepared it at the request of the Annual Convention for 1799, and presented it in form to the convocation of the clergy in Derby, in Connecticut, November 25th of the same year, by whom it was adopted under the title of the *Office of Induction*, and ordered to be printed. It was prescribed by the General Convention of 1804, and finally established by the Convention of 1808, the name being changed from *Induction* to *Institution* and its use made to depend upon recommendation and not upon requisition. Dr. Smith had a great fondness for preaching extemporaneously, and (excepting his Scotch accent) he was always interesting and instructive, and frequently eloquent. His remarkable colloquial powers made him an agreeable companion—the rapidity of his thoughts oftentimes being as surprising as it was felicitous. He possessed a singular versatility of talents, and was both a theologian and a scholar, a composer of church music, and a constructor of church organs; and, but for the peculiarity of his temperament and the infirmity of his constitution, he might have been more useful in his day and generation.”

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At a meeting of the Society of St. Paul's in April, 1791,<sup>749</sup> Walter C. Gardiner<sup>750</sup> was appointed lay reader. He afterwards became rector of the church, and continued as such until the year 1794, after which the Rev. Joseph Warren<sup>751</sup> was elected rector, and officiated until the autumn of 1805.

At a meeting of the Society, on the third day of December, 1799, while the Rev. Mr. Warren was pastor, it was voted, nine to two, to remove the edifice of St. Paul's from the site where it was originally erected, in 1707, five miles further north, to the village of Wickford. It was also voted to build a new church on the site given by Dr. MacSparran for that purpose, on MacSparran Hill, so called, for the accommodation of the part of the parish residing in South Kingstown, and that the rector preach alternately in Wickford and South Kingstown. The church edifice was removed to Wickford,<sup>752</sup> where it now stands, but none was ever built on the lot given by Dr. MacSparran. The site on which the old church stood, and the burial-ground attached, where the ashes of so many of its members repose, still belong to the Episcopal Church.

Mr. Isaac B. Peirce,<sup>753</sup> of Newport, was chosen lay reader of St. Paul's, in Wickford, and officiated in that character from 1809 to 1813. The Rev. James Bowers<sup>754</sup> was elected rector of the same church in 1812, and continued to perform services in the parish, but mostly in the south portion, until the year 1814. The church remained



*The Mac Sparran Monument*





vacant until 1817, when Lemuel Burge<sup>755</sup> was chosen lay reader, and officiated for two years. The parish was then supplied by the Rev. Patrick H. Folker,<sup>756</sup> for about one year. The Rev. Mr. Burge having obtained orders, returned and continued rector from May, 1820, to Easter, 1834. The church at Tower Hill in South Kingstown having been built while Mr. Burge was lay reader, and consecrated in November, 1818, he performed services in the North Kingstown and South Kingstown churches alternately. In June, 1834, the Rev. Francis Peck<sup>757</sup> became rector, and continued to officiate up to September, 1836. In 1837, the Rev. Mr. Burge was again elected rector, and officiated until Easter, 1840, when, on account of ill health, he resigned. In the August succeeding, the Rev. John H. Rouse<sup>758</sup> was elected rector, and now [1846] remains the incumbent of St. Paul's, at Wickford, in North Kingstown, the parish having been divided in the year 1832. Since the division, services have been performed in the Wickford and Tower Hill churches by their respective pastors, as separate parishes.

[The Rev. Mr. Rouse continued in the rectorship until 1849. He was followed, in the same year, by the Rev. Daniel Henshaw, who remained until 1853. The Rev. A. B. Flanders was rector from 1854 to 1866, being absent, however, from September, 1861, to November, 1862, as chaplain of the Fourth Rhode Island Regiment, the Rev. W. H. Collins supplying his place. The Rev. James A. Sanderson held the rectorship

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from 1866 to 1868. The Rev. Daniel Goodwin was rector from 1869 to 1874, the Rev. George J. Magill from 1875 to the year 1876, the Rev. William W. Ayres from 1876 to 1887, the Rev. A. J. Thompson from 1887 until 1890 and the Rev. Samuel Borden Smith from 1890 to 1897.

The Rev. Frederick B. Cole, the present rector (1907), took charge in 1897.]

### RECTORS

Christopher Bridge	1706-1708
William Guy	1717-1718
James MacSparran	1721-1757
Samuel Fayerweather	* 1760-1774
<i>Interregnum: War with Great Britain</i>	
William Smith	1787-1790
Walter Gardner ( <i>Lay Reader and, later, minister or deacon officiating</i> )	1791-1794
Joseph Warren	1796-1805
Isaac B. Pierce ( <i>Lay Reader</i> )	1809-1813
James Bowers	1812-1814
Lemuel Burge ( <i>Lay Reader</i> )	1817-1819
Patrick H. Folker	1819-1820
Lemuel Burge	1820-1834
Francis Peck	1834-1836
Lemuel Burge	1837-1840
John H. Rouse	1840-1849
Daniel Henshaw	1849-1853
Alonzo B. Flanders	1854-1866
William H. Collins	1861-1862
James A. Sanderson	1866-1868
Daniel Goodwin	1869-1874
George J. Magill	1875-1876
William W. Ayres	1876-1887
Albert J. Thompson	1887-1890
Samuel Borden-Smith	1890-1897
Frederick B. Cole	1897-

\*"S. P. G. Records" gives 1780 as year of close of Mr. Fayerweather's settlement.

## Chapter XIX

### WARWICK CHURCH

A.D. 1726 to A.D. 1764

*The Lippitt Family. The Stafford Family. Richard Greene. Thomas Wickes. Colonel Christopher Greene.*

**R**ESPECTING the Warwick Church,<sup>759</sup> in which Dr. MacSparran, Mr. Fayerweather, and others officiated once a month, I have been favoured with the following letter from William D. Brayton, Esq., of Warwick, a gentleman of antiquarian research :

“In reply to your enquiries relative to the old Episcopal church in which the Rev. Dr. MacSparran officiated in Warwick, I send you the best information which I have obtained on that subject. On the 2d of September, 1728, a lot of ground situated at equal distances from the present villages of Apponaug and East Greenwich, and between the Post road and the present Stonington railroad, was conveyed by the Rev. George Pigot ‘to the Society in London for the Propagation of the Gospel in Foreign Parts, for erecting a church according to the establishment of churches by law in England.’ A church was accordingly erected—a wooden building two stories in height, with a steeple and spire, fronting the Post road. After remaining unoccupied a long time, in a ruined state, it was taken down about the year 1764, by inhabitants from old Warwick, for the purpose of erecting a church there. The materials, having been conveyed to the shore, were scattered and lost during a storm which arose soon after. A number of graves, probably of individuals connected with the church, are still to be seen upon the lot. The Rev. George Pigot resided in Warwick a num-

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ber of years, and owned a tract of land there. He probably obtained the means<sup>760</sup> of erecting the church."

The congregation of Trinity Church in Newport, when they built their new church in 1726, "gave their old church to the people of Warwick, who had no church of their own." It was by tradition floated from Newport to Coweset (the Indian name of this part of Warwick), and, when taken down, it was never rebuilt in Old Warwick, and there has not been any Episcopal church in that town since.<sup>761</sup> Some Episcopalians remain, but most of the families of that church have removed to Providence and elsewhere.

We extract the following entries from the records relating to the Warwick Church :

"April 11<sup>th</sup> 1736 Baptized at Coeset by M<sup>r</sup> McSparran two children viz<sup>t</sup> Rebecca Pigot Daughter of Edward Pigot and Charles Dickinson Son of Capt Jn<sup>o</sup> Dickinson."

Edward Pigot,<sup>762</sup> a brother of the Rev. George Pigot and a physician, came to Warwick soon after his brother, but remained only a few years after he had removed to Marblehead. John Dickinson<sup>763</sup> was a merchant residing at Coweset, in Warwick, in 1733. Having failed in business, he removed, after a few years, but to what place has not been ascertained.

"Sept<sup>r</sup> 9<sup>th</sup> [1739] Doctor MacSparran preached at y<sup>e</sup> Church of Warwick and admitted to y<sup>e</sup> Sacrament of y<sup>e</sup> Lord's Supper Mr. [blank] Lavally."

The Mr. Lavally, or Levally,<sup>764</sup> here mentioned was probably *Peter* Levally, who died in Warwick in 1756

and was the ancestor of the Levallys in Warwick and Coventry. Whence the family emigrated has not been ascertained. Magdalene Levally, his daughter, married a Mr. King. Her children, John, Mary, Sarah, Ann, and Samuel King were baptized by Dr. MacSparran.

“Decem<sup>r</sup> 14<sup>th</sup> [1745] Dr MackSparran preached Mr. Moses Lippets’ funeral Sermon and buried him in his own Ground in Warwick. He died the 12<sup>th</sup> abt 11 in the forenoon.”

Moses Lippit<sup>765</sup> was a grandson of John Lippit, who was one of the persons chosen and commissioned from Providence to organize the government under the first charter in 1647. John soon after removed to Warwick, and died there, leaving two sons, John and Moses. Moses married Mary Knowles, a daughter of Henry Knowles.<sup>766</sup> He left three daughters and an only son, Moses, who was a minor at the time of his father’s death in 1703 and is the person mentioned by Dr. MacSparran in the Record. He married Anphillis Whipple, a daughter of Joseph Whipple,<sup>767</sup> of Providence, November 20, 1707. She was reputed a woman of herculean strength. Their children were: (1) Moses, born January 17, 1709. (2) Jeremiah, January 27, 1711. (3) Christopher, November 29, 1712. (4) Joseph, September 4, 1715. (5) Anphillis, August 29, 1717. (6) Freelove, March 31, 1720. (7) Mary, December 2, 1723. (8) John, December 24, 1731.

Moses married Wait Rhodes, a daughter of John Rhodes,<sup>768</sup> April 26, 1732, and besides several daughters, left but one son, Abraham Lippit, who was ordained, September 7, 1782, elder of the Baptist church of old Warwick and moved to the western country in 1793.

Jeremiah married Welthan (or Welthyan) Greene, sister of Richard Greene (the subject of another note), September 12, 1734. He was Town Clerk of War-



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wick from June, 1742, to his death in 1776, with the exception of the year 1775.

Joseph married Lucy Brown, daughter of Captain Thomas Brown, of Rehoboth, February 19, 1746, and had two sons, Joseph and Thomas, and five daughters.

Ann Phillis (or Anphillis) married, June 18, 1736, Abraham Francis,<sup>769</sup> son of Abraham Francis, of Boston, then deceased. She was educated in Boston; engaged to Mr. Francis while residing at Boston, but married in Warwick. Mr. Francis was reported to be heir to most of the land on which Boston stood, but never obtained it. He did not live many years.

Christopher married Catherine Holden, daughter of Anthony Holden,<sup>770</sup> January 2, 1736, and was father of Colonel Christopher Lippit of the Revolution. The Lippits owned a great estate in Warwick. Colonel Christopher Lippit was the eldest son, and inherited the estate of his father under the old law. Respecting Colonel Lippit, John Howland, Esq., President of the Rhode Island Historical Society, has furnished the following notice:

"Christopher Lippit was a member of the General Assembly. In January, 1776, he was appointed Lieutenant-Colonel of the regiment raised by the State. Colonel Harry Babcock was commander, but shortly quit the service and Lieutenant-Colonel Lippit was promoted to the office of Colonel. I enlisted in Captain Dexter's company. We were stationed on the island of Rhode Island. The regiment was taken into the Continental service, and the officers were commissioned by Congress. After the disastrous battle of Long Island, we were ordered to join Washington's army at New York. On the 31st of December, 1776, while the army under Washington was in Jersey, the term of all the Continental troops expired except Lippit's regiment, who had eighteen days more to serve. The brigade to which they were attached consisted of

five regiments, three of which (Varnum's, Hitchcock's, and Lippit's) were from Rhode Island. Colonel Hitchcock commanded the brigade, and Lippit's regiment counted more than one-third of the whole. This was the time which tried both soul and body. We had by order of the General left our tents at Bristol, on the other side of the Delaware. We were standing on frozen ground, covered with snow. The hope of the Commander-in-chief was sustained by the character of these half-frozen, half-starved men, that he could persuade them to serve another month until the new recruits should arrive. He made the attempt and it succeeded. General Mifflin, at his request, addressed our men; he did it well. The request of the General was acceded to by our unanimously poising the firelock as a signal. Within two hours after this vote, we were on our march to Trenton. Colonel Lippit's regiment was in the battle of Trenton. When retreating over the bridge, it being narrow, our platoons were, in passing it, crowded into a dense and solid mass, in the rear of which the enemy were making their best efforts." The calm and dauntless heroism of General Washington and the staid coolness of his horse, in this hour of carnage, are too impressive and thrilling to be omitted. "The noble horse of General Washington," he continues, "stood with his breast pressed close against the end of the west rail of the bridge; and the firm, composed and majestic countenance of the General inspired confidence and assurance in a moment so important and critical. In this passage across the bridge, it was my fortune to be next to the west rail and, arriving at the end of the bridge rail, I was pressed against the shoulder of the General's horse and in contact with the boot of the General. The horse stood as firm as the rider and seemed to understand that he was not to quit his post and station. They did not succeed in their attempt to cross the bridge. Al-

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though the creek was fordable between the bridge and the Delaware, they declined attempting a passage there, in the face of those who presented a more serious obstruction than the water. On one hour—yes, on forty minutes, commencing at the moment when the British first saw the bridge and creek before them—depended the all-important, the all-absorbing question, whether we should be independent States or conquered rebels! Had the army of Cornwallis within that space crossed the bridge or forded the creek, unless a miracle had intervened, there would have been an end of the American army. If any fervent mind should doubt this, it must be from its not knowing the state of our few half-starved, half-frozen, feeble, worn-out men, with old fowling pieces for muskets, and half of them without bayonets—and the States so disheartened, discouraged, and poor, that they sent no reinforcements, no recruits to supply the places of this handful of men, who, but the day before, had volunteered to remain with their venerated and beloved commander for thirty days more. General Mercer fell in the action the next day at Princeton.

“Colonel Lippit was in the battle of Princeton. The Commander-in-chief, after the action, took the commander-in-chief of our brigade by the hand (Colonel Hitchcock), expressing his high approbation of his conduct and that of the troops he commanded, and wished him to communicate his thanks to his officers and men. We retired to Morristown about the third day after our arrival. The commander of our brigade, Colonel Hitchcock, died from the sufferings he had experienced in this dreadful campaign. He was a very accomplished gentleman, and a fine officer—few of the generals exceeded or equalled him in talents. He was educated at Yale. After this the brigade was broken up and sent to different stations, ours to a place called Chatham. We were discharged in February and returned home.”

Colonel Lippit continued in service during the war. He afterwards removed into Cranston<sup>771</sup> and was appointed Major General of State's militia. He died on his farm in Cranston.

Charles Lippit,<sup>772</sup> the brother of Colonel Lippit, died in Providence in August, 1845, aged ninety-one—the oldest man in Providence. Mr. Charles Lippit was an officer in the Revolutionary war, was for many years a member of the General Assembly from Providence, and through a long life sustained an exemplary character of integrity and honour.

“June 8<sup>th</sup> [1746] Sunday in the Morning abt 8 of the Clock Dr MacSparran baptized by Immersion a young woman named Patience Stafford Daughter of Sam<sup>l</sup> Stafford of Warwick, and then from Mr. Francis<sup>769</sup> rode to the Chh read Prayers and preach<sup>d</sup> there, and in the Afternoon reached Home.”

Samuel Stafford was a descendant of Thomas Stafford,<sup>773</sup> who settled in Warwick in 1652, and died in 1677, leaving three sons, Thomas, Samuel, and Joseph, and two daughters.

Samuel<sup>779</sup> married Mercy Westcott, a daughter of Stukeley Westcott,<sup>774</sup> and died in 1718, aged eighty-two years, leaving two sons and four daughters. The elder son, Amos,<sup>781</sup> married Mary Burlingame, daughter of Roger Burlingame,<sup>775</sup> senior, December 19, 1689. Samuel, his eldest son, was born September 24, 1692; married a daughter of Samuel Bennett<sup>776</sup> June 20, 1717.

Of Thomas, the ancestor, there is this tradition in the family: that he was a millwright, came from Warwickshire in England, landed or was at Plymouth about 1626 and built the first water corn-mill there; that he afterwards came to Providence and built the mill of John Smith;<sup>777</sup> and that, after his settlement at Old



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Warwick, he built for the Shawomet settlers their grist mill. A descendant of the family has communicated the following memoir: "It appears that Thomas Stafford was born probably between the years 1600 and 1610, and emigrated from Warwickshire, England, to Plymouth, New England, in 1626, or about that time. The first settlement at Plymouth was in 1620, and of course he was one of the earliest settlers in this country. He was a millwright and at Plymouth erected a grist mill, said to have been the first in New England which ground corn by water. It appears that from some cause he did not remain there long, but removed to Providence. Here he erected the first grist mill in Rhode Island, situated at the north end of the town near Mill Bridge. Without remaining there long, he again removed, this time to Old Warwick, where he spent the remainder of his days. He secured to himself a considerable tract of land at the head of the mill cove, including the present mill seat, where he erected another grist mill. He lived on the north side of the mill stream, where stands the house, which is now owned by Amos Greene and was formerly the property of the Lippit family. His wife's name was Elizabeth, but whether he married before or after his arrival in this country cannot be ascertained, nor can any particulars in reference to his family, except that he had three sons, viz., Thomas, Samuel, and Joseph; and three daughters, Hannah, Sarah, and Deborah. Thomas married Jane Dodge, Samuel married Mercy Westcott, daughter of Stukeley Westcott,<sup>774</sup> and Joseph married Sarah Holden, daughter of Randall Holden.<sup>778</sup> Samuel Stafford<sup>779</sup> succeeded to his father's estate, where he died at the advanced age of eighty-two, leaving two sons, Amos and Thomas. Thomas<sup>780</sup> inherited the homestead, including the mill, and Amos<sup>781</sup> fixed his residence about half a mile northwest, where he built a house (which was burnt in the occupancy of his grand-



son, Thomas, in the year 1767, being the same spot where the mansion house now stands). He (Amos) had thirteen children, only five of whom survived him, viz., two sons, Samuel and Amos, and three daughters, Mary, Marcy, and Freelove. Probably there never lived a more industrious, indefatigable man than this. It was a maxim of his: 'Four hours is enough for any one to sleep.' He belonged to the Society of Friends, as did his wife and family. He held the office of town treasurer for several years. About two years before his death he became blind, and died in the year 1760, in the ninety-fifth year of his age. His daughter, who attended him in his last sickness, was upwards of seventy years of age. His wife was six days younger than himself; after his decease she lived six days and died, having lived to the precise age of her husband—a more remarkable circumstance, as it was connected with such extraordinary longevity.

"I would mention one more incident in relation to the times—Samuel Gorton,<sup>782</sup> Randall Holden, and others, were taken from an adjoining lot, situated on the north side of the mill pond, by the authority of Massachusetts, carried to Boston, and there tried for their lives for heresy. These men had assembled in a block-house which had been previously erected, to protect them from the natives, who were very hostile. They capitulated or surrendered on condition of good treatment, relying on the justice of their cause and their religion. After going through their trial, they were neither condemned nor acquitted, but detained, and finally permitted to return to their settlement. On this lot, where originally stood this block-house, was the family burying-ground of the first millwright in New England."

"April 21<sup>th</sup> [*sic*] [1750] Dr. MacSparran baptized by Immersion at Warwick Elizabeth Green

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wife of Richard Green,<sup>783</sup> and by Affusion Welthan Lippert wife of Jeremiah Lippert<sup>784</sup> and sister of said Richard."

"Saturday June y<sup>e</sup> 12<sup>th</sup> 1756 Dr. MacSparan administered Baptism, by total Immersion to two young women at Warwick, viz' Elizabeth Green, Jun' Daughter of Richard Green and Elizabeth his wife, and to Sarah Hammet, Daughter of an Anabaptist Teacher there Some time ago dead."

Richard Greene was a son of Richard, and grandson of Thomas<sup>785</sup> Greene, a brother of Deputy Governor John Greene.<sup>786</sup> He had a son, Thomas,<sup>787</sup> who was father of the present Judge Thomas Wickes Greene.<sup>788</sup> He was born on the seventeenth day of April, 1702. His wife was Elizabeth Godfrey,<sup>789</sup> of Newport. He resided in Old Warwick, in the house which had been the home of his grandfather, Thomas Greene, had been occupied as a garrison house in the Indian war, and, being of stone, had escaped the general destruction in which the town was involved at that time. It was originally built by John Smith, who was President of the Colony<sup>790</sup> in 1649 (and who died in 1663), and upon the lot originally set off to him. It stood partly upon the site of the present dwelling of Judge Thomas Wickes Greene, to make room for which it was taken down by him.

Thomas Greene,<sup>791</sup> the brother of the first Richard above mentioned, left but one son, John,<sup>792</sup> who succeeded to his father's estate, at Potowomut, and died there. Richard, the son of John, called "Richard Greene of Potowomut," was born October 4, 1725. He married Sarah Fry,<sup>793</sup> daughter of Thomas Fry, of East Greenwich, September 28, 1746, and died June 19, 1779. Mrs. Le Baron,<sup>794</sup> a descendant of the late "Richard

Greene, of Potowomut," communicates the following notice of him:

"Richard Greene, son of John of Potowomut, where he was born, was a branch of the Stone Castle Greenes, so called from our progenitors having built a castle <sup>785, 790</sup> of that material soon after their arrival in North America, for defence against the attacks of the Indians. John Greene, of Stone Castle memory, reached here with his wife and five children in 1630; <sup>795</sup> he was one of the Greenes of Awkley Hall, <sup>796</sup> in England. They were of the Established Church. John the first, after burying his wife in Warwick, returned to England, and married a second wife; who, with himself, was also interred at a place called Conimicut. I once enquired of one of the oldest of our race with whom I have been acquainted, what she imagined could have induced them, as they possessed property, to leave their comfortable homes in Europe. She replied, 'I cannot tell, unless they had roving dispositions.' 'Richard Greene of Potowomut,' and Sarah Fry, daughter of Thomas Fry of East Greenwich, were married September 28, 1746—so says the record. Mr. Greene owned a farm in Coventry, which was large and valuable; another in West Greenwich—the number of acres in either I do not know. That on which he resided I have heard contained two thousand acres. <sup>797</sup> I do not believe the number was so great, but am quite certain it was usually stocked with eight hundred sheep, and horses and cattle in abundance. His furniture and wines were imported from England. Servants, both white and coloured, were numerous. There was much splendour in his housekeeping for the times in which he lived. His always employing an overseer (who was regularly attached to the family), accounts for his having leisure to entertain more company, perhaps, than any other private gentleman in Rhode Island, and he was remarkable for very great

hospitality. A large proportion of his visitors were some of the most distinguished personages of the day. After the decease of my grandmother, in 1775, my mother conducted her father's household affairs and presided at his table; and I well remember to have heard her say, that Governor Bradford <sup>583</sup> was a frequent and highly esteemed guest. Of the clergy, the Rev. Mr. Fogg <sup>744</sup> and the Rev. Mr. Fayerweather <sup>535</sup> she mentioned as often having met there. General Varnum, <sup>489</sup> Judge Lightfoot, <sup>798</sup> the Browns of Providence, <sup>799</sup> and the Hancocks and Quincys of Massachusetts visited him. The last time I was in South Carolina, the O'Harras <sup>800</sup> bore testimony to his hospitality and said that they had experienced the greatest kindness and civility at his house. When I saw them they were very old and very wealthy. His children were fourteen in number, eleven of whom survived him. The education of his family was particularly attended to, he having always employed a competent private tutor. His children were instructed at home until they were of a suitable age to be sent abroad to boarding schools. He was a handsome man of the middle size, his complexion light, eyes blue, and his hair a rich brown; his head being set forward a little more than common gave him the appearance of a slight stoop. He, like myself, was not a ready writer, but possessed great conversational powers and had that most happy faculty of always selecting the words most proper for expressing his ideas pleasingly. He dressed with taste and was scrupulously neat in his person. At the commencement of the Revolution, he viewed it as a rebellion against lawful authority; but I firmly believe he ever remained strictly neutral, although he was accused of aiding and assisting the British—because he refused to sell the produce of his farms in large quantities to be sold again at an exorbitant price, but kept it and had it dealt out to the



poor as they needed it and for what it was in reality worth. Those who had no money were furnished without price. For this reason and for sheltering and protecting the wife and little children of a person who had fled to Canada to escape undeserved persecution, he was suspected of Toryism and suffered much in the loss of property. His buildings were fired and an officer with an armed force attempted to drive his cattle from his farm, pretending to believe they were intended to supply the British fleet, which was then lying in the bay, with food. He told him to do it at his peril and they were not removed. This officer's family and his had been before on the closest terms of intimacy, but the friendship was never after renewed. He never purchased soldiers' certificates, nor ever paid a debt in Continental money. He was called by the common people, 'King Richard,' to distinguish him from others of the same name; not because of his loyalty to the Crown, but for his charity to the poor and his magnificent manner of living. He was fond of cards, which displeased his father, a zealous Quaker, and on that account, I think, he discontinued playing. His outer doors were never fastened. . . . He never had what we call watchers, when a death occurred in his family, but always, himself, slept in the room with the corpse.

"My grandfather was, for more than twenty years, afflicted with a cancerous tumour, for which he had been twice operated upon; and, in 1778 or 1779, went to Newport (which was then garrisoned), with a flag of truce for the benefit of the advice of the British surgeons, accompanied by my mother, his eldest daughter, and Dr. William Bowen,<sup>801</sup> of Providence, who intended to remain during my grandfather's stay, but was not permitted to land. *Cicuta* was one of the remedies prescribed, and, unfortunately, he took too powerful a dose. (He intended to leave the next day for



home.) The effect soon warned him of the approach of death. He went to his chamber, followed by my mother; gave her some necessary directions; said, if he had been less liberal, he should have left a much larger patrimony for his children, but did not regret it, as there was still enough; advised her never to absent herself from church, and desired that none of his descendants should submit to the knife in case of cancer. Thus, calmly, on the 19th of July, 1779,<sup>802</sup> died this noble gentleman and poor man's friend. The large estate which Mr. Greene owned and lived on, in Potowomut, is now [1847] chiefly owned by Mrs. Hope Ives,<sup>799</sup> widow of the late Thomas P. Ives, Esq., of Providence."

John Hammett [father of Sarah Hammett, mentioned in the above extract from the Parish Register] was, on the 18th of June, 1744, ordained an assistant to Manasseh Martin, the elder of the Six-Principle Baptist Church in Warwick,<sup>803</sup> and is spoken of, by the historian of that church, as an eminent servant of Christ, by whose ministry many gladly received the Word. He baptized, May, 1750, at Freetown, Mary Wells and Isabella Sweet, both deaf and dumb.

He died, as the same historian says, "in the height of his usefulness, zeal, and ministerial labours;" he was "suddenly called to his reward in Christ, December 28, 1752," and that it was "a solemn event, and caused great grief to the church and congregation at large, among whom he had laboured in dispensing the word of life."

"May y<sup>e</sup> 19<sup>th</sup> 1753 At the old Town of Warwick, at Mrs. Lippett's,<sup>765</sup> were baptized by Dr. MacSparran, Mary Wicks, Daughter of Thomas Wicks<sup>804</sup> and Ruth,<sup>805</sup> his wife, &c."

"Saturday June y<sup>e</sup> 12<sup>th</sup> 1756 read Prayers and preached y<sup>e</sup> Same Day at Mrs. Lippett's and



*The King Richard Brown House*



baptized Elizabeth Wickes, Daughter of Thos Wickes, and Ruth, his wife."

Thomas Wickes<sup>804</sup> was a son of John Wickes,<sup>806</sup> a representative in the General Assembly from Warwick in 1706-7, and from 1709 to 1715; was assistant [senator] from 1715 to 1738, and in 1740 and 1741; town clerk from 1712 to his death in December, 1742, with the exception of the year 1720; and fourth in descent from John Wickes,<sup>807</sup> one of the first settlers of Shawomet, and fellow-sufferer with Samuel Gorton.<sup>782</sup> Of this ancestor, Callender says: "He was slain by the Indians, 1675, a very ancient man." He became, in fact, one of the first victims within the colony of Rhode Island of the war of 1675. In relation to his death there is this tradition: that on the approach of danger, when garrisons had been provided, and the inhabitants had generally repaired to them, he could not be persuaded that he required any protection against the natives. From his past experience of their uniform kindness and good-will towards him personally, he was slow to believe himself in danger, and to the oft-repeated admonitions of his friends to be more careful of his safety, his answer was, that he had no fears of injury from the Indians — that they would not hurt him. With this mistaken confidence in their fidelity, he ventured beyond the protection of the garrisons; and going at evening into the woods in search of his cows, he did not return. His fate was first known to his friends on seeing his head set upon a pole, near his own dwelling, on the following morning. This they immediately — and before venturing in search of the body — buried near the stone garrison, and within a few rods of it. The body, which was found on the succeeding day, was interred beside the head, but in a distinct grave; and two little hillocks, which mark the spot, are still shown as the grave of John Wickes.

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He left one son, John,<sup>808</sup> who from the time of his father's death resided at Mosquito Cove, Long Island, for several years, and married Rose Townsend, daughter of John Townsend. Of the three sons of this marriage, John,<sup>806</sup> the eldest, married Sarah Gorton, a granddaughter of Samuel.

Thomas, the fifth son of this last marriage, was born in Warwick, September 8, 1715, upon the estate which had been successively the estate of his ancestors, originally assigned to John Wickes at the first settlement of the town, and prior to 1647. On this estate he continued to reside till his death, in 1803. He left but two children: Mary, who married Rowland Brown,<sup>809</sup> of South Kingstown, and Elizabeth, who married Benjamin Gardiner,<sup>216</sup> who resided in Middletown, on Rhode Island; both by his first wife, Ruth. At what period she died, or where he married his second wife, whom he left a widow at his death, I have not been able to ascertain. Her name, however, was Rebecca.

He was twice elected a representative to the General Assembly from Warwick, viz., in August, 1759, and April, 1760. In 1767, the voice of the people called Mr. Wickes into the Senate of the colony. The times were troublous, and the firm but temperate counsel of such men as Mr. Wickes ensured tranquillity to the colony. But retirement, social intercourse, and the cultivation of his plantation had paramount charms to the discussions, which began to agitate the public mind; and in 1772, he signified to his friends his desire of retirement; but public sentiment delayed the execution of his purpose, as the following communication from Lieut.-Gov. Sessions to Mr. Wickes will show:

SIR,

*Providence, April 14, 1772*

WE have once more taken the liberty of putting your name into the prox [ticket], as a candidate at the next general election, and hope it will not be disagreeable.



Your conduct as a magistrate gives general satisfaction to the public. It was the unanimous opinion of the gentlemen of this town, that there was a necessity of your continuance for another year at least. I would therefore request that you would make up no determination to the contrary until the election, and then, if you can't be convinced that it is your duty to stand another year, the General Assembly must choose some other person in your room, which I hope you will not give them the trouble of doing. I am, with respect,

Your friend and humble servant,

DARIUS SESSIONS

Mr. Wickes continued a senator, and was reelected for the year 1775. After his reelection in April of that year, the Battle of Lexington occurred, and the "Army of Observation" was raised, against which measure Mr. Wickes joined Governor Wanton in a protest (which the reader will see under the head of Wanton), wishing to avoid, if possible, the ultimate resort to arms by further negotiation. Blood had been shed, public opinion had become exasperated, dispassionate counsels were unheeded, and Mr. Wickes, at the general election in May of that year, declined serving in the office, to which he had been elected, and Mr. James Arnold, junior, was, by the Legislature, elected to supply his place. Mr. Wickes retired to private life, quietly occupied his plantation and enjoyed the society of his friends, who always received a welcome reception at his hospitable board; and spent the remainder of his days in the bosom of his family and in the social circles of Old Warwick. The late Honourable Elisha R. Potter knew Mr. Wickes well and spoke of him as an accomplished planter of the old school, firm in purpose, courteous in manner, scrupulously exact in all his worldly relations and fond of the social intercourses of life.

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“Thursday July 22<sup>d</sup> 1756 As I came home from Providence, I took Warwick in my way, and baptized by Immersion an adult named Phebe Low alias Greene, Daughter of Philip Greene, Esq<sup>r</sup> of Warwick, and wife of one Captain Low.”

Philip Greene<sup>810</sup> was a son of Major Job Greene, a grandson of Deputy Governor John Greene<sup>786</sup> and the father of Colonel Christopher Greene, of the Revolution, and married Elizabeth Wickes, a sister of Thomas Wickes. Respecting Colonel Christopher Greene, so justly distinguished for his gallantry in the Revolution, John Howland, President of the Rhode Island Historical Society, in a letter dated October 23, 1845, says:

“I received yours a few days since, and will, so far as my recollection extends, comply with your request. Colonel Greene was a most valuable officer, and an honour to the State; but it is most unfortunate for his memory that so few public or private materials respecting him are now in existence. Whenever I recur to the events of the Revolution, or to the characters of those of Rhode Island who bore such conspicuous parts in what ought to form a prominent feature in its history, I am vexed, and disposed to say hard things of those who had it in their power to preserve such documents as would have enriched our history, and have done ample justice to the characters of our then most esteemed and valuable citizens.

“Major John S. Dexter,<sup>811</sup> of this State, was for a long time an assistant or deputy in the office of the Adjutant-General of the United States Army, and consequently had access to all the orders of the Commander-in-chief collected in that department. During the presidency of Washington and Adams, he held an important office in the Finance Department of the

United States in this State; and after he resigned the office of chief justice, and removed to his farm in Cumberland, I applied to him for any papers in his possession, to be deposited in the cabinet of our Historical Society. He informed me that when he was about removing from Providence to Cumberland, he found himself encumbered with such a vast mass of old papers and books, for which he had no room in his small house in Cumberland, that he had burnt them all up, though it took a great while to consume them. And this gentleman had been educated, and was a man of sense and of pleasant manners, yet he was guilty of this stupid and wicked act. His brother, Captain Daniel S. Dexter,<sup>811</sup> performed a similar act. He was an officer in Colonel Greene's regiment, and being a good writer he performed the office of his clerk or secretary. He had a great amount of papers, which filled a large trunk. He was appointed Paymaster of Lippitt's<sup>771</sup> regiment before he was twenty years old. I was then in that regiment, aged nineteen. He continued in the service under various promotions to the close of the war, when he held the rank of captain. He was a good officer and good writer, and careful to preserve all the papers he wrote or copied. In old age he removed to the house next adjoining me; he was feeble and deaf. I frequently called on him, but did not know of his having any old papers, until the lady with whom he boarded came in and told me that the Captain had been all day burning up papers; that he had burnt up more than a bushel. I immediately ran into the house, and to his chamber, if possible to stop the proceeding. I said everything to prevent any further destruction, but it was too late; he had reserved only one letter, from General Washington to Colonel Greene. This was in reply to one the General had received from the Colonel respecting a soldier then under sentence of death, whom the Colonel—from some

mitigating circumstances—wished to pardon, but had not the power. The General authorized him to exercise this power at his own discretion. This letter, a few days after, Mr. Dexter handed to my daughter. I esteemed it of great value, not only for its being in the handwriting of Washington, but as expressing the just and benevolent sentiments of that illustrious man.

“(I have delayed finishing the communication for a week or so, to search for the letter, that I might send you a copy. I have examined and overhauled a bushel of old papers and letters, but have not yet found it, and my daughter is confident that I some time ago deposited it in the cabinet of the Historical Society. I trust it is so and there safe, but as our new building is not yet provided with proper cabinets, our deposits there are mixed up in some confusion, but I shall soon find it, which my feeble health has as yet prevented.)

“I am not sure that I ever saw Colonel Greene more than once. Colonel Varnum, who lived in East Greenwich in 1774, had formed a company called the ‘Kentish Guards,’ and the morning after the news of the Lexington battle arrived here (Providence), I saw them march through the street on their way towards Boston, and saw Mr. Greene, who had the nominal rank of major. He appeared as a strong man, thick-set, and broad across the shoulders. Nathanael Greene, afterwards the General, was a private in this company. I had often seen him, and knew him well. His left leg or thigh was shorter than the other, which caused his musket at every step to shake, and did not accord with the steady position of those on his right and left; but when I saw him afterwards on horseback, he rode well. Colonel Varnum marched his company as far as Pawtucket, where he met an express who said that the enemy had returned to Boston. He then returned to Greenwich.



“To compensate for any defect in my personal knowledge of Colonel Greene, I would specially refer you to the memoirs of the southern war, by Colonel Henry Lee. There you find an account of the Red Bank battle, and in the appendix a biography of him—doubtless written by one of his family, as it contains notices of his ancestors which Lee could not otherwise have known. In one item I think Lee was mistaken; he calls him *Captain* Greene at the attack on Quebec. I am certain he was then *Major*,<sup>812</sup> and soon after his exchange, was made Lieutenant-Colonel. I do not think that a life of Greene, unless you add extraneous matters, will be of sufficient compass to fill a book; and if you add that of Major Thayer,<sup>813</sup> who was one of the best officers in the service, it will help the size of the volume, and you will find an account of Thayer also in the appendix of Lee’s memoir. In any notices of Thayer, a copy of General Varnum’s account of the delinquency of Colonel Sam Smith,<sup>814</sup> and of Thayer’s taking the command of Mud Island, ought to be annexed; and of Smith’s keeping the sword presented by Congress to the defender of that post, instead of delivering it to Major Thayer, to whom it justly belonged.

“A volume could be written in justice to the character of Silas Talbot,<sup>815</sup> of Rhode Island. He was *great* both by land and sea, and in Congress.

“On second thought, I have no doubt that I must have seen Colonel Greene on Rhode Island, in Sullivan’s expedition, in 1778, as I then was in the Providence militia regiment, commanded by Colonel Matthews,<sup>816</sup> and this regiment composed a part of the brigade of which Colonel Greene was the commander.

“The sword voted by Congress to Colonel Greene for his defence of Red Bank, did not arrive from France, where it was made, until some time after the death of the Colonel, and it was then transmitted, with a letter



from General Knox, to Job Greene,<sup>817</sup> the Colonel's eldest son. The second son of the Colonel,<sup>818</sup> who was a young man of education, and fine talents and address, settled at first in this town in business; and, after the decease of his elder brother, had possession of the sword. He removed hence to Charleston, South Carolina, and carried the sword with him. His name and connections, with his fine talents, induced the citizens to invite him to deliver a Fourth of July oration, which was highly applauded, and printed. He sent one to be presented to our Providence Library Company. He married a lady in Charleston, but the southern fever carried him off in the next year; had he lived, he would have been distinguished in civil life, as his father was in military. I have never heard of the sword since,<sup>819</sup> but suppose it is still preserved by the family of his wife. When I understood that Colonel Henry Lee was writing and about to publish his history of the southern war, I sent out to him by one Richard Jackson, the *Gazette* containing General Varnum's account of Smith's leaving Mud Island and Thayer's<sup>813</sup> taking the command, and the mistake made by Congress in voting the sword to Smith<sup>814</sup> instead of Thayer, who did all the fighting; but Smith being then a powerful leader of the jacobin party in the Senate, Lee thought best not to insert the account entire, but omitted in his story any account of the sword in question, and gave high credit to Thayer, who deserved it.

"General Greene was an able General, but how he would have stood in a subordinate station we cannot tell. Silas Talbot,<sup>815</sup> however, was qualified for any station. He excelled as a partisan officer on the land, and as an able and successful commander on the ocean. He was the most popular of any officer in this State as a military commander, and why his life has not been written is not to be accounted for. After the war he set-

tled in the State of New York, and was elected a member of Congress, where he was on the most important committees."

The biography of Colonel Greene in the Appendix of *The War in the Southern Department*, by Colonel H. Lee, referred to by Mr. Howland, is subjoined as follows:

"Christopher Greene, Lieutenant-Colonel, Commandant of one of the Rhode Island regiments in the service of Congress during the Revolutionary war, was born in the town of Warwick, in the State of Rhode Island, in the year 1737. His father, Philip Greene, Esq.,<sup>810</sup> was descended from John Greene, Esq.,<sup>795</sup> one of the earliest settlers of Massachusetts Bay. The latter gentleman emigrated from England in the year 1635, and settled in Salem — now a well-improved, open, but commercial town. Mr. Greene, soon after his arrival, purchased from the Indian sachems, Miantonomi and Socononoco, a part of the township of Warwick, called Occupasuetuxet, which property is still possessed by some of his descendants. He left three sons, the progenitors of a numerous and respectable race of men, successively distinguished, as well by the highest offices in the gift of their country, as by their talents, their usefulness, and goodness.

"Philip Greene, the father of the Lieutenant-Colonel, was a gentleman of the first respectability in the State, beloved for his virtues, and admired for the honourable discharge of the duties of the various stations to which he was called — the last of which placed him on the bench as a judge of the Superior Court of the State. A father so situated could not but cherish the intellectual powers of his progeny with the utmost attention. Christopher received all the advantages in the best line of education procurable in the country, which he took care to improve by the most arduous application. He was particularly attached to the study

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of mathematics, in which he made proficiency, and thus laid up a stock of knowledge exactly suitable for that profession to which he was afterwards unexpectedly called. Exhibiting in early life his capacity and amiability, he was elected by his native town to a seat in the Colonial Legislature in October, 1770, and he continued to fill the same, by successive elections, until October, 1772. In 1774, the Legislature wisely established a military corps, styled 'Kentish Guards,' for the purpose of fitting the most select of her youth for military offices. In this corps young Greene was chosen a lieutenant, and in May, 1775, he was appointed by the Legislature a major in what was then called 'An Army of Observation,' our brigade of sixteen hundred effectives under the orders of his near relative, Brigadier-General Greene, afterwards so celebrated.

"From this situation he was promoted to the command of a company of infantry in one of the regiments raised by the State for continental service. The regiment to which he belonged was attached to the army of Canada, conducted by General Montgomery, in the vicissitudes and difficulties of which campaign Captain Greene<sup>812</sup> shared, evincing upon all occasions that unyielding intrepidity which marked his military conduct in every subsequent scene. In the attack upon Quebec, which terminated the campaign as well as the life of the renowned Montgomery, Captain Greene belonged to the column which entered the lower town, and was made prisoner. His elevated mind ill brooked the irksomeness of captivity, though in the hands of the enlightened and humane Carleton; and it has been uniformly asserted that, while a prisoner, Greene often declared that 'he would never again be taken alive;' a resolution unhappily fulfilled.

"As soon as Captain Greene was exchanged, he repaired to his regiment, with which he continued with-

out intermission, performing with exemplary propriety the various duties of his progressive stations, when he was promoted to the majority of Varnum's regiment. In 1777, he succeeded to the command of the regiment, and was selected by Washington to take command of Fort Mercer (commonly called Red Bank), the safe-keeping of which post, with that of Fort Mifflin (Mud Island) was very properly deemed of primary importance. The noble manner in which Colonel Greene sustained himself against a superior force of veteran troops, led by an officer of ability, has been partially related, . . . as well as the well-earned rewards which followed his memorable defence. Consummating his military fame by his achievements on that proud day, he could not be overlooked by the Commander-in-chief, when great occasions called for great exertions. Greene was accordingly attached with his regiment to the troops placed under Major Sullivan, for the purpose of breaking up the enemy's post on Rhode Island, soon after the arrival of the French fleet under the command of D'Estaing, in the summer of 1778; which well-concerted enterprise was marred in its execution by some of those incidents which abound in war, and especially when the enterprise is complicated, and entrusted to allied forces and requires naval coöperation. Returning to headquarters, Colonel Greene continued to serve under the Commander-in-chief, whose confidence and esteem he invariably enjoyed.

"In the spring of 1781, when General Washington began to expect the promised naval aid from our best friend, the ill-fated Louis XVI, he occasionally approached the enemy's lines on the side of York Island. In one of these movements, Colonel Greene, with a suitable force, was posted on the Croton River, in advance of the army. On the other side of this river lay a corps of refugees (American citizens who had



joined the British army), under the command of Colonel DeLancey.<sup>820</sup> These half citizens, half soldiers, were notorious for rapine and murder; and to their vindictive conduct may justly be ascribed most of the cruelties which stained the progress of our war and which at length compelled Washington to order Captain Asgill,<sup>821</sup> of the British army, to be brought to headquarters, for the purpose of retaliating, by his execution, for the murder of Captain Huddy, of New Jersey, perpetrated by a Captain Lippincourt [Lippincott?] of the refugees. The commandant of these refugees (DeLancey was not present) having ascertained the position of Greene's corps, which the Colonel had cantoned in adjacent farmhouses—probably with a view to the procurement of subsistence—took the resolution to strike it. This was accordingly done, by a nocturnal movement, on the 13th of May. The enemy crossed the Croton before daylight, and hastening his advance, reached our station with the dawn of day, unperceived. As he approached the farmhouse in which the Lieutenant-Colonel was quartered, the noise of troops marching was heard, which was the first intimation of the fatal design. Greene and Major Flagg<sup>822</sup> immediately prepared themselves for defence, but they were too late, so expeditious was the progress of the enemy. Flagg discharged his pistols, and instantly afterwards fell mortally wounded, when the ruffians (unworthy of the appellation of soldiers) burst open the door of Greene's apartment. Here the gallant veteran singly received them with his drawn sword. Several fell beneath the arm accustomed to conquer, till, at length, overpowered by numbers and faint from the loss of blood streaming from his wounds, barbarity triumphed over valour. 'His right arm was almost cut off in two places, the left in one, a severe cut on the left shoulder, a sword thrust through the abdomen, a bayonet in the right side and another through the abdo-



men, several sword cuts on the head and many in different parts of the body.' Thus cruelly mangled fell the generous conqueror of Count Donop, whose wounds, as well as those of his unfortunate associates, had been tenderly dressed as soon as the battle terminated, and whose pains and sorrows had been as tenderly assuaged. How different was the relentless fury here displayed! The Commander-in-chief heard with anguish and indignation the tragical fate of his loved, his faithful friend and soldier, in whose feelings the army sincerely participated. On the subsequent day the corpse was brought to headquarters and the funeral was solemnized with military honours and universal grief.

"Lieutenant-Colonel Greene was murdered in the meridian of life, being only forty-four years old. He married, in 1757, Miss Anne Lippit,<sup>823</sup> a daughter of Jeremiah Lippit, Esq., of Warwick, whom he left a widow, with three sons and four daughters. He was stout and strong in person, about five feet ten inches high, with a broad, round chest; his aspect manly and demeanour pleasing; enjoying always a high state of health, its bloom irradiated a countenance which significantly expressed the fortitude and mildness invariably displayed throughout his life."

The Captain Low mentioned was Anthony Low.<sup>824</sup> He was descended from Anthony Low, of Swansea, who resided in Warwick from the year 1656, when he was admitted a freeman, till the Indian war of 1675. His dwelling having been burned in March of that year, he returned to Swansea. This ancestor was the person spoken of by Captain Church, as the individual who volunteered from friendship and the interest he felt in the success of his cause, to carry him from Newport to Seaconnet and thence to Sandwich, in July, 1676, at the risk of vessel and cargo.

## Chapter XX

*Other Churches in the Narragansett Country. Tower Hill Church. Westerly Church. East Greenwich Church. Kingston Church. Wakefield Church.*

### TOWER HILL CHURCH

THE Church of St. Paul's in Narragansett (in which Dr. MacSparran preached) was erected before the division of the old town of Kingstown into the two towns of North and South Kingstown, in February, 1722-3. The church, upon that division, fell about one mile over the North Kingstown side of the line. In 1791, it was incorporated<sup>825</sup> by the name of St. Paul's, in North Kingstown, and the sales and donations, both in real and personal estate, were made to St. Paul's Church, in North Kingstown, in its corporate name.\* The location of the building having become inconvenient for both parishes, it was, in 1800, removed to Wickford,<sup>752</sup> already at that time a large village, and the parish was divided. Services were performed by one rector in both parishes, on alternate Sundays, at the Wickford church and at the Glebe house in South Kingstown. Through the exertions and enterprise of the Rev. Mr. Burge,<sup>755</sup> a church was erected on Tower Hill<sup>826</sup> for the accommodation of the South Kingstown parish, and consecrated by Bishop Griswold,

\* The Church of St. Paul's was first incorporated in October, 1791. In February, 1794, upon its petition, the old charter was repealed, and a new one granted.

November, 1818. This parish in June, 1834, was incorporated by the name of St. Luke's Church; afterwards in October, 1838, the corporate name was changed to St. Paul's, and services were performed in the new church instead of at the Glebe. In 1833, the church at Tower Hill obtained an appropriation from the Rhode Island Convocation for a missionary to preach regularly in the Tower Hill church. The Rev. Erastus De Wolf,<sup>827</sup> one of the missionaries of the Convocation, accepted their call, and performed services in the Tower Hill church for about eight months. He was then sent as a missionary to Westerly. As soon as the two churches were supplied with separate services, the lands that had been given to St. Paul's in North Kingstown (the property having been obtained originally by the joint contributions of both parishes), were satisfactorily divided,<sup>828</sup> and from that time alternate services by the same rector ceased.

In the autumn of 1834, the parish of Tower Hill again called the Rev. Mr. De Wolf to become its minister, and he continued rector until 1838, when he left. The Rev. Francis Vinton<sup>829</sup> succeeded Mr. De Wolf. In 1840, the Church of the Ascension, at Wakefield, having been erected and consecrated, the members of the church at Tower Hill joined the Wakefield church, and, since, there have been but occasional services held at Tower Hill<sup>830</sup> by the rector of the Wakefield church.

## WESTERLY CHURCH

[*Christ Church*]

IN 1834, the Rev. Erastus De Wolf,<sup>827</sup> as a missionary of the Rhode Island Convocation, preached at Westerly about seven months. A parish was not organized while he remained there. At the request of the Convocation, the Rev. James Pratt,<sup>831</sup> in September, 1834, visited Westerly as their missionary, and held services. On the 24th of November of the same year, under his auspices, a church was organized, and a sewing circle, tract society, and Sunday-school of sixty or seventy scholars were established. In June, 1835, the Sunday-school contained one hundred and fifty-five scholars in regular attendance—the communicants being thirty-nine. Mr. Pratt had also obtained nearly \$2,000 by subscription in the village to build a church. In 1835, a church, fifty-seven by thirty-eight feet, was erected, at an expense of about \$6,000, and consecrated as Christ Church. In 1836, a neat parsonage house was built at a cost of \$2,000. In 1837, the communicants had increased to eighty-six, and in 1838 to one hundred and fifteen.

On December 26, 1839, the Rev. Mr. Pratt received a call from the church at Portland, Maine, to become its rector, a position which he accepted, and until Easter, 1841, the Westerly church was supplied with only occasional services, when the Rev. Mr. Newman became rector, and continued so until 1844, at which date the Rev. Thomas H. Vail<sup>832</sup> was elected, and still [1847] continues rector. Communicants, 135.



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### EAST GREENWICH CHURCH

[*St. Luke's Church*]

A CHURCH was organized at East Greenwich, August 10, 1833, through the missionary labours of the Rev. Sylvester Nash.<sup>833</sup> The church was erected and consecrated as St. Luke's Church, on the 17th of April, 1834. Mr. Nash continued pastor of the church until April, 1840. He was succeeded on the 12th of July following by the Rev. William H. Moore.<sup>834</sup> In December, 1841, the Rev. Silas A. Crane<sup>835</sup> became rector, and the church is now [1847] under his pastoral charge. Communicants, forty.

[Dr. Crane died July 16, 1872, the parish being supplied, for some time afterwards, by the Rev. Joseph M. Turner. In the early part of 1874 the Rev. George Pomeroy Allen became rector of St. Luke's, remaining about five years. During his rectorship a large church of granite was built.

While the Rev. Daniel Goodwin was in charge of the parish, from September, 1879, to November, 1892, the considerable indebtedness upon the edifice was paid and the church consecrated, October 18, 1880. From the early part of 1893, for about one year, the Rev. Frank I. Paradise was rector of St. Luke's, being followed by the Rev. Francis B. Whitcome, who remained until 1899, a parish house being built during his pastorate. In the autumn of 1899, the Rev. William Worthington became rector and is still (1907) in charge.]

### KINGSTON CHURCH

[*St. Peter's*]

THE Rev. Mr. De Wolf,<sup>827</sup> missionary at Tower Hill, held clerical services at Kingston<sup>836</sup> during



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the winter of 1834-5; and, in the spring, a church was organized<sup>837</sup> with nineteen communicants, and admitted into the Diocesan Convention in that year. In May, the Rev. William W. Niles, the missionary of the Convocation, officiated as pastor for about six months. Regular religious services were suspended, after that period, for the term of two years. In April, 1838, the Rev. Louis Jansen, a missionary of the Convocation, was elected rector. He reported to the Convention twenty-three communicants. He left in January, 1839, and was succeeded by the Rev. Francis Vinton,<sup>829</sup> appointed by the Convocation missionary rector over the parishes of Tower Hill and Kingston. At their call, he continued to perform divided services in the two churches until he accepted the rectorship of St. Stephen's, Providence. "Lay services were then begun by Lieutenant A. A. Harwood,<sup>838</sup> of the United States Navy, who was licensed by the Bishop of the Diocese for this object, which he pursued with praiseworthy zeal." In January, 1840, the Rev. Mr. Newman officiated at Kingston, once a Sunday, until the Church of the Ascension was finished at Wakefield. On the 31st of May, 1840, regular services at Kingston church were closed, and the members have since attended the Wakefield church. No church edifice was built at Kingston—the congregation worshipped in the State [Court] House.

## WAKEFIELD CHURCH

*[Church of the Ascension]*

THE Rev. Francis Vinton,<sup>829</sup> missionary of the Rhode Island Convocation over the parishes of Tower Hill and Kingston, organized the Church of the Ascension at Wakefield, on the 28th of February, 1839, with six communicants. Wakefield is situated on the Saugatucket River, a few rods above the Point Judith Ponds, into which that river empties. Within the distance of a mile are four factories, and a dense population.

Through the liberality of Elisha Watson, Esq., suitable lots for a church and parsonage house were obtained, and in a few weeks the required amount for the erection of a church and a large portion for building the parsonage were raised.\* The building of the church was begun in the summer of 1839. It was consecrated on the 3d of June, 1840. The Rev. William H. Newman was the first rector (the Rev. Mr. Vinton having accepted the rectorship of St. Stephen's in Providence, before the church was completed). Mr. Newman divided his labours between the Tower Hill and Wakefield parishes until the consecration. He continued rector of the Church of the Ascension until Easter, 1841, when he accepted a call to Christ Church, West-

\* The Rev. Mr. Vinton offered to procure one thousand dollars, provided the same amount should be raised in South Kingstown. The offerings were so liberal on the part of Mr. Watson and others, that it at once ensured the building of the church, and the next day Mr. Vinton started forth to redeem his pledge, which by God's blessing was speedily done, through the liberality of Churchmen in New York and Providence.

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erly. The rectorship of the Wakefield church was vacant, except for occasional ministrations, until February, 1842, when the Rev. James H. Eames<sup>839</sup> was elected minister of the united parishes of Tower Hill and Wakefield, in the Church of the Ascension. Mr. Eames continued until January, 1846, when he was chosen rector of St. Stephen's, Providence. In March, 1846, the Rev. James H. Carpenter<sup>840</sup> became Rector of the churches at Wakefield and Tower Hill, and still [1847] continues in charge of them.

*[The History of St. Paul's Church, Narragansett, and of other Churches in the Narragansett Country closes here.]*

## Chapter XXI

### TRINITY CHURCH, NEWPORT

*Memoir of Trinity Church, Newport, from 1698 to 1810. Compiled from the Records, by Henry Bull, Esq., with Notes by the Rector, Rev. Francis Vinton*<sup>829</sup> [1840-44].

UNTIL nearly the close of the seventeenth century there were but two orders of Christians in the town of Newport, who were organized and regularly met together for the purpose of worship, and those were of the denominations of Baptists, and Friends or Quakers.

The original founder, and first principal patron of Trinity Church, in Newport, was Sir Francis Nicholson.<sup>841</sup> He was by profession a soldier; was Lieutenant-Governor of New York under Sir Edmund Andros, and at the head of the administration of that colony from 1687 to 1690, at which time he was appointed Governor of Virginia, and so continued for two years. From 1694 to 1699, he was Governor of Maryland, after which time he was again Governor of Virginia until 1705. He commanded the British forces sent to Canada in 1710, and took the important fortress of Port Royal. In 1712, he became Governor of Nova Scotia, and in 1721 Governor of Carolina. He returned to England in June, 1725, and died in London in 1728.

Mr. John Lockyer,<sup>842</sup> an Episcopal clergyman, commenced preaching in Newport about the last of 1698, and a church was gathered by

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that means. He was doubtless procured by the instrumentality of Sir Francis Nicholson, who was then Governor of Maryland; for the records of Trinity Church fully sustain the fact that Sir Francis was its founder. The people, and more especially the leading gentlemen of the town, were well disposed toward this new undertaking, and a considerable parish was soon established, with sufficient strength and zeal, aided by their generous patron, to build a handsome church, which was completed in or before 1702. "Handsome," as they say in 1702, "finished on the outside, . . . the inside pewed well, but not beautified."

Thus far the Church had made its way without any aid from the mother country. In the year 1702, when the Society for the Propagation of the Gospel in Foreign Parts had been established and incorporated in England, the wardens of Trinity Church applied to the Bishop of London, soliciting the aid of the Society, on which application the Rev. Mr. James Honyman was appointed missionary, in 1704, and sent over to this station. The Society, as a further encouragement, sent also as a present to the church a valuable library<sup>843</sup> of the best theological books of that day, consisting of seventy-five volumes, mostly folio. Many of these books are still in the possession of the church. Queen Anne presented the church with the bell which was received here in 1709, about which time the minister, wardens, and vestry wrote to the Governor of Massachusetts, and to the Rev. Samuel



Myles, minister of Boston, requesting each of them to forward money left in their hands for the church by Sir Francis Nicholson, stating their then present want of money to enable them to prepare for and hang the bell recently received. Mr. Honyman was a gentleman well calculated to unite his own parish, which grew and flourished exceedingly under his charge, as well as to conciliate those of other religious persuasions, all of whom he "embraced with the arm of charity."

In the year 1713, the minister, church warden, and vestry petitioned the Queen for the establishment of Bishops in America, setting forth the great benefits that would result to the Church from such a measure. Mr. Nathaniel Kay,<sup>844</sup> the Collector of the King's revenues in Rhode Island, who afterwards liberally endowed the school connected with this church, was among the signers to this petition. In the year 1724, Mr. Honyman writes to the Society in England as follows :

"There are properly belonging to my church in Newport, above fifty communicants who live in this place, exclusive of strangers. The church people grow now too numerous to be accommodated with seats in the old church, and many more offer to join themselves to the church communion."

Mr. Honyman proposed to the church members the building a new church, and subscribed thirty pounds himself for that purpose. The people heartily concurred, and he soon after obtained subscriptions amounting to one thousand pounds of the currency of the country. But it

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was estimated the building would cost twice that amount ; however, a sufficient sum was raised, and in the year 1726 the church was completed, and Mr. Honyman held the first service in it. The body of the building was seventy feet long, and forty-six feet wide. It had two tiers of windows, was full of pews, and had galleries all round to the east end. It was acknowledged by the people of that day to be the most beautiful timber structure in America. The old building was given to the people of Warwick, who had no church of their own. We have every reason for believing that the new building was erected on the site of the old one,<sup>845</sup> for the old one appears to have been disposed of by gift, to make room for the new, which would not otherwise have been done in a town rapidly increasing in population, and in want of more buildings. At the time of which we are writing, 1724 to 1726, there were Quakers and two sorts<sup>846</sup> of Anabaptists in Newport, yet the members of the Church of England increased daily ; and, although there were not to be found alive, at that time, four of the original promoters of Church worship in this place, yet there were then above four times the number of all the first. Mr. Honyman had under his care at this time the towns of Newport, Freetown, Tiverton, and Little Compton.

The history of the church has been, thus far, principally derived from the publications of the Society for the Propagation of the Gospel in Foreign Parts, and from letters of the minister, wardens, and vestry to Queen Anne, to the Bishop

of London, and to Sir Francis Nicholson, copies of which have been preserved in the first Parish Records of the church. That the first book of the Corporation Records has been lost is a circumstance much to be regretted. The second book begins with the date 1731.

A letter written in Newport, and published in the *New England Journal*, Boston, February 3, 1729, says :

“Yesterday, arrived here Dean Berkeley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature, of an agreeable, pleasant, and erect aspect. Hewas ushered into the town with a great number of gentlemen, to whom he behaved himself after a very complaisant manner. 'Tis said he purposes to tarry here with his family about three months.”

The connection of Dean Berkeley with Trinity Church calls for a passing notice of his sojourn in Newport, where he arrived by a circumstance purely accidental. He, with other gentlemen, his associates, were bound to the island of Bermuda, with the intention of establishing there a college for the education of the Indian youth of this country — a plan, however, which wholly failed. The captain of the ship in which he sailed could not find the island of Bermuda, and having given up the search after it, steered northward until he discovered land unknown to him, which he supposed to be inhabited only by savages. On making a signal, however, two men came on board from Block Island in the character of pilots, who, on enquiry, informed him that the harbour and town of Newport were near and that

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in the town there was an Episcopal church, the minister of which was Mr. James Honyman. On which he proceeded for Newport, but an adverse wind caused him to run into the west passage, where the ship came to anchor. The Dean wrote a letter to Mr. Honyman, which the pilots took on shore at Conanicut Island, calling on Mr. Gardiner and Mr. Martin, two members of Mr. Honyman's church, and informing them that a great dignitary of the Church of England, called Dean, was on board the ship, together with other gentlemen passengers.<sup>847</sup> They handed them the letter from the Dean, which Gardiner and Martin brought to Newport, in a small boat, with all possible despatch. On their arrival, they found Mr. Honyman was at church, it being a holiday on which divine service was held there. They then sent the letter by a servant, who delivered it to Mr. Honyman in his pulpit. He opened it, and read it to the congregation, from the contents of which it appeared that the Dean might be expected to land in Newport at any moment. The church was dismissed with the blessing, and Mr. Honyman, with the wardens, vestry, church and congregation, male and female, repaired immediately to the ferry wharf, where they arrived a little before the Dean, his family, and friends.

The foregoing tradition we have given as we received it, but other traditions vary a little from that ; some of which say that the ship made no land until she arrived in the East or Sachuest River, from which she came round the north end of Rhode Island to Newport. Others say the first



*George Berkeley, D.D.  
(Smithson)*





land she made was Narragansett, after she had got into the west passage. But we have found no other so much in detail, or so well connected or probable, as the one given. The Dean purchased a farm<sup>848</sup> of about one hundred acres, in the town of Newport, adjoining one of about the same extent belonging to the Rev. James Honyman, on which Mr. Honyman resided. The Dean built him a house on his farm for his residence, which he called White Hall,—a name it still retains. The house is yet standing. It is situated in what is now the town of Middletown, about three miles from the State House in Newport, and a little back from the road which runs eastward from the town, near a beautiful little watercourse running southward toward Sachuest Beach. This White Hall estate he gave to Yale College, in Connecticut, which still owns the fee. He built his house in a valley, not far from a hill commanding an extensive view of the ocean and country. He preferred the valley to the hill, as he said, for the following reasons—that to enjoy the prospect from the hill, he must visit it only occasionally; that if his constant residence should be on the hill, the view would be so common as to lose all its charms. During his residence at White Hall, he wrote his *Minute Philosopher*,<sup>849</sup> and his celebrated poem, so oracular, as to the future destinies of America. These were principally written at a place about half a mile southwardly from his house. There he had his chair and writing apparatus placed in a natural alcove which he found in the most elevated parts

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of the Hanging Rocks (so called), roofed and only open to the south, commanding at once a view of Sachuest Beach, the ocean, and the circumjacent islands. This hermitage was to him a favourite and solitary retreat. He continued here about two years, perhaps a little longer. He was certainly here as late as September, 1731, as appears by a supplementary inscription on the tombstone of Nathaniel Kay, Esq., viz.:

JOINING TO THE SOUTH OF THIS TOMB  
LIES LUCIA BERKELEY DAUGHTER OF DEAN BERKELEY  
OBIT THE 5TH SEPTEMBER 1731.

His preaching<sup>850</sup> was eloquent and forcible, and attracted large congregations to Trinity Church. When he was called to a sphere of greater usefulness in his native country, he was not forgetful of a residence which was endeared to him by many pleasing recollections; and which, moreover, possessed for him a melancholy interest, from the circumstance of containing the ashes of his infant daughter, who had died during his sojourn in Newport. After his return to England he sent, as a donation to Trinity Church, in the year 1733, a magnificent organ, which, though much impaired — having been used for upwards of a century — and destitute of the modern improvements, still possesses some pipes of unrivalled excellence.<sup>851</sup> This organ is surmounted by a crown in the centre, supported by two mitres, one on each side.

In the parish records of Trinity Church is the following entry, viz.: "1729, September 21<sup>st</sup> Henry Berkeley, son of Dean Berkeley, was baptized

by his father, and received into the Church," and on the 11th of June, 1731, the baptism of "Philip Berkeley, Anthony Berkeley, Agnes Berkeley, negroes," by the Dean, is noted.

Mr. Nathaniel Kay, who came from England to Rhode Island, as collector of the King's customs for the Colony of Rhode Island, was the most liberal patron, as to the amount of his pecuniary aid, that the Church ever had. His house stood on the site now occupied by the dwelling-house of George Engs, Esq., on the hill near the head of Touro street. It was, when built, one of the most spacious and elegant private dwellings in the town. He was one of the early friends of the church, for we find his name as one of the vestry as early as the year 1713. At his death, he devised and bequeathed to the church as follows: "I give and bequeath my dwelling-house and coach house to my wife during her natural life; after which I bequeath both, with my lots of land in Rhode Island, and four hundred pounds in currency of New England, to build a school-house, to the minister of the Church of England, (Mr. Honyman) and the church wardens and vestry for the time being—that is to say, upon trust and confidence, and to the intent and purpose, benefit and use of a school to teach ten poor boys their grammar and the mathematics gratis; and to appoint a master at all times, as occasion or vacancy may happen, who shall be episcopally ordained, and assist the ministers, (Episcopal,) of the town of Newport, in some proper office, as they shall think most useful."

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The property thus given was applied to the building a school-house, and, agreeably to the aforesaid will, establishing a school, which was continued up to the war of the Revolution. At the close of that war, the property—in common with all real estate in Newport—was of but little value to its owners, and its income not more than would keep it in repair. The school-house had been pulled down about that time. Under such circumstances, the school was of course discontinued. The whole property, at the time of which we are speaking, would not probably have sold for two thousand dollars, although it was worth much more before the war.

The affairs of the Church in the United States were then at a very low ebb. It was without a head, and unpopular with the people; Trinity Church, in Newport, being depressed, perhaps, as much as or more than any other. She was for years without a minister, her property in a state of dilapidation, her income suspended, her society discouraged, and her whole countenance sickly and declining. Nor were these all. The leading men of the church were at one time highly incensed against each other, and parties raged in the church, which carried discord into every class of her communicants and congregation. Those divisions were sometimes partially laid aside, and sometimes partially revived, until the introduction of the Rev. Theodore Dehon, who took charge of the parish as minister, in 1797. His gentlemanly deportment and conciliating manners, his pulpit eloquence, his mild disposition,



and his sound policy, soon brought back the wandering sheep to the common fold. The church was again filled with a numerous congregation, earnestly engaged in social worship.

The property given by Mr. Kay was, from time to time, partly sold and partly leased, and in conclusion it was all sold ; so that, at the present time, all of it has passed out of the hands of the Church to individuals, and the avails have nearly or quite disappeared. A new school-house was built in 1799, and the school was revived and continued with little interruption. At first it was taught by a master episcopally ordained, and then by a layman, until the first public school was established by the town of Newport ; after which, poor boys could not be induced to attend the church school, and on that account it was discontinued. Since that time the school-house has been used as a lecture-room, and also for the accommodation of the church Sunday school, which is very large.

The Church may be considered in fault for not having been more faithful to her trust in the case of the Kay estate ; but, when we consider the great length of time (over one hundred and six years) since this bequest, and the fate which most estates in trust have suffered — when we consider the effect of the Revolutionary war upon everything in Newport while it was a British garrison, and apparent especially for ten years after — when we look at the [1847] fate of the Franklin Fund in Boston, the present state of the Bank of the United States in Philadelphia, or the

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worse condition of many other moneyed institutions—we may cease, in a great measure, to condemn. When we consider that a congregation think more of their present wants than of the future—that they will not tax themselves heavily as long as they can avoid it—that they are apt to hope for more prosperous days, and to expect their successors to do as much as, or more than, they are willing to do themselves—when we consider the failure of almost all human appointments, the insecurity of all earthly possessions, the frailty of man, and the decay, even while living, of his most ardent hopes and expectations—we ought not to be greatly surprised that the will of the dead is not always done. In the emphatic language of Holy Writ, “Riches take to themselves wings and fly away.”

Mr. Kay's remains lie in Trinity church-yard, on the left hand immediately as you enter the gate, covered by a stone, on which is the following inscription:

THIS COVERS THE DUST OF  
NATHANIEL KAY, ESQ.  
COLLECTOR OF THE KING'S CUSTOMS  
IN NEWPORT, WHOSE SPIRIT RETURNED  
TO GOD ON THE 14TH DAY OF APRIL  
ANNO DOMINI, 1734, AFTER IT HAD TABERNACLED  
HERE 59 YEARS. HE, AFTER AN EXEMPLARY  
LIFE OF FAITH AND CHARITY, DID, BY HIS  
LAST WILL, AT HIS DEATH, FOUND AND  
LARGELY ENDOW TWO CHARITY SCHOOLS  
IN NEWPORT AND BRISTOL  
WITHIN HIS COLLECTION.

The early records of Trinity Church have been for many years lost. A few meetings only of the

wardens and vestry were recorded in the Parish Record Books. With these exceptions, we have to begin the regular series of its secular affairs at July 5, 1731, when its second Book of Records begins.

The present church edifice was erected on the site where the old building stood,<sup>345</sup> in 1725, and was completed in 1726. The building was soon found to be too small for the rapidly increasing congregation, for, in 1736, two doors—one on the north side, and one on the south, near the east end—were shut up, and pews made in the cross aisle; and two other pews were built, one on each side of the altar. In 1749 the christening pew was made into two pews, and sold. In 1752, the vestry-room and church-wardens' pew were converted into private pews and sold. In 1758, the cross aisle from the north to the south door, at the western end of the church, was shut up, and four body pews made for the use of some families who were still unaccommodated. In 1762, the church edifice was greatly enlarged by moving the easterly part about thirty feet, and adding as much in the middle. This was done at the expense of forty-six gentlemen, who took the pews thus added in full satisfaction for the expense of the said enlargement. There are no meetings of the congregation recorded earlier than 1742, previously to which time the rector, wardens, and vestry held their meetings of business as often as they found it necessary, and whenever a vacancy happened, a new member was admitted by them.

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In the year 1733, Bishop Berkeley presented the organ (before mentioned), and in the same year, Jahleel Brenton, Esq.,<sup>445</sup> presented the clock now in the tower. In 1739, the bell presented by Queen Anne was cracked: and was taken down, and sent to London to be recast. This year the estate left by Nathaniel Kay, Esq., appears to have come into the possession of the church. In 1741, the first school-house was built, and Mr. Cornelius Bennett appointed school-master, to serve until one episcopally ordained could be procured. The church wrote to the Society in London, requesting it to send a school-master episcopally ordained, and requesting it to make some provision toward his support—which application appears to have been unsuccessful; and another, made in 1746, shared the same fate. In 1744, by a vote of the congregation, the number of vestrymen for the ensuing year was limited to sixteen.

In 1747, the church sent to London, at their expense, a young man named Jeremiah Leaming,<sup>533</sup> to take holy orders, that he might be qualified to teach the church school in accordance with the will of Mr. Kay. He returned in September, and “produced his orders as Deacon and Priest,” and also a letter from Dr. Bearcroft,<sup>539</sup> Secretary of the Society for the Propagation of the Gospel in Foreign Parts, signifying that the Society did approve of the said Mr. Leaming for a school-master, catechist, and assistant to the Rev. Mr. Honyman; and the vestry being satisfied with the vouchers, he entered immediately

upon the discharge of the duties of the said offices.

In 1750, the Rev. Mr. Honyman died,<sup>851a</sup> after having lived to an advanced age, and to see his church large and flourishing and the parochial school under his care fully established. He was buried at the expense of the church, on the south of the passage from the gate to the church, where his tomb-stone now lies, inscribed as follows :

HERE LIES THE DUST OF  
JAMES HONYMAN,  
OF VENERABLE AND EVER WORTHY MEMORY  
FOR A FAITHFUL MINISTRY OF NEAR FIFTY YEARS IN  
THE EPISCOPAL CHURCH OF THIS TOWN, WHICH,  
BY DIVINE INFLUENCE ON HIS LABOURS, HAS  
FLOURISHED AND EXCEEDINGLY INCREASED.  
HE WAS OF A RESPECTABLE FAMILY IN SCOTLAND,  
AN EXCELLENT SCHOLAR, A SOUND DIVINE, AND  
ACCOMPLISHED GENTLEMAN, A STRONG ASSERTER  
OF THE DOCTRINES AND DISCIPLINE OF THE CHURCH  
OF ENGLAND, YET WITH THE ARM OF CHARITY EMBRACED  
ALL SINCERE FOLLOWERS OF CHRIST. HAPPY IN HIS  
RELATIVE STATION OF LIFE, THE DUTIES OF WHICH HE  
SUSTAINED AND DISCHARGED IN A LAUDABLE AND  
EXEMPLARY MANNER. BLESSED WITH AN EXCELLENT  
AND VERY VIGOROUS CONSTITUTION, WHICH HE MADE  
SUBSERVIENT TO THE VARIOUS DUTIES OF A NUMEROUS  
PARISH, UNTIL A PARALYTIC DISORDER INTERRUPTED HIM  
IN THE PULPIT, AND IN TWO YEARS, WITHOUT HAVING  
IMPAIRED HIS UNDERSTANDING, CUT SHORT THE  
THREAD OF LIFE ON JULY 2D, 1750.

On the 11th of July, only nine days after the death of Mr. Honyman, Mr. Leaming received a temporary appointment as minister of the church, and on the same day it was voted to apply to the Venerable Society for a minister<sup>852</sup> to supply the vacancy occasioned by the death of Mr. Honyman. The church was in a measure di-



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vided in opinion as to one who should be recommended to the Society, or whether or not any recommendation should accompany their application ; and as no decisive measures were taken, Mr. Leaming continued to officiate. In June, 1751, the church agreed to ask the Society to send them Mr. Beach<sup>853</sup> as minister.

On the 27th of August, 1752, a committee was appointed to collect by subscription a sum sufficient to purchase a parsonage. Their success was such, that in December the house was purchased for the purpose aforesaid. The same year, the Venerable Society cut off twenty pounds from their former allowance to this church for the support of a minister, which induced the proprietors of the pews to agree to subject their pews to an annual tax, so long as the Society should judge the same to be necessary. The said agreement was signed by nearly all the pew-holders.

In 1754, Mr. Thomas Pollen arrived, having been sent by the Venerable Society as missionary. The congregation accepted him as such, and wrote a letter to the Society thanking it for its "pious and charitable design . . . in sending him." In 1760, Mr. Pollen notified the church of his intention of leaving them very soon, when they again wrote to the Society, requesting it to send another missionary, and also an assistant and school-master. In November, Mr. Pollen left. The church, being then destitute of a minister, called the Rev. Marmaduke Browne,<sup>795</sup> of Portsmouth, New Hampshire. He accepted the call, and arrived here in December. The Venerable

Society was then requested to accept Mr. Browne as its missionary here. Mr. Roger Viets<sup>869</sup> had a temporary appointment as school-master. In 1762, the Venerable Society not having written to this church, nor sent them the annual allowance as usual, the church appointed the Rev. Mr. Browne permanently as its minister, with a salary of one hundred pounds sterling per annum, "provided the Society does not continue its mission here." The school was committed to the care of Mr. John Ernest Knotchell, the organist, as a temporary measure. In 1767, the Rev. Mr. Bisset<sup>704</sup> arrived from England, having come over as assistant and school-master, and his passage was paid by the church. In 1768, the old tower was taken down, and a new one built, eighteen feet square and sixty feet high.

In 1769, the church petitioned the General Assembly for an act of incorporation,<sup>854</sup> which was granted. In May of this year, Mr. Browne went to England on a visit. At what time he returned does not appear, but during his absence, Mr. Bisset supplied his place as minister. There appears to have been much contention between the church and Mr. Bisset respecting his compensation.

October 27, 1770, in a severe gale of wind, the spindle on the steeple was broken off below the upper ball.

On the Easter Monday after the death of Mr. Browne, the congregation chose Mr. Bisset their minister, until the Venerable Society was heard from. A committee was also appointed to write

to the Society to solicit a continuance of the mission, and recommending Mr. Bisset to be appointed by them. The committee were also to recommend to the Society the appointment of the Rev. Willard Wheeler<sup>855</sup> as assistant and school-master.

Up to this time, the Society for the Propagation of the Gospel in Foreign Parts had supplied this church with a missionary, and contributed a part of his support; but after the decease of Mr. Browne, it declined doing so any longer. Finding that they could no longer expect assistance from other quarters in supporting the church and the school, but that they must rely upon their own resources, the congregation, on the 28th of October, 1771, elected Mr. Bisset their minister, with a salary of £100 sterling, or £133 6s. 8d. lawful money, being the same sum that, with the assistance of the Society, they had paid Mr. Browne. In May, 1772, Mr. Wheeler was chosen assistant and school-master, which place he held till 1776. At this time, the congregation and vestry became greatly dissatisfied with his school, and probably discharged him, as no more is heard of him in the Records. From 1774 to 1784, there is but one meeting of the vestry on record. The corporation met once a year, on Easter Monday, for the choice of officers, and to fix a price for their rents. In the year 1780, there was a meeting of the corporation, but no choice of officers was then made.

On Sunday, the 8th of December, 1776, the British fleet and army took possession of the

island of Rhode Island, which event gave a new character to everything here of a local nature. Mr. Bisset continued with the church until the evacuation of the island, which took place Monday, October 25, 1779. Many of the leading members of Trinity Church were of the royal party, who, when the town was evacuated by the King's troops, went with them to New York — and among the number was the minister, Mr. Bisset, who left his wife and child behind, in the most destitute circumstances. His furniture was seized by the State of Rhode Island, but afterward, upon the petition of his wife to the General Assembly, it was restored to her; and she, with her child, was permitted to go to her husband in New York.

A few days after the British left Newport, some young men of the town, and among them two American officers, entered the church and despoiled it of the altar-piece, consisting of the King's arms, the lion and the unicorn. They were highly ornamental, and were placed against the great east window. After being trampled under foot, they were carried to the north battery, and set up for a target to fire at. The other emblems of royalty, being out of reach, were suffered to remain. They consist of one royal crown on the spire, and another on the top of the organ. However little the present generation may care for baubles of that kind, still the antiquity of those ornaments, and the propriety of them in the day when they were put up, make them still interesting — as indicating, at the first view, to the



most perfect stranger, the antiquity of the structure which contains them—splendid for the days and country in which it was erected. This structure has never been subjected to the hand of modern vandalism. The interior is now the same as when Dean Berkeley preached in it, with the exception of the longitudinal enlargement, and the pulpit is now the only one in America ever graced by the occupancy of that distinguished prelate. The church was, at the time we are speaking of, without a minister. As it had been nursed by the High Church party in England, it was unpopular with the mass of the people, who were writhing under the scourge inflicted by that very party. The church edifice, too, had been spared by those invaders who worshipped in it, while the other places of worship in the town they had desecrated—by converting them into riding-schools or hospitals—and every part of them but the shells they had demolished.

There was no service in the church immediately after Mr. Bisset left, and the minister of the Six-Principle Baptist Society of this town, was allowed to occupy the church with his numerous congregation for several years, until his own place of worship had been repaired. From 1781 to 1786, service was performed in the church by Mr. John Bours,<sup>856</sup> a lay reader, who, in 1784, was requested by the church to receive orders, and become its minister, which he declined. In 1786, the Rev. James Sayre<sup>857</sup> was engaged, and settled as minister. He took upon himself the duties of that office on the first of October. In







*The Berkeley Family*

1787, the pews built in the west aisle of the church were taken down, and the passage from the north to the south doors again laid open. In 1788, Mr. Bours, and a majority of the congregation, came to an open rupture with Mr. Sayre. They charged him with "refusing to put a vote in the Vestry which he had previously agreed to do." They apprehended, from conversation had with him, "that he would never be brought to conform to any form which might be agreed on for the establishment of union in the Episcopal Church of America, then supposed to be in agitation, if it differed, in any manner, from the forms of the Church of England, excepting the prayers for the King." They charged that, on being asked "if the church in Pennsylvania had been consecrated, he replied that they were no churchmen there," that "he received to the altar and administered the communion to a vagrant Portuguese, who was an entire stranger to him, until he saw him approaching with antic postures and gesticulations, beating his breast and crossing himself" and that "he refused to administer the sacrament to three or four persons of as good reputation as any among us, who, on their sick beds, were desirous of partaking of it." Finally, they say, "Mr. Sayre having been chosen our minister, on the condition that he would retire when any division should take place on his account, having in the clearest terms resigned his charge and having since declared that he did not depend on his reelection, we no longer acknowledge him as minister. Should he still persist in

officiating as such, we can view him in no other light than as an invader of our rights and an intruder and a usurper in the church, and will exert our utmost abilities to dispossess him, in which we are confident of being joined by a respectable number of the congregation."

It appears that Mr. Sayres soon left the Church, but by what means it got rid of him,—whether by the means of Bishop Seabury, whose mediation had been requested by a portion of the congregation, by his voluntary relinquishment of his charge, or by compulsion,—the records do not inform us. By a vote of May 25, 1789, the Rev. William Smith,<sup>745</sup> of St. Paul's Church, Narragansett, was invited to visit this church every other week, which invitation he accepted, with the consent of his own church; and, in December following, he was called to become the minister of Trinity Church, which he accepted.

This Church was represented by Mr. John Bours in the Convention, which met at Boston in 1785, by which Convention the union of the churches in this and the neighbouring states<sup>858</sup> was settled and the liturgy and forms of worship to be used in future agreed upon. When Mr. Bours returned, a corporation meeting was called, which agreed to all the alterations adopted by the Convention, but at the Easter meeting, 1789, this vote was rescinded. These two adverse decisions show that the parties in the Church were about equal as to numbers. In 1790, the Churches of Newport, Providence, and Bristol met in convention, and declared the Right Rev. Samuel

Seabury, D.D., Bishop of the Church in Connecticut, Bishop of the Church in this State.

The Rev. Mr. Smith was not agreeably settled, inasmuch as the society was divided. The feuds which originated between Mr. Sayre and Mr. Bours had not been healed, and many of the minority refused to attend church under the preaching of Mr. Smith, but preferred holding meetings of worship in their private houses. Mr. Smith received a call from the church at Norwalk, Connecticut, which he accepted, embarking for his new station April 12, 1797.

The church, on the 14th of May, invited the Rev. John S. J. Gardiner,<sup>246</sup> assistant minister at Trinity Church, Boston, to come to Newport and spend a few Sundays; on which acquaintance Mr. Gardiner was, on the 6th of August, appointed minister, after having spent two Sundays with them. In Mr. Gardiner's answer to the church, dated September 11, 1797, he calls it "a scattered church" and "a divided people." For these reasons, and because his own church, rather than part with him, had raised his salary to eight hundred dollars, he declined the invitation, and recommended to the church a young man named Theodore Dehon.<sup>859</sup>

Mr. Dehon was invited by letter to come to Newport for a few Sundays, and preach to the congregation, when the same might be most convenient to himself. In the meantime, the services of the Church were performed gratuitously by the Rev. Mr. Moscrop. On the 8th of October, 1797, Mr. Dehon was chosen minister, and



requested to obtain Orders. November 19, his salary was fixed at seven hundred dollars per annum, with the use of the parsonage and lot, and the other perquisites of said office. On the 7th of January, 1798, he entered upon the duties of his ministry. Mr. Dehon proved very acceptable to the society, which again united in the bonds of harmony and Christian fellowship,—flourished and increased to an overflowing congregation. The pews were again all occupied to a degree almost equal to what they had been in the days of Mr. Honyman. In 1798, a vestry was built on the northeast corner of the church. In 1799, a new school-house was erected on the lot where the old one formerly stood. The old one had been pulled down, as we have reason to believe, in the hard winter of 1780, and given to the poor of the church for fuel. The Rev. Abraham Bronson<sup>860</sup> took charge of the school, in the new school-house, in 1800, but resigned in 1801, upon which the Rev. Clement Merriam<sup>861</sup> was chosen assistant minister and school-master, and entered upon the duties of his office the same day his predecessor finally withdrew,—April 25, 1802. In 1801, a committee was raised to “draw a plan for establishing a fund for the support of the rector of the church.”

In December, 1802, Mr. Dehon, in consequence of ill health, asked and obtained leave of absence during the winter. Mr. Merriam gave up charge of the school, and officiated in the church; and Mr. Jabez Whitaker took the school in Mr. Dehon's absence. Mr. Dehon returned in

May or June from Charleston, South Carolina, where he had resided during the winter. In the winter of 1803-4, Mr. Dehon was again absent, and as there was then no assistant minister, Mr. John Ward,<sup>862</sup> of Harwinton, Connecticut, who had charge of the school, officiated in the church as lay reader. Mr. Ward was invited to take Orders and become assistant minister, but declined.

In 1804, the church bell, which had been in use sixty-three years, cracked, and was again cast over. In November of the same year, the new bell cracked, and another new one was cast in its place. In November, 1805, Mr. John Ward, having obtained Holy Orders, was elected assistant minister and school-master, and accepted.

The affairs of the Church having become settled under the pastoral care of Rev. Mr. Dehon, but little worthy of notice took place until 1809. For about ten years previous to that time, many members of the corporation had been anxious that the church should possess a fund, to be invested, the interest arising to be exclusively appropriated to the minister's salary. This year they set themselves to work in earnest to accomplish this desirable purpose. On the second of June, the vestry appointed a committee to report a plan to raise a permanent fund; and in August the said committee made a report, which was not adopted. Immediately afterwards another committee, for the same purpose, was appointed and their report adopted, after much delay, December 9, 1810, measures being taken to carry it into effect. The members of the congre-

gation were solicited to subscribe such sums as they were willing to contribute toward the fund, —no one being obliged to pay until the whole sum subscribed should amount to six thousand dollars. In a short time, a list of six thousand and fifty dollars was obtained. The subscribers being thus held for the amounts subscribed, agreeably to the terms of their subscriptions, the money was collected and invested in bank stock; the dividends on which were to be regularly invested until the capital should amount to ten thousand dollars, after which the yearly income was to be applied toward the payment of the minister's salary, and for no other purpose. This was fully accomplished, in due time, and one thousand dollars added by the bequest of Mr. Samuel Brown, of Boston (a native of Newport), making the permanent fund eleven thousand dollars, at the original cost of the stock.

In February, 1810, the Rev. Theodore Dehon resigned the rectorship of the church, but tendered his services until the ensuing autumn. On the 28th of October, he preached his last sermon to this congregation, and proceeded to exercise the offices of rector of St. Michael's Church, Charleston, and, after October 15, 1812, Bishop of South Carolina.

When Mr. Dehon retired, the Rev. Salmon<sup>746</sup> Wheaton (who married a sister of Mr. Dehon, and who had been previously engaged to preside over the church) arrived here from New Haven, and took charge of the parish. The Rev. Mr. Wheaton presided over the church for thirty

years, when he resigned, and the Rev. Francis Vinton<sup>829</sup> was chosen rector, and entered on his duties at Easter, 1840, and was instituted rector April 14, 1841, by the Right Rev. Alexander V. Griswold, Bishop of the Diocese.

The following statistics are added as interesting proofs of the Divine Blessing:

*Persons baptized* (from 1698 to 1750), 1579; *marriages*, 455; *burials*, 731.

From 1750 to 1785, *persons baptized*, 1143; *marriages*, 30; *burials*, 130.

From 1785 to 1797, *persons baptized*, 246; *marriages*, 72; *burials*, 116.

From 1797 to 1810, *persons baptized*, by Rev. Mr. Dehon, 212; *marriages*, 70; *burials*, 129.

From 1810 to 1840, *persons baptized*, by Rev. S. Wheaton, 568; *marriages*, 120; *burials*, 448.

From 1840 to 1842, *persons baptized*, by Rev. Francis Vinton, 147; *marriages*, 16; *burials*, 40.

*Total, persons baptized*, 3895; *marriages*, 763; *burials*, 1594.

## RECTORS

D <sup>d</sup> Bethune*	? -1700
John Lockyer	1701-1704
James Honyman	1704-1750
James Leaming	1750-1754
Thomas Pollen	1754-1760
Marmaduke Browne	1760-1771
George Bisset	1771-1779
James Sayre	1786-1788
William Smith	1789-1797

\*There is sufficient evidence that the Rev. D<sup>d</sup> Bethune was, at Newport, "Licens'd to be the Minister of y<sup>t</sup> Place," as early as October, 1700. The earliest record of the Rev. John Lockyer as minister is 1701. He remained until about 1704, dying, in Boston, about April 20th of that year.

Theodore Dehon	1798-1810
Salmon Wheaton	1810-1840
Francis Vinton	1840-1844
Robert Bernard Hall	1844-1846
Darius Richmond Brewer	1846-1855
Alexander Gardiner Mercer	1855-1860
Oliver Sherman Prescott	1861-1863
John Henry Black	1863-1866
Isaac Patrick White	1866-1875
George John Magill	1876-1898
Henry Morgan Stone	1899-1904
Walter Lowrie	1905-1907
Stanley Carnaghan Hughes	1907-



## Chapter XXII

### ST. JOHN'S CHURCH, PROVIDENCE

*Saint John's Church, Providence, Rhode Island, as gathered from the Records, by William T. Dorrance, Esq.*

ON the 4th of March, 1754, the congregation of King's Church (now Saint John's) voted "that all transactions of the congregation, and of the church-wardens and vestry, be from henceforward written fair on a book." From that time to the present, a record of the proceedings has been regularly kept. In the first volume of the records is a short memorandum of the history of the Church previous to 1754, without date or signature. The following is an extract, viz.:

"The Rev. Mr. David Humphreys, D.D., Secretary to the honourable Society for the Propagation of the Gospel in Foreign Parts, in his historical account of the foundation, proceedings and success of their missionaries in the colonies of America, to A.D. 1728, says that the Rev. Mr. James Honyman was the first missionary<sup>863</sup> for Newport or Rhode Island, and that he preached\* several times in Providence; and at one time, to wit, *anno* 1722, in the open fields, to more people than he had ever before seen together in America; and that the people of Providence then began and gathered money to build a church, he says, to the value of £770; that Colonel Joseph Whipple gave them £100, and victualled the labourers, who began to build said church on St. Barnabas's Day, being the 11th

\* According to a pamphlet published by the United Society of St. John's Church, Mr. Honyman preached in Providence as early as 1720.

## The Narragansett Church

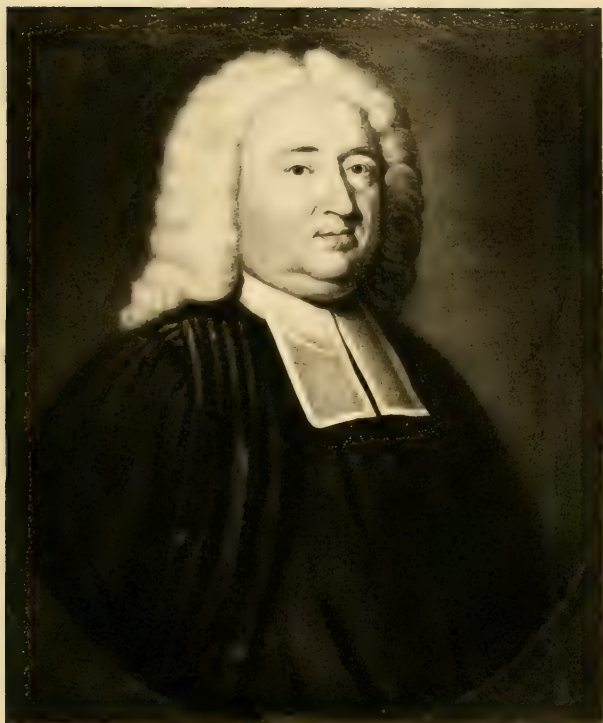
day of June, A. D. 1722.<sup>864</sup> And he says the Rev. Mr. George Pigot was appointed the first minister to their church, A. D. 1723. Mr. Pigot was of a roving disposition, and soon moved away from them.\* Then Parson Joseph O'Harra<sup>800</sup> was appointed, but he behaved unworthily and was dismissed. The Rev. Mr. Arthur Browne<sup>706, 849</sup> was the third rector, and was highly esteemed among them, so that they purchased a glebe in Providence Neck, and gave him a deed in fee simple for the same. He was after some time persuaded away from Providence<sup>865</sup> to the church in Portsmouth, New Hampshire, by Governor Dunbar. The people parted reluctantly with him, and he nobly and generously gave back the glebe† and house thereon, by deed, to Messrs. Colonel William Coddington, Charles Bardine, Esq., and Captain John Brown, in trust, for the use of any officiating or settled minister in said church and congregation of Providence.‡ The Rev. Mr. John Checkley was appointed fourth minister, and came here May, 1739. He presided here, and was steadily in duty, and lived on the glebe land in the parsonage, until the year 1754, when, after a long and lingering illness, he there died. During his sickness, and after his decease, many of our Episcopal clergy visited us, and the Rev. Mr. Orem, chaplain to the King's ship *Jason*, served our church several months."

This memorandum continues down to the ministry of the Rev. Abraham L. Clarke. But the re-

\* Mr. Pigot removed in 1726 or 1727.

† This glebe contained eighteen acres, with a dwelling-house, &c. This estate is now owned and occupied by Thomas Sessions. [The house has lately been entirely removed (1906).]

‡ According to the deeds in the town records, Joseph Whipple, and others, sold the estate to Arthur Browne, in 1734, for two hundred and fifty pounds lawful money, New England currency; and in 1737, Arthur Browne conveyed it as above mentioned for the same consideration, namely, two hundred and fifty pounds.



*Rev. Arthur Browne*  
*(Copley)*



cords now commenced, and in them we find the following vote, March [May] 4, 1754:

“*Voted*, That the worthy Society for the Propagation of the Gospel in Foreign Parts be acquainted of the death of our late reverend minister, their missionary, and to entreat their charity to send us another.”

The following letter was, in consequence of the above vote, written to the Rev. Dr. Bearcroft,<sup>539</sup> secretary of the Society:

*Providence, March [May] 4th, 1754*

REV. SIR:

THE congregation of King's Church acquaint the worthy Society of the death of our minister, their late missionary, the Rev. Mr. Checkley, the 15th of last month.<sup>866</sup>

The church-wardens and vestry having informed the Society of his long indisposition, and the consequence of it, with humble requests for their thoughts of us, we have only to hope in the continuation of their charity in providing us a minister as soon as they think convenient. In the meantime, we shall continue to beg the favour of the several reverend clergy, their missionaries, who can oblige us. It being now above two years since Mr. Checkley did officiate, we are not in that form and order we could wish, and which, no doubt, a worthy successor to him would soon bring us into.

Though the late gentleman made several small improvements to the glebe and house, yet its fences being out of repair, as well as the house, which will be expected by his successor to be put into order, and the church likewise wanting a great deal of repair, and there being few among usable to contribute toward such charges, we are very sorry we cannot promise any certain sum to our minister per annum, until, please God,



## The Narragansett Church

the present congregation is not only in better order or condition, but increased. In the meantime, we can only assure the worthy Society we will do our best, which we hope will no way fall short of what the late incumbent received. We pray for the blessing of God, that through the worthy Society's kind and good intentions in their charity, we may be provided with a suitable gentleman of ability and address to regather our flock and increase it, by having a due influence on the variety of sectaries and unbelievers we are unhappily situated among. Though, as the poor encouragement we give, besides the worthy Society's charity, does not entitle us to what we so wish, and as to be longer without a minister will hurt us more and more, we humbly entreat their regard to favour us, as soon as possible, with a gentleman who may offer, they think, the most suitable; and we promise, whoever, please God, he may be, to endeavour to make all things in our power agreeable to him, with a just sense of our dependence, gratitude, and duty to the worthy Society. Remaining, with all due acknowledgements and respects, theirs and, Reverend Sir, your obliged and humble servants,

*Signed,*

JAMES ANDREWS,

DAVID BROWN,

*Church-wardens*

JOHN MERRITT, WILLIAM ASTOR, GEORGE TAYLOR, SAMUEL CHACE, HENRY PAGET, BENJAMIN BROWN, JOSEPH BROWN, PETER BROWN, HENRY SWEETING, JOSEPH SWEETING, JOSEPH FIELD, GIDEON CRAWFORD, ROBERT MAGELL, WILLIAM HOPKINS, BENJAMIN WHIPPLE, CHARLES BROWN, DANIEL BROWN, ISRAEL BULLOCK, JOHN BROWN, JOHN BURLCIT [*Burdick?*], JOHN BARDINE, JOHN COLE.

At this meeting an annual tax was laid upon the pews, which, says the vote, "was a new thing."

The tax was to be eighty-two shillings a year, *old tenor*. If not paid, the pews were to be forfeited, and “sold to such *members of the Church of England* as will be subject to needful taxes.”

In January, 1755, the Rev. Mr. Troutbeck,<sup>702</sup> missionary at Hopkinton, Massachusetts, expressed a willingness to quit that station to take charge of King’s Church, provided the Society’s consent could be obtained. A letter was accordingly written by the wardens, requesting the appointment of that gentleman. In the meantime, the Rev. Matthew Graves, of New London, offered his services to the church, provided repairs could be put upon the glebe, and the expenses of his removal paid. The congregation, however, concluded that “in honour to Mr. Troutbeck, they must now wait the resolves” of the Society. In December, 1755, an answer was received to their letter by the hand of the Rev. John Graves, of which the following is a copy:

GENTLEMEN:

THE Society for the Propagation of the Gospel in Foreign Parts had, some time before the receipt of your letter, in favour of Mr. Troutbeck, appointed the bearer, the Rev. Mr. John Graves, to be their missionary to you, a most pious and worthy clergyman of the Church of England, who has resigned his preferment in England to promote Christ’s true religion among you. He will, I am firmly persuaded, administer richly to you in spiritual things, and I hope you will not be scanty to him in carnal things, —and, therefore, the Society expects and requires of you that you put your church in good and decent repair, and purchase a good and decent house, with

## The Narragansett Church

a good glebe annexed thereto for a missionary, if not done already, and pay him at least twenty pounds sterling per annum. These are the conditions without which no new missions are granted, and may with the greatest reason be insisted on by the old one, and must be complied with, as you hope for a continuance of a missionary among you. Recommending you and Mr. Graves to the Divine Blessing, I am, gentlemen, your very faithful servant in Christ,

PHILIP BEARCROFT,<sup>539</sup> *Secretary*

P. S. Mr. Graves is likewise to officiate at Taunton.

“Upon the public perusal thereof, the said reverend gentleman, Mr. John Graves, was cheerfully received by us.”

“Mr. Graves,” says the memorandum before referred to, “lived at the parsonage-house and attended the service until July, 1776, when he was pleased to absent himself from duty, though very earnestly entreated at sundry times to keep up the worship, saying he could not, as prayers for King George were forbidden then throughout America. By reason of war’s taking place between us and Old England, our Church suffered very much, a long time, by this turn of Mr. Graves.”

In 1758, a difference occurred between Mr. John Merritt, a prominent member of the Church, and the reverend rector, of which the Society in London appointed the Rev. Henry Caner,<sup>644</sup> of Boston, to take cognizance.

“At a meeting of the vestry, April, 1758—Present, Mr. Graves, rector, the church-wardens, vestrymen, and some members of the church, Mr. George Taylor, Colonel John Andrews, Mr. Henry Paget, and Mr.

Samuel Chace,—a committee chosen last Easter Monday to reconcile Mr. John Merritt to our church, make report, that they met him at Colonel John Andrews's house, and used their best endeavours for that purpose, but that Mr. Merritt insisted that Mr. David Brown had publicly offended him, in giving the rector the contribution, and that the rector had publicly offended him in setting him aside (as he termed it) ever since, and that he would have public knowledge and satisfaction of each of said parties, before he would be reconciled: *Voted*, therefore, that we disapprove Mr. Merritt's censure of Mr. Brown for giving, and of the rector for receiving, the contribution, and are so far from blaming either of them, that we entirely approve of both their conduct herein, as not disagreeable to the intent and design of the vote\* of the Church, passed in the time of the vacancy, respecting the contributions; and as no offence whatever was intended against Mr. Merritt. Mr. David Brown, church-warden, informs this meeting, that Mr. John Merritt has wrote (without the privity of the Church) an unhandsome letter to the Society, wherein he boldly calls Mr. Graves a Methodist; and also asserts that the letter of thanks, wrote to the Society, by the Church, in Mr. Graves's favour, was false and that the signers of said letter were a weak people,—which action of Mr. John Merritt (if true) we disapprove and highly discommend, as tending to great disorder and towards breaking up our Church."

In 1760, this difference was amicably adjusted<sup>867</sup> by the parties' "exchanging mutual forgiveness

\*The following is probably the vote alluded to: "That not only the money collected by contribution, but at the Sacrament, be applied to the general use of the Church, until, please God, we have a minister, when that collected at the Sacrament or oblation money, after the charges attending that divine service are paid, to be by the church-wardens applied to the accustomed charitable uses."



## The Narragansett Church

in presence" of the congregation. This reconciliation was principally owing "to the friendly interposition of Mr. Matthew Graves, of New London."

In 1761 or 1762, a gallery was built at the west end of the church. In 1762, it was voted, that no proprietor of a pew be *allowed to transfer his right thereto without the consent of the Church*. This year the thanks of the congregation were voted to Mr. John Merritt for his generous donation of fifty pounds sterling toward the repairs of the church and also for his still further kindness in advancing most of the money to purchase a lot adjoining the church-ground of Mason Wheeting (Wheaton?). This year the church was extensively repaired.

In 1767, the thanks of the congregation were voted to "Captain Whipple for his late benefaction of one hundred and sixty feet of land, in order to enlarge our church-yard." In 1771, John Merritt left to the Church a legacy of one hundred pounds sterling. In 1772, King's Church was incorporated.<sup>854</sup> In 1774, it was voted, "That the pew of Samuel Chace, Esq., be free from all taxes for his long and special services to the Church." In April, 1776, it was voted, "That Mr. John Graves, our late pastor, as he has been pleased to leave this Church destitute, be paid off for his past services, to the date of his letter of dismissal, and that the leaders and such of the congregation, as please, agree with some worthy clergyman of the Episcopal Church to keep up the service and worship of God in the best man-



ner they can for a short time forward." "After this," says the memorandum,

"Mr. Wheeler<sup>855</sup> was employed here for about nine months. Then letters of invitation were sent around for assistance, from Boston and Connecticut, and then came the Rev. Mr. Jarvis,<sup>868</sup> of Middletown, Connecticut, and officiated three several Sundays; also the Rev. Mr. Viets,<sup>869</sup> of Simsbury, Connecticut, three weeks. The Rev. Mr. Parker<sup>734</sup> and Lewis, of Boston, assisted us twice each. Then Mr. Thomas F. Oliver came as a lay reader, till peace took place, when Mr. Graves offered his service again to duty, but was refused, we being under contract to Mr. Oliver, who was agreeable, and had moved his family up here, and was afterwards ordained, first deacon, then priest, by the Rt. Rev. Bishop Seabury, and served until Sunday, September 3, 1786, when being invited down to Marblehead, among his friends and relations, we parted by mutual consent, and in love and harmony.

"Immediately upon this, letters of invitation were sent to the Rev. Moses Badger,<sup>870</sup> at Newport. He accepted our call, and moved up with his family on Thursday, September 28, 1786; and he sickened and died with a dropsy, on Thursday, September 20, 1792. The Rev. Mr. Graves sickened and died November 14, 1785. After the decease of our worthy pastor, Mr. Badger, our friend Parson Smith,<sup>745</sup> of Newport, advised us to address and invite the Rev. Mr. Bowden, of Hartford, to our church. Letters were accordingly written to him on that subject, but he, having lost his voice, and his lungs being affected, excused himself as unable, and kindly recommended us to invite the Rev. Abraham L. Clarke, as a suitable person for our church and congregation. We wrote, and invited him from Huntington, Connecticut, where he left two churches, it being too much for his ability to attend to them. He

came here with his family and, on Easter Sunday, March 31, 1793, began services in our church, this being done with the approbation of our worthy and most reverend father in God, Bishop Seabury."

From 1777 to 1781, no business appears to have been transacted at the meetings, except continuing the wardens in office. In 1781, it was voted, "That, whereas the Rev. Mr. John Graves hath removed himself from the congregation of the church, by neglecting public services therein, and that it has become necessary that application be made to some other gentleman in Episcopal orders to supply his place, a committee be appointed to wait on Mr. Graves, and inform him, that it is the resolution of this congregation, that he remove from the house and glebe which he now occupies, by the first day of June next, or sooner, if convenient, as he considers himself no longer our pastor, and that he deliver said committee all the books and other effects belonging to the Church." By a memorandum, it appears that the books which were presented by the London Society were demanded, but Mr. Graves declined delivering them.

On Sunday, June 19, 1782, "At the request of the wardens, the Rev. Mr. William Rogers,<sup>871</sup> a *Baptist* clergyman, preached in the church, this and the following Sunday, and, on the 30th of the same month, he again preached, and the wardens were requested to wait upon and thank him for this day's service, and present him with the contribution, and ask him to officiate in

church next Sunday *in his way*, provided he cannot conform to our liturgy, but if he will conform, the congregation invite him further to serve them."

On April 21, 1783, upon "an application, by letter, dated the 15th instant, of the Rev. Mr. Graves, for readmission into this Church as pastor, it is voted by all present, except David Brown, that, for various reasons, it cannot be complied with."

In 1785, the church obtained a grant of a lottery from the Legislature, "for the purpose of building a chancel and repairing the church." On April 3, 1785, agreeably to a vote, passed on Easter Monday, 1784, a draft of a letter to the Society for the Propagation of the Gospel in Foreign Parts was laid before the church, and is as follows, to wit:

[TO THE REV. DR. MORICE, SECRETARY, ETC.]

*Providence, R.I., April 3d, 1785*

DEAR SIR:

To avoid the censure and meet the approbation of those we respect and esteem, is a desire natural to the human heart. We flatter ourselves, therefore, that this address, prompted by that desire, will not be deemed impertinent by a society we revere, and whose establishment reflects the highest honour, as well upon those dignified characters who support, as those who founded it.

We imagine, Sir, that the Rev. Mr. John Graves has already acquainted the Society with his having, long since, declined to perform divine service in the Episcopal Church in this town, and that he has endeavoured to justify his conduct by the best means in his power. But, in doing this, we have cause to believe that

he has represented us in an unfriendly manner. To obviate, in some measure, the unfavourable prepossessions which may have been the consequence of his censures, we take the liberty herewith to transmit copies of all the letters which have passed between him and the congregation, since he first shut up the church,\* by which, we think, it will appear that, instead of persecution, he has met with respect and tenderness from us. You will observe that there are several letters from him to which no reply was made, not because they were unanswerable, but because we wished to avoid disputes and quarrels as much as possible. But we must here observe, that the treatment of which he so much complained, was far more favourable, than any other clergyman, in similar circumstances, one or two excepted, received in America.

To convince you of this, we need only mention his being permitted peaceably to reside five years in the glebe, after his own voluntary dismission, although he constantly refused our repeated invitations to open the church, and perform the service in a way we conceived to be right, and as he actually did perform it in Warwick and elsewhere, and to inform you that the parsonage-house and glebe were given, by the first builders of the church, "to the Rev. Mr. Arthur Browne, to him, his heirs and assigns, in fee simple," and that he, on his departure for Portsmouth, generously gave them back to three gentlemen, "in trust, expressly, to and for an officiating clergyman, when any such was here, or otherwise to and for the use of the Church." With respect to the vote for Mr. Graves's quitting the glebe, which he believed to be illegally and unfairly obtained, it is necessary only to say that, although many owners of pews were not present at its passing, yet few or none of them were ignorant of it previous to his removal, and, if they had not thought

\*These letters are neither on file nor record.



it just, they would undoubtedly have had it reconsidered, and have voted accordingly. This was not done or even mentioned, and the vote, being regularly passed, must be legal. For the particulars relative to our settling Mr. Oliver, who now performs divine service to universal satisfaction, and for our final determination in regard to Mr. Graves, we beg leave to refer you to our answer to his last letter. But though we cannot again receive him as our pastor, we still sincerely wish him well, and should rejoice at his being appointed to a much better living than this has ever been. But while we wish for his welfare, we must not be unmindful of our own, and the interests of our religion. Mr. Oliver, who means to obtain Orders on the first opportunity that offers, has officiated for us two years for a salary,\* which, though small, we have found it very hard to raise.

Our anxiety, however, to keep up the worship of God, in a form which appears to us pure, and the most agreeable to the Scriptures, has induced us to engage him for another year. But, several members, who before contributed largely to his support, having lately removed out of the State, it will be extremely difficult for those who remain to maintain a minister without some assistance. If, therefore, the Venerable Society could make provision elsewhere for Mr. Graves, and, if consistent with the principles of their most excellent institution, they would be pleased benevolently to continue their former salary to us, we are persuaded it would not only be an additional obligation conferred upon the members of this Church, who for past favours feel the most lively gratitude, but that it would also tend greatly to the advancement of our most holy religion. We are, Reverend Sir, with the greatest respect, your most humble and most obedient Servants.

\*One hundred and twenty pounds lawful money, together with the benefit and improvement of the parsonage-house and glebe.



## The Narragansett Church

P. S. Application has been made to Mr. Graves for the books now in his possession belonging to the Church, but he declined to deliver them. As they are much wanted, and as we conceive they are not the property of even the *officiating* clergyman, much less of one who does no duty in the church, we beg leave to suggest the propriety of their being put into the hands of the wardens, for the benefit of the congregation.

It does not appear that any answer to this letter was ever received.

July 27, 1785. A letter was given to Mr. Thomas F. Oliver, then officiating as lay reader, recommending him to Bishop Seabury, who had just then returned from his consecration in Europe, as a "suitable and worthy subject for ordination." Mr. Oliver was accordingly ordained, and continued with the church until September, 1786.

July 29, 1786. On the Rev. Mr. Oliver's making known to the Church that he found it impossible to subsist or support his family on the salary allowed him by this congregation; that having received an invitation to settle at Marblehead, upon terms much more advantageous, and being urged by his family connections at Salem, to remove thither, he was constrained from necessity, rather than from any desire or inclination he has to leave this place, to accept of the offers from Marblehead; and that therefore he should shortly remove his family to that town,—the Church, though with sincere regret at being obliged to give up the pastoral care of

so worthy a man, consented to his departure. The following letter was addressed to the Rev. Mr. Oliver:

*Providence, Sept. 5, 1786*

REVEREND SIR:

ON your necessarily quitting the pastoral charge of the Episcopal Church in this town, we, as a committee, appointed by the congregation for the purpose, take this method of communicating to you their entire approbation of your conduct, which, during your residence among us, hath been invariably consistent with the pure principles of our most holy religion, and untinctured with hypocrisy and disguise, displayed a feeling and benevolent heart. And, while as the consequence of our inability we lament the loss of your ministrations, permit us to beg your acceptance of our grateful thanks for all your humane and friendly services, accompanied by our sincere wish that you may be happy with the people over whom you are going now to preside, and by our hearty prayers for your health, worldly peace, and future eternal felicity.

With great esteem and regard, we are, Reverend Sir, your assured friends and most humble servants,

METCALF BOWLER<sup>471</sup>

EBEN. THOMPSON<sup>872</sup>

JOHN I. CLARK<sup>873</sup>

GEORGE OLNEY"

Upon the recommendation of Mr. Oliver, the Rev. Moses Badger<sup>870</sup> was invited to supply his place, which invitation he accepted, at an annual salary of ninety pounds lawful money in specie, and the use of the parsonage-house and glebe. Mr. Badger continued pastor of the church until 1792, when he died.

## The Narragansett Church

The following declaration and votes are found recorded in 1787:

“*Voted*, unanimously, That we conceive it to be the indispensable duty of all churches, carefully to watch and superintend the conduct of its members, and in case of violations of the precepts of morality and revealed religion, privately, in the first instance, to admonish, and if the offender prove refractory, and irreclaimable, then to proceed to public censure. This opinion is founded on reason, on revelation, and on the immemorial usage and practice of all Christian Churches, since the first establishment of Christianity. In conformity to this useful and necessary part of our discipline, we are obliged to proceed to the public censure and excommunication of David Brown, of Johnston, in the county of Providence, yeoman, a member of this church, whose conduct in attempting to discharge an honest debt, due to John Clifford in specie, *with one-sixth part of its value*, is the immediate subject of our animadversion, and has led to this public vindication of our church discipline.

“The fulfilling of agreements voluntarily entered into, with honesty and good faith, is enjoined by the clearest principles of reason, and the express commands of our most holy religion, and the obligations arising from these laws, are superior to, and not releasable by, any municipal statute or institution whatever. The conduct of the said David in the above transaction, appearing to us highly culpable, private admonition hath been tried, but unfortunately without success. For the vindication, therefore, of the Church, and to deter others from committing the like offences, and with the hope of still reclaiming our offending brother, we do declare that his aforesaid conduct is a scandalous breach of the laws of our most holy religion, and directly opposite to the most obvi-

ous principles of morality. We do, therefore, hereby manifest our disapprobation, by thus publicly censuring our said brother."

"*Voted*, That the clerk of the vestry do enter the above vote and declaration of this meeting in the public register-book of this Church, and that the same be published."

"*Voted*, That Messrs. John I. Clark and Metcalf Bowler, wardens, and John Smith, be a committee to wait on Mr. David Brown, to-morrow, and use their influence to induce him to revoke the tender of paper money to Mr. Clifford,—show him a copy of the preceding vote, and inform him that it is the determination of the church to publish it in the next Saturday's paper, unless he will recall the said tender, and acknowledge it in as public a manner as he has declared the tender. That in case he does not comply, they are to give a copy of the foregoing declaration and excommunication to Mr. Carter without further advice or direction of the vestry."

[For the following sketch of John Innes Clark the Editor is indebted to Mr. Clark's great-grandson, Colonel Delancey Kane:

"There were three 'brither Scots' who came to Cape Fear, North Carolina, about 1735 or perhaps a little earlier, and who were warm and intimate friends, —Thomas Clark, Colonel John Innes, and James Murray.\* They were gentlemen of substance and prominence.

"Thomas Clark married Barbara Murray, a sister of James Murray. He accumulated a good deal of property and was High Sheriff of his county in 1741, at a time when that office was chosen by the Governor from among the Justices, who were the first gentlemen of the counties. He left two sons: one, the

\* See Martin's *Collection of Private Laws*, pp. 102-13.



subject of this sketch, John Innes Clark, named after his friend, Colonel Innes, and Thomas Clark, who afterward became Brigadier-General Thomas Clark in the Revolutionary Army; and one daughter, Anne, who married William Hooper (a North Carolina Signer of the Declaration of Independence).

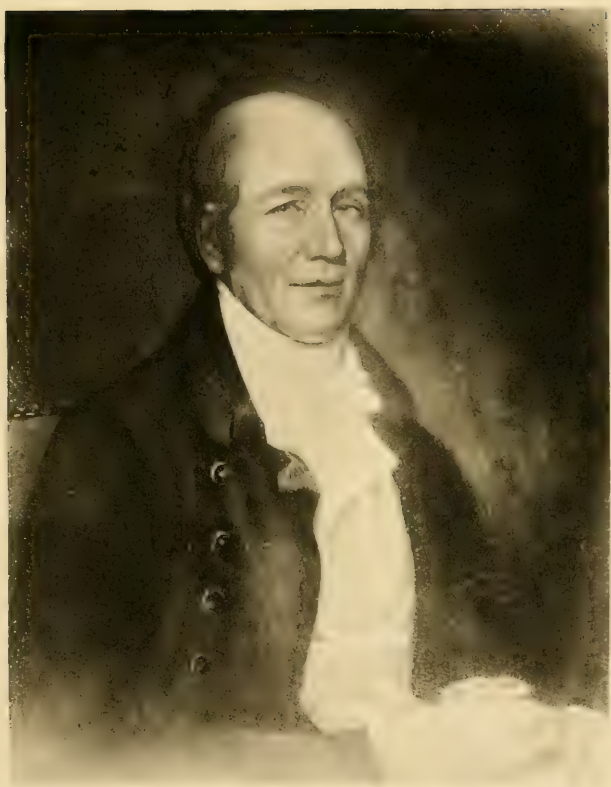
"John Innes Clark as a boy entered the British Navy, but afterwards left the service and settled in Providence, Rhode Island, where he married Eliza Bowen. He became one of the most important and influential merchants of his time and accumulated a large fortune in the East India trade. He was the second President (1808) of the first bank in Rhode Island,—The Providence National Bank, now the fourth oldest bank in the United States.\* He was a member of the Vestry and was at the time of his death Senior Warden of St. John's Church, Providence. Besides giving freely of his time and energy for the welfare of the Church, Mr. Clark appears to have given liberally of his substance. In 1791 he gave thirty-six pounds (£36) towards discharging a debt due on the organ; and in 1805 subscribed one thousand dollars for 'a permanent fund for the regular support of a clergyman to officiate.' This, according to the Church Record, was the largest gift given for the purpose at that time.

"We are partly indebted to him for the two celebrated paintings of General Washington by Gilbert Stuart, the property of the State, one of which hangs in the Senate Chamber in Providence and the other in the Senate Chamber in Newport; for the Assembly of Rhode Island in 1808 appointed a committee consisting of Messrs. Champlin, Channing, and Ives, to which the Senate added John Innes Clark, Esq., to select an artist to paint these pictures.†

\* See Colonel William Goddard's Speech at Centennial of this bank.

† See State Records, Providence.





*John Innes Clark*  
*(Frambull)*



“He was a gentleman of the highest distinction and standing, honoured alike by his associates and his State. He left two daughters, one of whom (Elizabeth) married Oliver Kane, of Newport, and the other (Harriet) married the celebrated Dr. Robert Hare, of Philadelphia.”]

[Respecting Mr. Bowler, Mr. John Howland, then President of the Rhode Island Historical Society, communicated to the author the following:

“The Hon. Metcalf Bowler was a native of England, but when a young man, arrived in this country and settled in Newport, which was then a flourishing town. He commenced his operations there as a merchant, and was largely concerned in navigation, in which he was eminently successful. During the war with France and Spain he was principal owner of a privateer, commanded by Captain William Dennis, who brought in a number of rich prizes, which greatly added to the property of Mr. Bowler. His talents and enterprise brought him into public life as an eminent politician; he represented the town of Newport, and afterwards the town of Portsmouth, in the General Assembly of the Colony, of which he was for many years the Speaker. He had his town and country residence and erected the elegant house in Newport at the corner of what were then called the New Lane and Clark Street, now the Vernon estate. To the usual occupation of his farm in Portsmouth, he added the most splendid and best cultivated garden on the island; his taste for agriculture and gardening, in which he cultivated the best fruits and flowers, exceeding that of any gentleman of his day. While he was in possession of his large property in Newport, there were but two coaches in the colony, one of which was that of Abraham Redwood, who was supposed to be the rich-

est man in Newport, and the other was that of Mr. Bowler, in which he rode with an elegant span of horses. During the French war a convention of delegates from the northern colonies was held in Albany, to agree on the number of troops each colony should furnish on the Canada frontier. In the first session, Governor Hopkins appeared for Rhode Island, and in the second, Mr. Bowler and Henry Ward, the brother of Governor Ward. Mr. Bowler travelled in his coach, and Mr. Ward on horseback; and many years after I heard Mr. Ward relate the circumstance, that the expense of Mr. Bowler's journey was vastly more than his, though both were paid by the government.

“The decline of business in Newport, together with his style of living and the occurrence of the War of the Revolution greatly impaired the property of Mr. Bowler, though he continued to be Speaker of the House of Assembly and Judge of the Superior Court—these offices not then being deemed incompatible in the same person. From the causes mentioned above, he had but little property left. He then removed to Providence, opened a shop of dry goods, without any apparent depression of mind, and managed his little business pleasantly, practising prudent economy. He afterward opened a respectable boarding house, in which he performed the duties of a landlord as well as if he had never known a higher elevation. At last, far advanced in life, his probation was ended. At this time there was no resident minister in St. John's Church, of which Mr. Bowler had been one of the wardens. The Rev. Mr. Smith,<sup>745</sup> of Narragansett, preached his funeral sermon. The clergyman being a stranger, who knew nothing of the life and character of the deceased, avoided any of the usual observations on the subject; but to the few of us present, who knew the Judge in the days of his riches and splen-

dour, it was a solemn scene, bringing deep impressions on the progress as well as on the end of human life and the great purposes of our being, when the rich and the poor lie down together. Mr. Bowler, in 1750, married Miss Fairchild,<sup>876</sup> a respectable lady in Newport, by whom he left a number of descendants. His age at the time of his death I have not been able to ascertain.<sup>877</sup>

“Before the war of the Revolution, and during the residence of Judge Bowler in Newport, the principal families there were highly aristocratic in their manners. They possessed little sympathy for their fellow-citizens. The families of Brenton, Malbone, Wanton, Simon Pease and Charles Handy, the Bannisters, the Freebodys and others were of this caste, but the politeness and free intercourse of Judge Bowler sustained his popularity and insured him the good-will of all. While he resided in Providence he was treated with the highest respect, notwithstanding the loss of his large property.”]

September 6, 1789. The Rev. Mr. Parker,<sup>734</sup> of Boston, by authority, invites this church to send delegates to the General Convention of the Bishops and Clergy, to be held on the 29th of September, in Philadelphia, for the purpose of ecclesiastical organization. This church authorizes Bishop Seabury to represent them at that convention.

November 7, 1790, “*Voted*, unanimously, That the Rev. Mr. Badger, John I. Clark, Esq., and Mr. Jeremiah F. Jenkins, wardens, and Mr. John Mumford, be a committee to proceed to Newport, there to consult and advise with such other persons as may be chosen by the different Churches in this State, to represent them in a State Convention, to be held on



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Wednesday the 17th instant, and to make such alterations and amendments in the Book of Common Prayer as may be judged expedient by said convention, and to do any other matters which may be thought for the interest and reputation of the Episcopal Church in the State of Rhode Island."

1790. The act of incorporation which passed the Legislature in 1772, but which, owing to some neglect or misunderstanding, was not signed by the Governor, was this year, by a special act, confirmed and all the previous acts of the corporation, under it, legalized.

In 1791, the church was sued for the payment of their organ, by Gilbert Deblois. Owing to the war with England, and the unsettled state of affairs afterwards, the church had been unable to pay anything. A settlement was effected by paying Mr. Deblois two hundred pounds, and the fee of the lawyer, "which was upwards of five hundred dollars less than was legally due him."

1792. Mr. James Wilson,<sup>874</sup> since pastor of the Beneficent Congregational Church in this city, officiated, after the death of Mr. Badger, for a short time, as a reader. The Rev. Abraham L. Clarke, of Huntington, Connecticut, became rector of the church, at a salary of one hundred and fifty pounds per annum. Bishop Seabury says of him, in a letter to the wardens: "He is not only a gentleman of good character and understanding, but also of easy and polite manners, and of diligence in his profession."

The State Convention met, for the first time

in this church, Bishop Seabury presiding, July 31, 1793. On April 21, 1794, it was

*"Voted, That a pair of decent grave-stones be erected to the memory of the late Dr. John Chace,<sup>166</sup> at the expense of the Church, in testimony of their respect to the remains of their departed brother, who was for years a faithful friend and servant of the Church."*

Mr. Chace served the Church as organist for nine years without compensation.

In 1794, the name of the Church was changed, on application to the Legislature, to St. John's Church and the Church agreed to "go fully into the use of the alterations in the revised Book of Common Prayer." The glebe was sold that year. In 1795, the Legislature granted a lottery to enable the society to build a parsonage. In 1797, the "United Society of St. John's Church" was incorporated, "for the purpose of raising a fund, the interest to be appropriated annually for the support of the Gospel in said church, until it shall amount to two hundred pounds, and then the surplusage is to be either added to the fund, or appropriated to such charitable uses as the society shall think proper." This society continued until 1812, when its fund was transferred to the "minister, wardens, vestry and proprietors of St. John's Church." In 1798, it was

*"Voted, unanimously, That the constitution of the Protestant Episcopal Church for this State, as adopted by the Convention, held in Bristol, July 8, 1795, be, and the same is hereby ratified and adopted by us, except the third article of said constitution."*

At the annual meetings of this Church, two officers, at present unknown to the Church, were always appointed, called Sidesmen [Synodsmen]. Their duty was, "to keep order in the church in time of Divine Service."

Mr. Clarke resigned the charge of the Church March 30, 1800. In 1801, Stephen Hull officiated as a lay reader. In October, 1801, the Rev. Nathaniel Bowen (since Bishop of the Diocese of South Carolina) became rector of the church. In March, 1802, he went on a visit to the South, and was invited to the rectorship of St. Michael's Church, Charleston. He requested his dismissal from St. John's Church. The letter of reply says :

"Sensible of the eligibility of so respectable a situation, we unanimously complied with the wishes of St. Michael's Church, but with deep regret we have thus reluctantly assented to relinquish your valuable services. Having advocated, in the most impressive manner, the pure doctrines of our holy religion, your eminent endeavours, sincerely in its cause, have given real satisfaction, and will have a lasting and grateful impression on our minds."

On November 1, 1802, Mr. Crocker first performed Divine Service in this church. In April, 1803, he was invited to become pastor, on obtaining Deacon's Orders, which he accepted for one year. Owing to the ill health of Mr. Crocker during this year, leave of absence was granted him for several weeks, and his illness still continuing, he was obliged in January, 1804, "to beg to be released from his engagements." The request was granted ; "but not without repugnance to our

feelings, that the measure, though expedient, deprives us of a pastor whose valuable services will not be easily effaced from our memories." Mr. Nathaniel Parker served as a lay reader for a short time.

In December, 1805, the Rev. John Lynn Blackburn, an English gentleman, came from the Church in Quincy, Massachusetts, and, meeting with the unanimous approbation of the congregation, was invited to perform Divine Service until Easter. On April 7, 1806, Mr. Blackburn was chosen "minister and rector of St. John's Church," his rectorship to commence "on his obtainment of priest's orders," and his salary to be six hundred and fifty dollars, until the expiration of twenty months, at which time it was contemplated that the subscription for a permanent fund for the support of the minister would be realized.

In 1806, the wardens were requested to discontinue the practice of collecting contributions in church during Divine Service, except on public days, and on November 9, 1806, the delegates to the State Convention "were requested to use their influence to come under the Diocese of New York."

Soon after Mr. Blackburn took charge of the Church (1806), the congregation, for various reasons, became dissatisfied with him. One cause for this dissatisfaction, the following correspondence will explain. The agreement made with Mr. Blackburn was as follows, to wit:

"The said John L. Blackburn is to perform Divine Service, as pastor of St. John's Church, at the rate of



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six hundred and fifty dollars per annum (to which he was unanimously elected last Easter), until the expiration of twenty months, as it is contemplated that the fund of said Church for the support of a clergyman will be then realized; at the termination of which time, should it prove mutually agreeable, it is expected that the Rev. J. L. Blackburn will continue in said church as a permanent pastor, his salary to be augmented as it may be then agreed."

This agreement was signed on the 7th of April, 1806. In June, Mr. Blackburn went to Connecticut to receive Priest's Orders, and took with him the following testimonial, to wit:

"This is to certify, that we, the Wardens and Vestry of St. John's Church, Providence, &c., do hereby nominate and appoint the Rev. John Lynn Blackburn to perform the office of a clergyman and pastor of the church aforesaid, and do promise to continue him to act as such until the 7th day of December, 1807, and as much longer as may be *mutually agreed on*, unless by fault committed by him, he shall be lawfully removed from the same, &c."

On the 2d of June, 1806, Mr. Blackburn wrote a letter to one of the wardens, from which the following is extracted:

DEAR SIR:

No doubt you will be a little surprised on the receipt of this, covering the enclosed. The testimonial for election, which was presented to the Bishop, was rejected by him as uncanonical, upon which, therefore, I could not be admitted to Orders. The enclosed testimonial he framed himself, and requested a copy might be forwarded for the signatures of the vestry of St. John's Church, Providence. Your attention [*inat-*



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tention?]) to the one I drew out, and the insertion of, "until the 7th of December, 1807, and as much longer as may be mutually agreed on," were what he entirely objected to. He says, that a Bishop, upon the ordination of a candidate for the priesthood, knows nothing of a limited space of time, which would but subject the clergyman to the capricious humour of his congregation which at all times ought to be discountenanced, as being contrary to the rules of Episcopacy. May I request you to procure the necessary signatures to the enclosed, and forward it immediately, directed to the care of the Bishop, &c., &c.

In a postscript, Mr. Blackburn says:

"I mentioned the agreement I had entered into with the congregation, when the Bishop replied, that that was a personal matter between ourselves, but with which the testimonial of election had nothing to do. However, that the parsonage-house and glebe immediately became the rector's, upon his induction into a church. Upon this subject he has promised to give me his sentiments in writing."

The following is the reply of the Wardens and Vestry:

*Providence, June 6, 1806*

REV. MR. BLACKBURN:

DEAR SIR,—Your letter covering a testimonial for the Wardens and Vestry of St. John's Church to sign, has been received, and we observe that you intimate a claim upon us for the glebe, in addition to the salary we agreed with you for. In reply thereto, we remark, that the clergyman's salary of this congregation has ever been raised by voluntary subscription, and that the contract already made precludes any other for the time prescribed. We do not find ourselves authorized to sign any writings compulsive on the society

for more than their agreement stipulates, as the rest of the glebe estate is already appropriated to make your salary to six hundred and fifty dollars. We regret that it is not in our power, at present, to acquiesce with your request. Desirous of avoiding everything unpleasant, it is necessary that there should be a perfect understanding with each other. We therefore cannot think of committing ourselves further, until the claims on the glebe, which, as you mention, is supposed by the Bishop to become the rector's right and privilege, are relinquished by you.

*Signed by the Wardens and Vestry*

This letter not having been answered on the 12th of August, 1806, the Wardens again addressed Mr. Blackburn, intimating the propriety of "an official reply." To this Mr. Blackburn replied as follows:

*Providence, August 16, 1806*

GENTLEMEN:

I PERCEIVE with pleasure, by your letter of the 12th instant, that what you are pleased to call my "unexpected application," from New Haven, had not entirely slipped your memory. Not being in possession of the Church canons made in this country, I conceived the testimonial I carried with me would be sufficient; but, understanding from the Bishop that it would not, I sent another form, *dictated by him*, which might have been very safely executed and returned, as the church would not have been thereby in any way committed or subjected to inconvenience. It only expressed that I should be established rector of St. John's Church, but it does not say that *I should be appointed for life*. It does not, by any means, set aside or militate against our agreement; therefore, gentlemen, it is sufficiently evident that neither his Right Reverence, the Bishop, nor myself, has any intention

to overreach or *take in* the society. The testimonial you sent me not being expressed *according to the canons*, was, of course, *rejected*, and the Bishop expected that another, corresponding with the form sent, should be forwarded to him immediately after my returning here. I do solemnly assure you, gentlemen, that the means of complying with that requisition not having been conceded, has occasioned me much uneasiness, as I have, in some degree, been obliged to forfeit my word to the Bishop, and it has much the appearance of an imposition on him, which of all things I detest. What I mentioned respecting the church glebe, was *by the authority of the Bishop*; but you, gentlemen, very well know, that although I might be entitled to it by the canons and constitution of the Church, yet I could not, by our agreement, enter into possession, or demand the rent; therefore, that should not have had sufficient weight to induce you to withhold the testimonial, which I *in honour*, and you *in duty*, as officers of the Church, were *bound* to furnish. The question of the glebe may remain *in statu quo*, for although I shall not contest that matter, I will not take any measure that may commit the rights of the Church, as I might thereby do injury to my successors. Considered as an ecclesiastical person, it is one of the first duties of a clergyman to stand up for the rights of the Church, and of his own order. On these principles I was extremely mortified by the proceedings respecting the pew in the church which is reserved for the rector. I still continue to think it was highly unjust and improper to take that privilege from me, *without my consent*. Had I been consulted on the subject, it would have been otherwise, but I dislike anything which has the appearance of injustice or imposition. You will perceive, gentlemen, that I unreservedly lay all my subjects of uneasiness before you, for I think it totally improper that any heart-burnings should remain un-

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expressed and unexplained between a clergyman and his Church. I am, with due esteem, gentlemen, yours obediently,

J. L. BLACKBURN

The following is the reply to the above letter:

*Providence, August 19, 1806*

REVEREND SIR:

WE are now to acknowledge the receipt of your favour of the 16th instant, which came to hand the evening of its date. Had you, sir, been as *prompt* in your reply to ours addressed to you, in answer to yours from New Haven, you might have had your *certificate*, and there would have been no necessity of our introducing the subject at this time. But, you will recollect, on your application from thence, that you prematurely introduced (though you were then well acquainted with the contract subsisting between you and the society) the Bishop's opinion of your right to the church glebe; we therefore wrote to you our objections, and had not a doubt of receiving an immediate answer, with an acknowledgement to the agreement; but, to our astonishment, from that time to the receipt of your last, not a single line has been received from you on the subject, convinced as you now appear to be of the propriety of our objections. Your *honour* should, we think, have induced you, as soon as you understood the reason of our non-compliance with your request, to acknowledge it immediately. This sufficiently obviated, the testimonial would have been forwarded without hesitation. Your relinquishing the glebe to the society, by complying with the agreement, could be no relinquishment of the rights of others. It was a contract for yourself, in which it was clearly understood, that the income of the glebe was to be appropriated by the society in part toward the salary agreed on to be paid you. The unim-



portant claim of the pew, it was supposed, had been explained so as not to need repetition; but should a further discussion on the subject be thought necessary, it will be better understood by a personal interview, and, on any such occasion, your opinions and observations will be respectfully attended to. Feeling satisfied of our disposition to treat you, at all times, with respect, we are not disposed to reiterate any expressions that might have a tendency to wound your feelings, or to reply to you with the temper with which, we observe with regret, you have been pleased to answer us—and we flatter ourselves no one will presume, in our conduct towards you, to accuse us of anything which “has the appearance of injustice or imposition.” It has always been our earnest desire to cultivate your society, and had anything required an explanation, it might have been made without reserve, in an amicable and delicate manner,—but this unfortunately has in some measure been prevented, by your withdrawing yourself from us. Neither our time nor inclination will admit of a lengthy correspondence; should you, therefore, wish a further discussion of the subject of *the glebe or the testimonial*, we shall be ready to attend any appointment you may be pleased to make; and we are persuaded, that in our *official character*, you will find us equally disposed to render justice to you and our constituents, and that as wardens and private citizens, we have your honour and happiness very much at heart. Remaining, very respectfully, sir, your humble servants,

Signed,     JOHN INNES CLARK     }  
                   JEREMIAH F. JENKINS     } *Wardens*

In September 17, 1806,

“The Wardens of St. John’s Church acquaint the Rev. Mr. Blackburn, that the pew denominated the *ministerial pew*, is entirely at his service during his



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rectorship, it having been deemed so, from the time of his sacerdotal qualification."

Under date of March 23, 1807,

"The Rev. J. L. Blackburn begs leave to inform his Wardens, Vestry, and congregation, that it is his intention to leave America for Great Britain; consequently he wishes that they would, in the intermediate time allotted to him by their agreement, provide themselves with a more suitable clergyman."

The following appears to be in reply to the above note. It is without signature and, possibly, was never sent :

REV. J. L. BLACKBURN:

SIR: Your communication of the 23rd inst., advising the Wardens, Vestry, and congregation of St. John's Church of your intention to leave America for Great Britain, at the expiration of the existing contract between you and that society, hath been duly received and attended to; and, in reply, we are authorized by the congregation we have the honour to represent, to acquaint you, that, for *divers weighty reasons*, unnecessary to detail here, it is their wish amicably to cancel the contract, freely assenting to your *immediate* release, that your design of visiting Great Britain may be facilitated and that the society may not lose a favourable opportunity of engaging another clergyman. In case, sir, you shall be disposed to accept this proposition,—a measure, since a separation hath become inevitable, we most earnestly recommend as highly prudent and expedient at this time,—we shall most cheerfully give you any reasonable aid that may be requisite for your intended voyage. Wishing you a safe return to your native country and the enjoyment of health and happiness, we are, in behalf of the congregation of St. John's Church, Sir, &c.

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On the 26th of March, Mr. Blackburn resigned the charge of the church.

March 30th, "*Voted*, That Messrs. Thomas L. Halsey and John Carter be a Committee to wait upon the Rev. J. L. Blackburn and present him with the letter from the wardens, expressing their ready acceptance of his resignation."

The letter of the Wardens concludes thus :

"We take occasion, at this time, to offer you our best wishes for the safety of your intended voyage to Great Britain, the enjoyment of health and happiness in life, and that you may permanently establish the reputation, which it is in your power to acquire, with the aid of the splendid literary talents you possess."

Another cause for dissatisfaction was Mr. Blackburn's habitual intemperance.

Immediately after Mr. Blackburn's resignation, Mr. Crocker was invited to become the minister, "so long as it may prove convenient for him." In April, 1808, it was "*Voted*, That the Rev. Nathan B. Crocker be rector of St. John's Church, on his obtainment of priest's orders."

On the 19th of March, 1810, a meeting of the society was held, at which it was decided to erect a new church on the lot where the present church stands. "A building committee was thereupon appointed, and application was made to the town for the use of the town-house while the church was building." Tuesday, June 5, 1810, "the corner-stone of the new church was laid with appropriate ceremonies, by the reverend Pastor and the Wardens and Vestry, assisted by the gentle-

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men committee, appointed to superintend the building of the church. The congregation having been notified, convened at the town-house and proceeded to the spot, where the exercises commenced by singing, when the corner-stone was laid at the northeast corner of the building, after which an excellent prayer and pertinent address were delivered by the rector.

“The following inscription engraven on a copper-plate and presented by Mr. Nehemiah Dodge, was set within the stone, namely:

‘King’s Church was built on this spot, A.D. 1722. It received the name of St. John’s Church, by act of incorporation, A.D. 1794. By unanimous consent of the congregation it was demolished April, 1810. The corner-stone of this edifice was laid with appropriate ceremony by Rev. Nathan B. Crocker, pastor of said congregation; Thomas Lloyd Halsey and Jeremiah Fones Jenkins, wardens; assisted by George Olney, John Mumford, Moses Lippitt, Thomas Lloyd Halsey, Ephraim Bowen, junior, Alexander Jones, John Corliss, John Carlile, Nathaniel Searle, junior, Nehemiah Dodge, Thomas Thompson, Thomas Sessions, Nicholas Power, Wm. Blodgett, John M. Noyes, and Christopher R. Greene, committee for building this church, together with most of the Episcopal Society, on the 5th day of June, A.D. 1810, in the 34th year of the independence of the United States of America. JAMES MADISON, *President. Master-builders*, Smith and Asa Bosworth, stone-layers; John H. Greene,<sup>875</sup> carpenter. NEHEMIAH DODGE, *fecit.*’”

Tuesday, June 11, 1811, being the day appointed for the consecration, a procession was formed at the town-house, composed of the male

members of the congregation, and joined by the Rev. Salmon Wheaton, rector of Trinity Church, Newport, and the rector of our church, proceeded to the church, at the entrance of which the Rt. Rev. Bishop (Griswold) being met by the Wardens and Vestry, the church was consecrated according to the form set forth by our General Convention. The deed of consecration was read by the Rev. Mr. Crocker, and morning prayer by the Rev. Mr. Wheaton.<sup>746</sup> After an excellent discourse by the Bishop, the Holy Eucharist was administered by him, assisted by the above-named reverend gentlemen and the Rev. John Ward,<sup>862</sup> then residing at St. Michael's Church, Bristol.

In 1811, Mr. John Fitton bequeathed to the church "one hundred and fifty dollars, the interest to be appropriated to the poor of said church;" to be paid after the decease of his wife.

In February, 1812, the General Assembly incorporated St. John's Church under the name of the "Minister, Wardens, Vestry, and Proprietors of St. John's Church;" and by this charter the funds of the "United Society of St. John's Church" and of the society entitled the "Minister, Church-wardens, Vestry, and Congregation of St. John's Church" were transferred and vested in the present corporation.

On April 15, 1816, the constitution of the Church in this State was approved, with several amendments. In 1827, the Sunday-school room was built. In 1832, an amendment to the charter was obtained from the Legislature, authorizing

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the corporation to tax the pews for the support of public worship, and for the payment of taxes.

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## RECTORS

### [*Of King's Church*]

George Pigot	1723-1727
Joseph O'Harra	1728-1729
Arthur Browne	1730-1736
John Checkley	1739-1754
John Graves	1755-1776

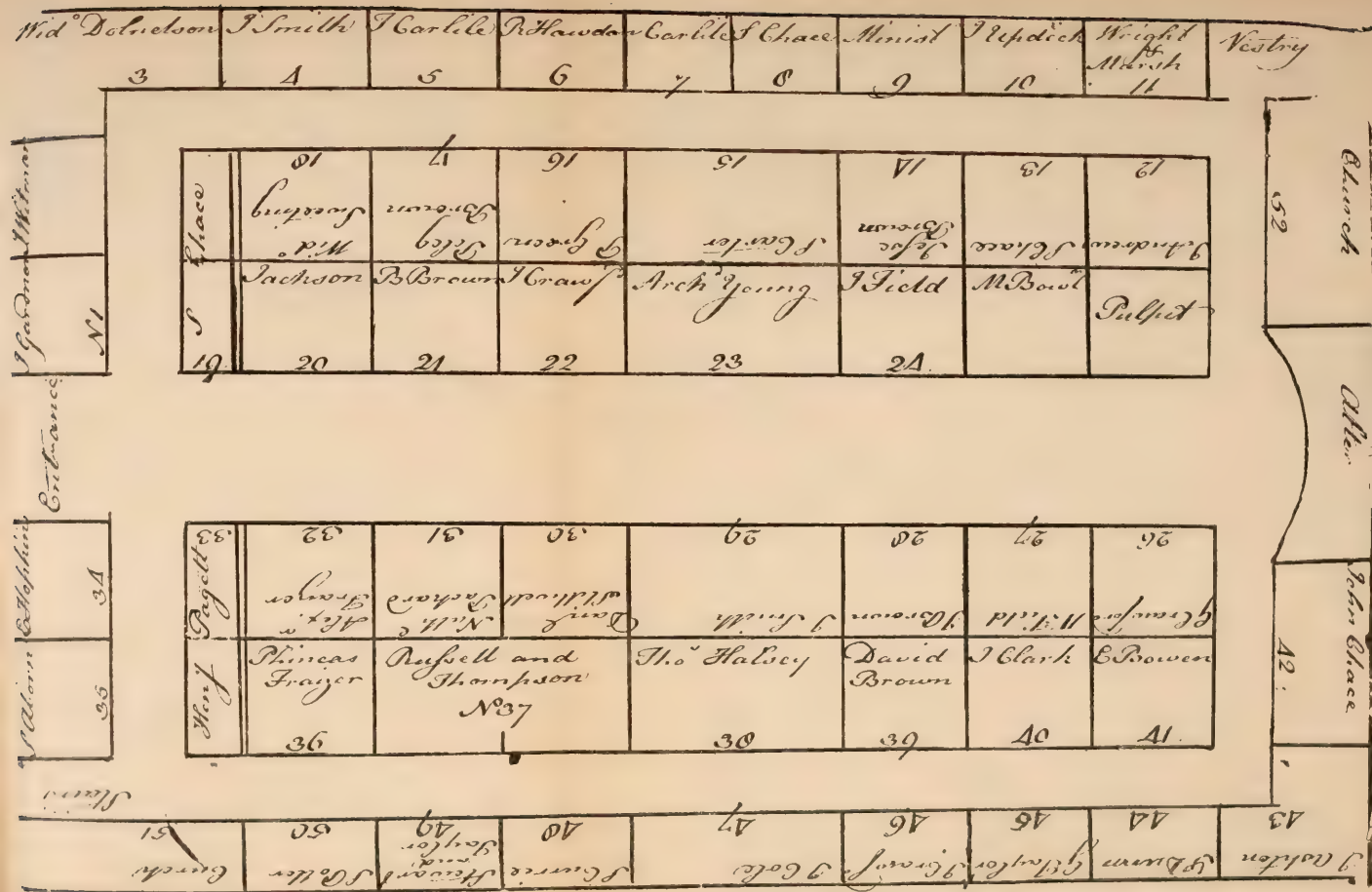
### *Interregnum: War of the Revolution*

Thomas Fitch Oliver	1785-1786
Moses Badger	1786-1791
Abraham L. Clarke	1792-1794

### [*Of St. John's Church*]

Abraham L. Clarke	1795-1800
Nathaniel Bowen	1801-1802
John Lynn Blackburn	1805-1807
Nathan Bourne Crocker	1807-1865
Richard Bache Duane	1865-1869
C. A. L. Richards [ <i>Rector Emeritus</i> ]	1869-1901
Lester Bradner	1901-





Floor Plan of King's Church, now St. John's Church, in Providence (built 1722; demolished 1810), drawn previous to 1792 by John Chace, Organist  
From the original Diagram presented to St. John's Church in memory of his grandson, Lewis Jenkins Chace, 1826-1906



## Chapter XXIII

### ST. MICHAEL'S CHURCH, BRISTOL

*Saint Michael's Church, Bristol: A Sketch Contributed [by a Writer unknown] to the "Christian Witness," in 1840.*

ANNO DOMINI, 1680, just sixty years after the first settlement of New England, four gentlemen, of Boston, purchased all that tract of land now included within the limits of the town of Bristol, for the purpose of forming a settlement on the banks of the broad waters of Narragansett Bay. A small settlement was soon collected by emigrants from Plymouth, and a few years afterwards a town-meeting was called and resolutions were adopted, to settle a Congregational minister and impose a tax on all the inhabitants for his support. No opposition was made to these measures, as probably there were but few, if any, Churchmen among the settlers. Under these religious circumstances, the town of New Bristol continued for a number of years, till in the early part of the eighteenth century some feeble efforts were made to form an Episcopal society, and services were first had by laymen in a small building near Mount Hope; but they were not entirely successful until the year 1719, when renewed exertions were made to form the present parish, under the name of St. Michael's Church. A petition was forwarded to the Bishop of London,<sup>878</sup> and application made to the Protestant Episcopal society (chartered

but eighteen years before by William III), the Society for the Propagation of the Gospel in Foreign Parts; and the following year the Rev. Mr. Orem was sent over by that Society.

Immediately after writing for a clergyman, the new parish commenced making collections for the purpose of building a church. Colonel Mackintosh gave the ground and two hundred pounds in money, and other sums were received from Boston and Newport, and the balance, making up the sum of fourteen hundred pounds, was contributed by the people of Bristol and the adjoining town of Swansea—a large sum for a small and poor parish to raise at this early period. On Mr. Orem's arrival he was kindly and affectionately received. He found a wooden building, with the outside and steeple finished, but nothing done in the inside; and so desirous was this little flock to join in the worship of their own Church, that on Saturday evening rough boards were laid for a floor, and service was performed the next day. The congregation was larger than had been expected, more than two hundred attending and numbers coming from the neighbouring towns. Mr. Orem was a man of strong mind and pleasing manners, and the governor of New York soon offered him the situation of chaplain to his Majesty's forces, which he accepted, and in about a year after his arrival at Bristol he removed to New York.

The Society for the Propagation of the Gospel in Foreign Parts, not willing that this little flock should remain in the wilderness,—for such

it literally was, — without a shepherd, in the following year (1722) sent the Rev. John Usher, who was cordially received and entered upon the duties of his mission with faithfulness and zeal. During the first year and a half of his ministry he baptized thirty-six, and the first name on his record is that of his infant son John, who bears a prominent part in the subsequent history of this Church. This was about the yearly average of baptisms during Mr. Usher's missionaryship. This infant parish, even at this early period, had much to contend with from prejudices against the Church of England, its members being taxed for the support of the Congregational minister from the settlement of the town till the year 1746, and, at the same time, raising from eighty to one hundred and thirty pounds annually toward the salary of their own clergyman. From this burden they made a number of ineffectual attempts to be released. They, however, bore this tax with becoming submission, but when resolutions were about to be adopted in town-meeting, in 1726, to tax them to repair the meeting-house, they remonstrated with so much warmth that it was thought advisable to make the necessary repairs by private contributions in that Society. It appears, from the records of the town, that the Church people were among the most respectable members of the community. Some of them were elected to the General Court, others as moderators of the town-meetings and members of the town council.

In 1728, a sum was raised to purchase a bell,



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and application made to Nathaniel Kay, Esq., to order one from England, to weigh from seven to eight hundred pounds, which, in due time, arrived at Newport, two persons being sent to bring it to Bristol. But by some accident on its way up it was broken, and thus the anticipations of several years, when just on the point of being realized, were disappointed. This may appear a trifling circumstance, but to them it was no inconsiderable loss. The broken bell was reshipped to London, by the way of Boston, to be cast anew; and when it was again received, it proved to be one of the best-toned bells in the country, and could be distinctly heard at Pawtuxet, a distance of at least twelve miles.

There were two important considerations agitated in the parish this year (1730) which appear to have excited considerable interest: one was, whether the salary of Mr. Gallup, the principal singer, should be increased from thirty shillings, and the other, if he should sing without reading the first line; both of these weighty questions being finally submitted to the decision of the rector.<sup>879</sup>

In 1731, the society had so much increased, that, for the accommodation of all its members, it became necessary to add galleries to the church, and the pews in them were readily sold.

A singular vote was this year passed, which required the Rev. Mr. Usher to support all the widows of the church from what he received as his own salary, small as it must have been.

Their affairs continued prosperous, and the fol-

lowing year a steeple-clock was added to the Church.

This year a petition was forwarded to the governor of the Massachusetts Colony, by two Episcopalians, in the following words:

“That your Excellency would be pleased to interpose in our behalf, and cause us to be released from our confinement, and our property restored, we being peaceable inhabitants of the town of Swanzey, our goods and chattels having been distrained, and ourselves now confined in the county jail of Bristol, because we refused to pay the salary of the Congregational minister, when we are regular attendants upon the Church of England worship.”

Thus it is seen that the same spirit of religious persecution (the frailty of the age), which the first settlers declared they fled from in England, was existing in their own breasts and was exercised as soon as they had the ascendancy.

An event occurred in 1735, which has resulted in a permanent benefit to the parish. On the death of Nathaniel Kay,<sup>84</sup> Esq., of Newport, it appeared by his will that he had bequeathed a valuable farm which he owned in the town, and two hundred pounds in money, “to the minister, wardens, and vestry of St. Michael’s Church,” for the education of ten poor boys of the parish, and for the support of the ministry, the property having been well managed, and having afforded a handsome income. Whereupon the Church people petitioned, for a number of successive years, to be exempted from being taxed to support a town school; and, by way of obtain-

ing their object, they say, as appears by the town records, "it will have its due weight with those gentlemen who formerly objected against your gentleman school-master, who was well qualified to teach, for no other reason than because he went to the Church of England sometimes." This petition was not granted till six years afterwards, and then the town allowed them to place their school-house on the public land.

In 1746, that part of the county of Bristol in which the town of Bristol is situated was set off from Massachusetts to Rhode Island, and from that date it does not appear that the Congregational minister's salary was paid by a general tax on all the inhabitants. The Church of England people becoming respectable in numbers as well as in influence, a better feeling appears to have been manifested between the two societies; and in 1751, both ministers were entirely exempted from all taxes. The Rev. Mr. Usher was permitted, by a vote of the town, to place a pale fence in front of his house, and his son, John Usher, junior, Esq., was employed to teach the town school.

The Episcopal clergy, at the beginning of the American Revolution, were charged with adhering to the British government, and, if so, it may not be considered unnatural, from their strong attachment to the Established Church, and from their receiving most of their support from England. But there was a collection taken up in the town for the relief of the Boston sufferers, and John Usher's name appears among the largest

contributors. Although it may be admitted that the imputed partiality of the clergy for Great Britain was not patriotic, yet when their sympathies were excited, their active benevolence was always ready to relieve distress, from whatever source it might have originated.

The church edifice was thoroughly repaired in 1756, and from that time till 1775 the affairs of the Church were both spiritually and temporally prosperous, under the untiring exertions and unabating zeal of the Rev. Mr. Usher. At the advanced age of nearly eighty<sup>880</sup> years, he relinquished the charge of his little band in the Church militant, and resigned his soul unto the hands of his Maker, to join the Church triumphant in heaven, there to meet all the redeemed, who had joined their hearts and voices with him in the public services of the Church below, as well as imitated his own unpretending devotions.

To eulogize the character of this devoted servant of Christ with justice requires more space than can be afforded in this brief history. He made the welfare of the Church the whole business of his life. In the early settlement of the town he suffered deprivations, hardships, and mortifications such as few of the clergy are called upon to endure at the present day; but, from a faithful discharge of his duties, he now rests from his labours.

Mr. Usher during his ministry baptized seven hundred and thirteen, performed the marriage ceremony one hundred and eighty-five times, and attended two hundred and seventy-four funerals.



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The Rev. Mr. Doyle, of Cambridge, Massachusetts, accepted an invitation to officiate here after the death of Mr. Usher, for six months; but, his health failing, he left before the term of his engagement had expired. There were never any more services held in the church from that time,<sup>881</sup>—for, as reads a fragment of the record, “our parish church, raised by the greatest possible exertions of our forefathers, when there were but few of them, and they poor, was, on the 25th day of May, 1778, burnt to ashes by a band of British ruffians, under the command of Lieutenant-Colonel Campbell, from Rhode Island.” If any circumstance could palliate an outrage upon religious feelings, so wanton, sacrilegious, and unnecessary, it was, that at the time there was a prevailing opinion, that the soldiers were informed that what appeared to be tombs under the church were the powder-magazines of the town. If they were so advised, this unchristian act will be made known when the secrets of all hearts shall be disclosed. Here let us pause in this narrative, for a moment, and reflect upon the condition of the parish at this eventful period—a strong sectarian opposition to the Church, a general prejudice against everything that was thought to savour of England, the pecuniary embarrassment of the parishioners occasioned by the war, a line of English battle-ships ranged the whole length of the harbour, the place actually invaded by the enemy’s soldiers, the town in flames, the little temple of their worship in ashes, the few, who had continued faithful, dispersed



with their families in the country for personal safety, their devoted shepherd, who for upwards of half a century had folded this little flock, taken home to his Father in Heaven, and deep distress pervading the length and breadth of the land! If ever men's hearts can be justified for failing them through fear of final dispersion, or for lacking a strong faith in the omnipotent arm of the Saviour, this might have been the occasion. But these men believed that those who trust in the Lord shall have their strength renewed; and John Usher, afterwards the second Rev. John Usher, was the man under God, with two or three others, who manifested his faith, that this peculiar vine, which Christ had planted, and which had been cultivated by the prayers and watered by so many tears of his people, should yet live, prosper, and bear much fruit to his glory, — a faith which the event has fully justified.

Here is a perpetual example to small societies who feel depressed and desponding, and fear that the prospect for continuing their Churches is dubious. Let them reflect on the condition of this parish, at its darkest hour, and the reflection must stimulate them to more active exertions, and to secure success; for in this country, in these prosperous days, "no sorrow can be like her sorrow," no distress like her distress.

Under these disastrous circumstances, when to be called a Churchman was considered as synonymous with being an enemy to the country, Mr. Usher never omitted to collect the few who were left of the parish on each Easter Monday

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(for one or two years secretly, as he says, for reasons hereafter to be made known), and to go formally through the duties of an Easter Monday meeting, when it is evident that but two or three attended.

He collected the small remaining parish together, after the termination of the war, every Sunday, in the old Court-house and read to them there, till a new church was built in 1786, a neat plain wooden building, sixty feet long by thirty-six feet wide, where he continued to officiate as a layman till his ordination in 1793. The congregation had so much diminished from the foregoing causes, that the few who still adhered experienced the greatest difficulties in raising means to defray the expense of the building; and when the pews were finished, Mr. Usher solicited the inhabitants to purchase them, offering them their choice at ten dollars apiece. He could hardly have hoped that the little parish, he was at that time resuscitating, would, in little more than forty years, erect a beautiful Gothic structure<sup>882</sup> on the site of their humble building, the pews of which would be eagerly sought after, at between three and four hundred dollars apiece.

Few have persevered as Mr. Usher did, under so many conflicting circumstances, keeping together a parish for eleven years by lay reading, at a time when the strongest opposition was exhibited toward the Church from the mistaken idea, prevailing immediately after the conclusion of the Revolutionary War, that there was still some connection between the Protestant

Episcopal Church in the United States and the Established Church of England.

During the time of Mr. Usher's reading, the congregation was frequently benefited in the administration of the ordinances, by the clergy from Providence and Newport. The Rev. Mr. Graves, of Providence, thus officiated from 1780 to 1784; and, in 1785, the Rev. Mr. Badger<sup>870</sup> administered the ordinances, the next year the Rev. Mr. Wheeler<sup>855</sup> being present. In the latter part of this year, the new church was so far completed that it was opened for public worship, and the Rev. Mr. Graves administered the ordinance of Baptism for the first time in the new church. The Rev. Mr. Smith,<sup>745</sup> also, of Newport, frequently attended.

In 1791, twenty-five persons were confirmed by Bishop Seabury, and in 1793, Mr. Usher, so long the faithful and devoted friend and reader to this Church, received Orders, and officiated with success till the year 1800, when, at his earnest desire, being now nearly eighty years of age, the Rev. Abraham Clarke was settled here, the Rev. Mr. Usher often officiating at the baptisms, marriages, and funerals of his old and long-tried friends. In 1797, twenty-nine persons were confirmed by Bishop Bass. Difficulties soon arose after the settlement of Mr. Clarke, and he continued his labours here but about three years, when, in 1803, the Rev. Alexander Viets Griswold became the rector of the parish.

The same year, the Rev. Mr. Usher, then eighty-two years of age, prepared to render up

to his Divine Master the long account of his labours on earth; and, if any man could render up his account with joy, Mr. Usher could certainly do so. He was the first infant Episcopally baptized in Bristol, and devoted his long life almost entirely to the interests and welfare of the Church, and in circumstances frequently the most trying to his faith in God's protecting and sustaining care. But at the closing period of his protracted life a brighter day was dawning upon the Church of his love, and he committed his little and beloved flock, with most heartfelt satisfaction and perfect confidence, to the parochial charge of the Rev. Mr. Griswold, the new rector. How far he was justified in that confidence, the account of the succeeding prosperity of the church will abundantly prove.

The Rev. Mr. Usher was gathered to his fathers in July, 1804, aged eighty-two years, and his remains, with those of his father, are interred under the chancel of the church.

When the Rev. Mr. Griswold entered upon his duties, in St. Michael's Parish, the list of communicants, as a result of the advanced age of his predecessor, the difficulties which had arisen during Mr. Clarke's term of service and the early prejudices against the Church not yet entirely removed, had been reduced to only nineteen. From this period, however, an improvement was apparent; the congregation immediately increased and continued to do so, and additions to the Communion were received almost every month. These gradual accessions maintained a



healthy condition of the church, and seldom did an instance occur that a member thus added did not remain steadfast. The Rev. Mr. Griswold, in 1810, was elected and, in 1811, consecrated Bishop of the Eastern Diocese, yet, with the additional duties of the Episcopate, he relaxed in no degree his labours for his parish. The congregation had so much increased, that it was found necessary this year to enlarge the church edifice, and about twenty-four feet were added to the west end, making the building eighty-four feet long but not proportionably wide, and the old part was thoroughly repaired.

The good seed which the Bishop had been sowing for a number of years sprang up, in 1812, into a glorious harvest, so that in the space of a few months about one hundred, who had confessed the faith of Christ crucified, presented themselves for Confirmation and were received into the number of communicants. The affairs of the church continued so prosperous and so much increased was the congregation, that in 1821 a plan was suggested for the building of a new church and, at the same time, the Rev. Silas Blaisdale was invited as assistant to the Bishop; an invitation, however, which Mr. Blaisdale declined. The hope of building a new church continued until 1825, when one of the most active and benevolent members of the parish, who had been transacting an immense commercial business, was unfortunate and became bankrupt for nearly a million of dollars. This event brought so much pecuniary distress on the



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whole town that the project was abandoned for the time, to be again renewed under more favourable circumstances. Still, Bishop Griswold, with unabating efforts, continued his exertions for the salvation of his people, and numbers were united to the Church by Baptism and to the Communion by Confirmation. He thus laboured for this, his parochial charge, till 1829, when, the affairs of the Diocese requiring his continued presence in a more central position, he removed to Salem in Massachusetts. It was with deep regret that he parted with such devoted friends, who, for a quarter of a century, had endeared themselves to him by innumerable acts of kindness and who would, as St. Paul says, "if it had been possible, have plucked out their own eyes and have given them to him." At the time of final separation, unanimous votes of the parish were passed, expressing their continued affection for him and their regret at his leaving.

The Bishop, as before stated, found but nineteen communicants when he commenced his labours here, and when he concluded them he left about two hundred. His upright and even conduct, pious conversation, and consistent walk in life had the most beneficial influence, not only on the members of St. Michael's congregation but upon the inhabitants of the town generally. When he appeared in the street the drunkard immediately sought a fixed position to steady his reeling motions, and profanity and obscenity instantly shut their mouths at his approach, while all assumed a more circumspect conduct when

conscious of his observation. This result was not produced by an assumed sanctity or austerity of manner, but by a life, both in private and in public, corresponding with the doctrines which he taught.

From the commencement of the Bishop's connection with this parish, he was in the habit of preaching three sermons each week, and, besides his daily parochial visits, he was in the constant practice of meeting more or less of his people on one evening in the week for the purpose of social worship. His usual method, after offering prayers from the liturgy, which he never omitted, and singing, was to read a chapter from the Bible and, in a plain, unostentatious manner, explain its meaning and apply its instruction to the benefit of his little but attentive congregation. These meetings were rendered still more interesting and instructive by asking the Bishop questions (which the people were always at liberty to propose), on the chapter read, or any other religious subject, and which he always very kindly answered. If there appeared among his hearers more than their accustomed attention to religion, he would meet them oftener, and give them his pious and affectionate advice. The meeting was usually closed, at the request of the Bishop, with a prayer by one of the brethren. These meetings, after they were first commenced, were never omitted, during the whole time he had the charge of this parish, and the blessed effects resulting from them will be most gratefully remembered by all who attended them, to

their latest breath. The brethren of the church also met for religious conference and prayer, where the most perfect decorum always prevailed. The female members had also their more private and humble meetings for prayer and praise. All which are indications of the spiritual condition of the church at this time.

During the Bishop's rectorship, a society was formed by the ladies of the parish, under the name of the Female Missionary Society of St. Michael's Church, and its members deserve all praise for their benevolence; for they have never omitted their weekly meetings or their annual contributions to the missionary cause, and the sums of money which they have contributed since the commencement of the society have amounted to several thousand dollars. Their highly commendable zeal to extend the kingdom of the Redeemer over the whole world appears, at the present time, to be increasing rather than diminishing. About the time of the formation of this society, the Sunday-school was begun under the most favourable auspices, the superintendent and teachers being pious, devoted, and highly respectable persons, and the result having been most salutary and beneficial.

John Bristed, Esq., a gentleman of high literary attainments, who had, a few years before, relinquished a lucrative professional business in the city of New York to devote the remainder of his life more immediately to the service of his God, retired to the pleasant and quiet village of Bristol, from the noise and bustle of that

active city, to prosecute his studies in divinity more effectually, in the vicinity and under the direction of Bishop Griswold. After his ordination, he remained here and rendered acceptable gratuitous assistance to the Bishop, supplying his pulpit during his frequent and necessary absences on Episcopal visitations. On the Bishop's removal to Salem, the Rev. Mr. Bristed was invited to officiate, "for the time being," and, shortly afterward, by the unanimous vote of the vestry, was elected the permanent rector of the parish, being instituted in March, 1834.<sup>883</sup> Mr. Bristed began his new labours with ability and zeal, the parish continued as flourishing as formerly, and, in the winter of 1830-31, large accessions were made to the Communion; a general and anxious inquiry was made after the way of righteousness, and more than one hundred were added to the Church, being soon after confirmed. But it is deeply to be deplored that, after an unusual awakening, when large accessions have been made to the Church, in some instances a whole year has afterwards elapsed, with the addition of scarcely one new communicant. Whether a church is more benefited and more persons are brought to acknowledge the truth by occasional revivals, or by a uniform and continuous augmentation, probably creates, in the minds of many devout persons, doubts, which it would be exceedingly desirable to have removed.

Some years before Bishop Griswold left Bristol efforts had been made to establish an Episcopal society in the adjoining and prosperous



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town of Warren, which were cordially seconded by many of its most respectable inhabitants, and Mr. Bristed continued to render most acceptable aid to that new parish, till the Rev. George W. Hathaway was settled there. Mr. Bristed is also entitled to much praise for his services in assisting to collect and sustain many new parishes in this State since his ordination. In 1833, it was ascertained that the church edifice required very considerable repairs and that it did not well accommodate all who worshipped within its walls. By the active exertions of Mr. Bristed, seconded by most of his congregation, resolutions were adopted to take down the old church and erect a new one in its place. This was carried into immediate effect, and, the next year, there was completely finished one of the most beautiful and commodious Gothic churches in the country, eighty-five feet long by fifty-four feet wide, covering the long-endearred site on which the two former churches had stood. The church was consecrated by the Right Rev. Bishop Griswold, on the sixth day of March, 1834, and on the next day a sufficient number of pews were sold to defray the whole cost of the building (amounting to nineteen thousand dollars), including a basement lecture-room fifty feet square, a large organ, and a fine-toned bell.

In 1837, Mr. Bristed's general health in a degree failing, he employed the Rev. Francis Peck<sup>757</sup> to assist him for a number of months, but, a situation which might increase his usefulness being offered Mr. Peck in the city of Baltimore,



he thought it advisable to accept it and remove thither.

An addition of a number of respectable families was made to the parish in 1838, in consequence of the dissolution of the society of the Reformed Methodists, a large proportion of its members uniting with the Church.

Mr. Bristed has always, when his health has permitted, been in the habit of preaching two sermons on the Sabbath and delivering a lecture in the lecture-room on Sunday evening. Both of these kinds of service are highly acceptable, the large room being always crowded. On one other evening in the week, he meets his congregation for social worship. The brethren also continue their prayer and conference meetings. Mr. Bristed, by collections taken at the monthly concert of prayer-meetings and by his own liberality, constantly supports one student for the ministry at one of the Episcopal theological seminaries.

Mr. Bristed's health continuing feeble and not adequate to the parochial duties of the parish, the Rev. Thomas F. Fales has been employed as his assistant, and he is now in that capacity acceptably officiating here.

The communicants now number two hundred and eighty-seven, the congregation being respectable, and the largest in the town. Ten poor boys continue [1840] to be educated from the Nathaniel Kay fund. The Sunday-school is in a most flourishing condition, with thirty-five teachers, one hundred and seventy-five scholars, and a sufficient library. The services of the sanctuary are

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rendered more perfect by a large and well instructed choir of singers.

Thus this Church, which began with doubtful prospects of success, when there were but two other Episcopal societies in the future State of Rhode Island, and they in their infancy, having literally passed through fiery trials, and experienced oppositions, difficulties, and depressions which few of our churches have been called upon to suffer, is now, A. D. 1840, through the infinite goodness and sustaining care of God, one of the most prosperous parishes in the State.

*“For His all-protecting and sustaining care, the Lord be praised.”*

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### SUBSEQUENT RECTORS

James W. Cooke	1844-1850
Joseph Trapnell, junior	1851-1857
William Stowe	1858-1865
L. P. W. Balch, D.D.	1865-1866
George L. Locke, D.D.	1867-

## Notes



## Notes

### 535 "Mr. Samuel Fayerweather."

IN addition to the information given in the text concerning the origin of Mr. Fayerweather, it may be noted that, on his mother's side, he was descended from the well-known Waldo family of Boston, his native town, being a grandson of Jonathan Waldo<sup>511</sup> (a wealthy merchant of that place, and a brigadier-general at the capture of Louisburg), and a nephew of Samuel Waldo (born 1696, died 1759), the proprietor of an immense landed estate in Maine, from whom he seems to have received his Christian name. Mr. Fayerweather had a sister Hannah (named for their mother, Hannah Waldo), who became Mrs. Winthrop, of Cambridge, and who is mentioned in his will, along with her son John. A biographical sketch of Professor John Winthrop, of Harvard College (born 1714, died 1779) (*Popular Science Monthly*, xxxix. 841), states that he married, as his second wife, in 1756, "Hannah, daughter of Thomas Fayerweather, and widow of Farr Tolman, of Boston." Dr. Benjamin Waterhouse, in a letter to Mr. Updike, dated "Cambridge 23<sup>d</sup> May, 1837," remarks, "Some of the *Fayerweathers* are still living in this town."

It does not appear that Mr. Fayerweather was a missionary of the Society for the Propagation of the Gospel during his previous residence at Georgetown, on Winyaw Bay, in South Carolina, his engagement, on the "Missionary Roll," being limited to "Narragansett, 1758-80." The discrepancy between the former of these dates and the year 1760, in which he is represented, in the text, as entering upon his work at St. Paul's, is accounted for by delay in the transmission of letters concerning his appointment and the length of time occupied in removal. The successor of Dr. MacSparran was commonly styled "Parson Fayerweather," although he is repeatedly called "Doctor" in old letters and records. There does not, however, seem to be any evidence of his having received the degree of Doctor of Divinity.



The Digest of S. P. G. Records (p. 45) recounts that "The Rev. Mr. Fayerweather, at Narragansett, had his dwelling 'in the midst . . . of enemies, Quakers, Anabaptists, Antipaedobaptists, Presbyterians, Independents, Dippers, Levellers, Sabbatarians, Muggletonians and Brownists,' who united 'in nothing but pulling down the Church of England.'" In these circumstances it was perhaps not unnatural that the reverend gentleman, by whom the above account of his surroundings must have been reported, found it wise "to be mild and gentle, peaceable and forbearing." Mr. Daniel Updike, in a letter to Bishop Griswold, in 1806, testifies: "The congregation may be said to have decreased since the death of Dr. MacSparran. . . . His successor, though a man of great talents, attended but little to . . . the minutiae of his duty."

536 "*Doctor Bristowe.*"

The Rev. Dr. Bristowe, who appears to have died some little time previously to the date (September 21, 1758) of the letter referred to, left a large library to the S. P. G. to be applied according to its discretion. From this collection, in that same year, the Society appropriated 1500 volumes for the foundation of the library of King's (new Columbia) College, in the city of New York, then in process of establishment under its encouragement and beneficence. (Digest of S. P. G. Records, pp. 775, 776, 798.) The death of Dr. Bristowe, a benefactor of the Society, seems to have given rise to a report of the death of its secretary, the Rev. Dr. Bearcroft.

537 "*The Rev. Dr. Stiles.*"

This refers to the well-known Ezra Stiles (born in New Haven, November 29, 1727; died in the same town, May 12, 1795), president of Yale College from 1778 until his death.

538 "*Painted in London.*"

Copley continued to live in Boston for eighteen years after Mr. Fayerweather was ordained, executing portraits of many members of the leading families of the

town, such as those with which the clergyman was connected. He did not settle in London until 1775, after Mr. Fayerweather had been long established in Narragansett, there being no record of the latter's going abroad between that date and his death, in 1781.

539 *"Philip Bearcroft, Secretary."*

The Rev. Dr. Bearcroft was the fourth secretary of the S. P. G., serving from 1739 to 1761, when he was succeeded by the Rev. Dr. Burton.

540 *"The use and support of a Right Reverend Diocesan."*

This somewhat high-sounding phrase was not the term employed by Dr. MacSparran in his will, but appears to have been introduced into the Parish Register by his successor, who, in recording the disposition of the Doctor's farm, adds, in his characteristic style: "The Whole of which was Originally Designed and Bequeathed To A RIGHT REVEREND DIOCESAN, In Case One of that Holy and Ever To be Revered order should Come to AMERICA." It is noticeable that, as soon as the S. P. G. was founded, its missionaries in America began to take the initiative for the introduction of resident bishops. Dr. Thomas Bray, one of the original promoters of the Society, and the Rev. John Talbot, later one of the non-juring bishops, advocated the cause in 1701 and 1702. In 1707, the Rev. Evan Evans, sent to Philadelphia by the Bishop of London in 1700, in a letter on "The State of the Church in Pennsylvania," brought out some new points upon the need of episcopal authority in the colonies. In 1713, the ministers and wardens of the church in Boston, acting under the inspiration of Governor Nicholson, petitioned the Society and sent an address to Queen Anne upon the subject, there being records of simultaneous petitions of the same nature from New York and Rhode Island. In 1718, an address upon the grievances resulting from the lack of the episcopate was sent by the vestries of Christ's Church, Philadelphia, and St. Ann's, Burlington, and others to the archbishops and bishops of the Church of England.

The first step in this direction, in Connecticut, was taken by the Rev. George Pigot, who had been settled at Stratford in 1722. Dr. Johnson and Dr. Cutler interested themselves in the cause, at about the same period. The subject was also discussed at a convention, in 1725, in Newport, and at another in Boston, in 1727. (Cross's *Anglican Episcopate*, pp. 93-104; Batchelder's *History of the Eastern Diocese*, i. 383-5; Hawkins's *Missions of the Church of England*, pp. 384-5.)

Dr. MacSparran was not, therefore, broaching an individual missionary scheme in attempting to provide a seat for a bishop of New England, although one who visits the solitary and remote site of the glebe-house to-day cannot help marvelling that the good missionary judged it fitted to prove a convenient episcopal dwelling-place. The language of the Doctor's will (made May 23, 1753) upon this subject is as follows: "Item. After the decease of my said wife [Hannah MacSparran] I give, devise and bequeath the farm, that I bought of Dr. Gardiner and the addition thereto, which I bought of William Gardiner, as a manse or convenient dwelling-house (with all the Houses and Improvements thereon) to such Bishop of the Reformed religion, as the same is now named and established in England, and to his successors forever in said high and holy office, as shall be regularly and legally sent and set over that part of his Majesty's Territories, where said seat or farm lies. But I make this donation and will it to take effect, with these two provisos. The first condition is that, at the least, the first three Bishops in direct succession be born and educated in Great Britain or Ireland; which I do, not out of any national spirit, but because I imagine episcopacy cannot be so well preserved, in its purity and due dignity, in any other manner, at the first. The second condition is that a Bishop be sent, at longest, within seven years after my wife's decease. And lest the Town Council, who are by law empowered, should intermeddle with said estate, I give, devise and bequeath the rents, — and profits of said estate, after the death of my said wife, during the aforesaid term of seven years, one moiety to

Doct. Sylvester Gardiner, of Boston, and the other moiety to my friend Capt. Philip Wilkinson, for their care, in keeping things in repair."

It is remarkable that, of the six bishops who have had jurisdiction over the "part of his Majesty's Territories, where said seat or farm lies," no one could have claimed the bequest, even if he had been sent within the specified period, not having been born in Great Britain or Ireland. It is also difficult to see how the first bishop, even if born in the United Kingdom and sent in time, could have entered into possession, inasmuch as it could not be known, during his lifetime, whether or not his two successors would fulfil the first condition, without which the bequest was to be inoperative.

541 *"Then he devised the same estate."*

The alternative provision of Dr. MacSparran's will is as follows: "But should it so happen no Bishop should be sent to preside over the American, Nov-Anglian Churches, then I do hereby give, devise and bequeath that said estate shall pass unto Doctor Sylvester Gardiner, of Boston, his heirs and assigns forever and unto James MacSparran (the eldest son of my only brother Archibald MacSparran dec'd,) his heirs and assigns, to be equally divided between them forever." The Doctor also gave a lot on his farm, for a church, if one should be built there, the land continuing long to be called "the hill lot," although never used for the designated purpose.

542 *"James MacSparran, the son of his brother Archibald."*

In addition to what is contained in Note 88 and the corresponding text, concerning Dr. MacSparran's family, it may be noted that his brother Archibald emigrated to America, probably in 1736 or 1737, and settled at Newcastle, on Delaware Bay. He had seven children, of whom the four sons were named John, James, Archibald, and Joseph. James was a husbandman, continuing to live with his father and finally entering into possession of the homestead. As the Doctor

styles James, in his will, "the eldest son," it is probable that John, who became a merchant in Philadelphia, had died before 1753. The Doctor speaks of the emigration and recent death of his brother Archibald in his *Diary*, in an entry of November 18, 1751.

543 "*To . . . Lessen the expense to . . . the Parish of St. Pauls.*"

Immediately after the passage, in the Parish Register, closing with the above words occurs the following: "And Previous To the Completion of This, an Act of the General Assembly of the Colony was found necessary and obtained, though with opposition and Difficulty, For the Transferring of the Property of another Glebe Given for the use of the Church In North Kingstown By one Mr. Norton, A Taylor In Newport, which was sold for One hundred Pound Sterling, and the Money for which it was Sold, went towards the Paying So much in the Specie or Sterling money of Great Britain, as to the new Purchase of Doctor MacSparran's Farm."

The "Mr. Norton," thus referred to, is, doubtless, Nathaniel Norton, a member of Trinity Parish, Newport, at least as early as 1734, who gave land, in his will, to his own church also. November 24, 1783, it was voted by the congregation of Trinity Church, that the wardens and vestry be requested to petition the General Assembly for liberty to dispose of the lot of land left to the church by Nathaniel Norton, deceased, lying in North Kingstown, the same being of no use to the church, and that the money arising from the sale thereof be invested in real estate in Newport. Permission having been obtained in the following year, the land seems to have been sold in 1796, and the proceeds devoted to enlarging the church-yard toward the west.

544 "*Thomas Brown, Esq.*"

A reference will be found to Mr. Brown, under an entry of April 24, 1768, in the text. Thomas Brown was the second of four sons of William and Elizabeth Brown, and was born August 23, 1711. On his mother's side, he was a nephew of Deputy Governor William Rob-



inson. He left a large fortune to his brother Robert's eldest son, who became Lieutenant-Governor George Brown.

545 "*Captain John Brown, Esq., of Newport.*"

Captain Brown, an active member and vestryman of Trinity Parish, was a merchant and, in conjunction with Godfrey Malbone and George Wanton, fitted out privateers during the second Spanish war. He married, in 1717, Jane, a daughter of Augustus Lucas,<sup>82</sup> and died January 2, 1764. His brother Peleg was, for many years, a vestryman or a warden of Trinity Church, and his daughter Jane was the first wife of Thomas Vernon, "eldest Church Warden" of that parish. Dr. MacSparan relates, in his *Diary*, that, on the occasion of the holding of the convention at Newport, in June, 1745, he dined, in company with the clergy, at "Capt. Jn<sup>o</sup> Brown's." (Mason's *Annals of Trinity Church, Newport*, pp. 77, 104, 131.)

546 "*Matthew Robinson, Esq.; . . . Lodowick Updike.*"

Notices of Mr. Robinson and Mr. Updike will be found a few pages below, in the text.

547 "*His History of the Three Judges.*"

The full title of Dr. Stiles's work is *History of Three of the Judges of Charles I., Major-General Whalley, Major-General Goffe and Colonel Dixwell, &c., with an Account of Mr. Theophilus Whale of Narragansett, Hartford, 1794*. Mr. Whale (or Whaley, or Whailey) was popularly supposed to have been one of the regicide judges, presumably identical with Major-General Whalley or with his brother Robert. An account of "old Colonel Whalley" will be found in the text, below, under an entry of April 16, 1772 (Vol. ii. p. 100).

548 "*He had three sons, Hezekiah, James, and Andrew.*"

Dr. Stiles is not to be understood as intending to assert that these three were all the sons of Thomas Willet (or Willett), but rather that they were those with whose

careers he chanced to be familiar. Mr. Willet had thirteen children, of whom eight were sons, four of them dying young. In addition to the twelve children mentioned below, in the text, from Judge Saffin's memorandum book, there was a second Hezekiah, born November 17, 1653, who was the one killed by the Indians when Swansea, Massachusetts, was laid waste by fire in 1676 (not 1675), the first of the name, born in 1651, having died the same year. The second Hezekiah lived in Swansea, and married Ann Brown six months before his death, having no issue. James was twice married, having four children by his second wife, and removed from Rehoboth, Massachusetts, to New London in or before 1681. After leaving Boston, Andrew Willet is said to have lived for some time in Newport before removing to Kings Town.

549 "*A daughter.*"

Andrew Willet, as will be seen two or three pages below, in the text, had *three* daughters, Anne and Mary, who were married, in 1707 and 1710, to Joseph Carpenter, and Martha, who married Simon Pease.

550 "*Wilson in Massachusetts.*"

It is somewhat difficult to identify any daughter of Thomas Willet, as having become Mrs. Wilson. Mrs. Hooker, at the age of sixty-five, married, as a second husband, Thomas Buckingham. Mrs. Saffin and Mrs. Eliot died before their husbands, and Rebecca died at the age of four or five years. The only remaining one, Mrs. Flynt, outlived her husband many years, the record of any second marriage being, however, apparently lacking. Nor did Colonel Francis Willet have any aunt Wilson upon the side of his mother, Anne, daughter of Governor William Coddington. The only prominent ministerial Wilson family in Massachusetts at that period appears to have been that of the Rev. John Wilson, who emigrated from England to Massachusetts Bay in 1630, in the great fleet with John Winthrop, and was pastor of the First Church in Boston from 1632 until his death, in 1667. For his services as chaplain at

the time of the Pequot expedition, Mr. Wilson was awarded a grant of one thousand acres of land in what is now Quincy. It is not unlikely that Mrs. Flynt, after the death of her husband in 1680, married a grandson of the old pastor and lived upon the family lands, where her daughter, Dorothy Flynt, after a few years, married their neighbour, Edmund Quincy.

551 "*Hooker in Connecticut.*"

The Rev. Samuel Hooker (born 1632; died November 6, 1697) who, September 22, 1658, married Mary Willet, was a son of the Rev. Thomas Hooker (born in England, 1586; died in Hartford, Connecticut, July 7, 1647) who fled from the alleged arbitrary rule of Archbishop Laud to Holland, in 1630, and emigrated thence to New England, in 1633. Thomas was one of the founders of the town of Hartford, bringing hither with him, in 1636, his whole congregation from Newtown (now Cambridge), Massachusetts, his death, a few years later, being considered a great public loss.

Samuel, the subject of this Note, graduated at Harvard College in 1653, and was ordained pastor of the church in Farmington, Connecticut, in 1661. He became a fellow of his alma mater, and was appointed, with three others, to treat with New Haven Colony in reference to a union with Connecticut Colony. Eleven children, of whom nine were sons, were born to Mr. and Mrs. Hooker. It is probable that the Thomas Buckingham (born 1646) whom Mrs. Hooker married a few years after her first husband's death, was also a clergyman.

552 "*An old memorandum book of Judge John Saffin.*"

The late Miss Esther Bernon Carpenter, some years previously to her death, read before the Rhode Island Historical Society a notable paper upon this memorandum book, then in her possession, under the title of "John Saffin, His Book." Miss Carpenter was a granddaughter of Mr. Willet Carpenter, the custodian of the book at the time of Mr. Updike's writing, in 1847. She says that it was at Bristol, then a part of Plymouth

Colony, that Saffin wrote the note-book,—“a revelation of a study of Puritan manners and a Puritan mind.” The book is a medley,—maxims from William Penn, formulas relating to witchcraft, the hours of his children’s births, colonial data in abundance, and a record of a blazing star, in 1664, “sent by God to an obscure world.” Sometimes the writer bursts into verse over these occurrences, New England’s lamentable fate, and reprehensible female attire. His epitaph upon his father-in-law (given by Dr. Parsons in his essay, cited in Note 555) begins:

*“Here lies grand Willet, whose good name  
Did mount upon the wings of fame.”*

Another still more ambitious example of John Saffin’s muse, adduced by the same writer, is an “Epitaph on that eminent and truly pious matron, Mrs. Mary Willet,” containing the following lines:

*“Yea, Venus, Pallas, Diana and the Graces  
Compared with her should all have lost their places.”*

Miss Carpenter goes on to remark: “There are deep self-revealings in this book. In his home life he merits our regard, however obscured by the stir of his century. It lets in light on an obscure period of our history. Saffin was the poet-laureate of his household queen. The pathos of his lines on his wife’s death is exhaustless.” John Saffin, son of Simon Saffin, of Exeter, England, was born in that country. He was judge of the superior court of Massachusetts from 1701 to 1703. His first wife was Martha, daughter of Captain Thomas Willet, first mayor of the city of New York. Mr. Saffin died at Bristol, Rhode Island, July 29, 1710.

### 553 *“She was a daughter of John Brown.”*

John Brown is called, at the time of his daughter’s marriage, in 1636, “a prominent man in Plymouth.” It is not improbable that Mr. Brown united with his son-in-law, Willet, and other leading men of Plymouth, in 1661, in the purchase of land from the Indians, called “Rehoboth North Purchase,” including the present towns of Attleborough, Massachusetts, and Cumber-

land, Rhode Island. In any case he appears to have removed to that part of Rehoboth afterwards set apart as Swansea, Massachusetts, inasmuch as it is recorded below, in the text, that Mrs. Mary Willet "was buried near her father, John Brown, upon a little hill upon their land in Swansea."

554 "Sarah."

Sarah Willet (born 1643; died June 13, 1665) is interesting on account of having married John Eliot, a son of the *Apostle of the Indians* and Ann (or Hanna) Mumford, his "dear, faithful, pious, prudent, prayerful wife," as he himself styled her, at her funeral. Of the five sons born to John and Hanna, only one, the Rev. Joseph Eliot, "a burning and shining light," survived them. Their son John (born 1636) saw his young wife, Sarah Willet, pass away at the age of twenty-two years, while he himself followed her three years later, and more than a score of years before the death of his father. John and Sarah had one daughter, Sarah, born in 1662, her mother being then at the age of eighteen or nineteen years.

555 "Captain Thomas Willet . . . was buried in the same place."

In the autumn of 1886, the late Dr. Charles W. Parsons read, before the Rhode Island Historical Society, an interesting and important paper upon his ancestor, "The First Mayor of New York City, Thomas Willett," afterwards printed in the *Magazine of American History* for March, 1887. Among other valuable items there are given in it "tracings" from Captain Willet's head-stone and foot-stone standing in what is now called East Providence, differing somewhat from the copy of these inscriptions presented in the extract from Dr. Stiles's account of *The Judges of Charles I*, in the text. The head-stone is inscribed as follows:

1674.  
HERE LIES YE BODY  
OF YE WOR THOMAS  
WILLETT ESQ WHO DIED  
AUGUST YE 4TH IN YE 64TH  
YEAR OF HIS AGE ANNO



The foot-stone contains the following:

WHO WAS THE  
FIRST MAYOR  
OF NEW YORK  
& TWICE DID  
SUSTAINE YT PLACE.

It will be noticed that the "Wor" of this tracing has been extended to "Worthy" by Dr. Stiles. As John Saffin, who may have prepared this inscription and who certainly wrote a more extended epitaph on his father-in-law, headed the latter "*Worshipful* Thomas Willett, Esquire," it is perhaps more likely that the latter epithet is the one signified by the abbreviation. It is also worthy of attention that Dr. Parsons gives the double letter at the end of the proper name although Dr. MacSparran, in his *Diary*, spells it many times *Willet* and Mr. Updike follows the same custom, no doubt the prevailing form in their times. The "anno," at the foot of the head-stone, was probably intended to be followed by 1674, which the introduction of the same date at the top rendered unnecessary. Dr. Parsons remarks that he knows no good reason for questioning the Willet pedigree, which assigns the Rev. Andrew Willet, proctor of Cambridge College, 1585, and prebend of Ely Cathedral, 1597, as well as chaplain to Prince Henry, as the father, and the Rev. Thomas Willet (died 1597), sub-almoner to Edward VI, and prebend of Ely, as the grandfather, of Thomas Willet, of Plymouth and New York. In 1647-8 Willet was appointed captain of the military company at Plymouth, and bore that title ever after.

# 556 "John Saffin."

The name of Saffin is supposed to be of Norman origin. John Saffin, when only about twenty-one years of age, attained the position of a *selectman* in the town of Scituate, Massachusetts, where he is said to have spent about ten years. Miss Carpenter testifies that later in life "Saffin was noted for self-will rather than strength of character. . . . He was a man of honest temper, but mingled with local questions some of the

gall of bitterness of heavier matters. . . . As he gradually severed himself from earlier associations, he sank into the dregs of sullen old age." Some further facts concerning John Saffin may be found in Note 29.

557 "*Rebecca, daughter of Rev. Samuel Lee, of Bristol.*"

Miss Carpenter narrated, in her paper on "John Saffin, His Book": "The third time (1688), at the age of 56, he married an heiress." The first regularly settled pastor of the Congregational Church at Bristol was the Rev. Samuel Lee, born in London, in 1625, and at one time a proctor of the University of Oxford. He was a man of learning and eloquence, and having been induced to visit the town, he was received with enthusiasm. Being possessed of an independent fortune, he proceeded at once, upon entering on his pastorate, in 1687, to build himself a spacious and handsome house. After a very successful and harmonious although brief pastorate, Mr. Lee resigned his post in 1691, and returned with his family to the Old World. It being a time of war, he was seized by a French privateer and died a prisoner in France without ever reaching England.

558 "*Josiah Flint.*"

Esther Willet was married to the Rev. Josiah Flynt (or Flint), of Dorchester, Massachusetts, January 24, 1672, subsequently to the date of her father's will, although two or three years before his death. Her granddaughter, Dorothy Quincy, was the "Dorothy Q." of Dr. Oliver Wendell Holmes's poem, being the great-grandmother of the poet. A son of Mrs. Flynt, Henry, born in 1675, was for forty-five years a tutor in Harvard College. It is not unlikely that he is the same Henry Flynt who is spoken of as having held Congregational services for a short time in Kingstown, about the year 1700. (See Notes 38, 105, and 550.)

559 "*Mary Taylor.*"

Mrs. Mary (Taylor) Willet was born in 1678, being fifteen years the senior of her husband. She died in 1769,

the record in the Parish Register being: "16<sup>th</sup> April Mr. F. visited old Mrs. Willet, who was taken ill with an apoplexy; Mr. F. prayed with her, Soon after which she Died. 18<sup>th</sup> on Tuesday she was Buried, and a Funeral Sermon Preached by Mr. F., *after* her Interment, at the Esquire's House." A notice of her niece and namesake, who became Mrs. John Gardiner, may be found in Note 210. Mrs. Willet is mentioned with interest by Dr. MacSparran, in his *Diary*.

560 "*Francis Carpenter, his nephew.*"

It may appear unjust that Colonel Francis Willet ignored the provision of his brother Thomas's will, bequeathing his half of the Boston Neck estate to their nephews, Willet Carpenter (born 1714) and William Pease (after the death of Francis, in case he died childless), and gave the whole to his nephew, Francis Carpenter. But it must be noted that the nephew, Willet Carpenter, whom Thomas Willet had in view, had been dead more than forty years when Colonel Willet died, and that the second nephew, Willet Carpenter, not born until ten or eleven years after the will of his uncle Thomas had been made and proved, could not have been the one intended. As more than fifty years had passed away between the death of Thomas Willet and that of his brother Francis, it is also by no means certain that William Pease, the eldest of a family of seven children and the other legatee, was yet alive, or rather it is certain that, had he been alive, no question would have arisen as to his share of the estate. In view of the fact that, although more than a quarter of a century elapsed after Colonel Willet's death before litigation in respect to the property ceased, Francis Carpenter was finally allowed undisputed possession, it is clear that the Colonel's right of disposition was recognized by the court. So much is necessary in order to remove from the memory of Francis Carpenter what has sometimes appeared a blot,—the charge of dishonourably holding the whole estate.

561 "*Rev. James H. Carpenter.*"

James Helme Carpenter was for many years a respected and beloved presbyter of the Episcopal Church in Rhode Island, and was father of the late Miss Esther Bernon Carpenter, the well-known writer. He inherited the Boston Neck property from his father, Willet Carpenter, leaving it at his death to his wife and daughters. A chapel built as a memorial of Miss Carpenter stands upon the place (now known as Saunderstown), on a lot given by her during her lifetime.

562 "*Samuel, a son of Captain Thomas Willet.*"

Samuel, the youngest of the thirteen children of Thomas and Mary Willet, although said to be sheriff of Queen's County, New York, is but little mentioned in the records. Austin (*Genealogical Dictionary of Rhode Island*, p. 430) remarks: "The possibility is admitted that the children, usually ascribed to him, may have been descendants instead of Thomas Willet, of Flushing, who married, 1643, September 1st, Sarah Cornell." In that case, Marinus Willet would not be, as is commonly asserted, Samuel's grandson. The Thomas Willet thus alluded to by Mr. Austin appeared at New Amsterdam, in 1643, from Bristol, England, aged twenty-two years, being married in the autumn of the same year to Sarah Cornell, as stated, by whom he had two sons, William and Thomas. In 1645, he had a lot between Stone and Pearl streets. His widow, in November, 1647, married Charles Bridges.

563 "*Colonel Marinus Willet.*"

Marinus Willet (or Willett), soldier, was born in Jamaica, Long Island, July 31, 1740, and died in New York city, August 22, 1830. He acted as lieutenant at Ticonderoga in 1758, and as captain in Montgomery's expedition against Canada. After serving with credit during the Revolutionary War under General Washington and General Sullivan, he commanded, from 1780 to the end of the war, the forces in the Mohawk Valley. In 1807, he was made mayor of New York city. In the

year after Colonel Willet's death, there was published, in New York, *A Narrative of the Military Actions of Colonel Marinus Willett*, prepared chiefly from his manuscript journals, by his son, William Marinus Willett.

564 "Hopewell."

The "Kingston depot" referred to in the text is the old one, a half mile farther north than the present one. Hopewell lies a short distance to the west of the new station. The house has now (1907) entirely gone to decay and disappeared, nothing but a ruinous chimney and the ancient shade trees marking the spot. Mr. Robinson mentions a second wife, Nanny Jackson, in his will, to whom he was married in 1778, during his residence at Hopewell, his first wife having been alive at the time of his removal to Narragansett.

565 "These collections . . . are now nearly all lost."

There is a full inventory of Mr. Robinson's library filed in connection with the settlement of his estate. It contained many French books, which his father-in-law, Augustus Lucas, had brought from his native land, among them a Huguenot Bible. One of the treasures of the collection was a copy of the rare volume, said to have been composed by King Charles I, *Eikon Basilike*, embodying "the celebrated story of Miss Villers (or Villiers),—an apparition case, with the proofs." The authorship of *Eikon Basilike* is attributed also to Bishop Gauden.

566 "This learned, worthy, and Christian man."

There will be found a full account of Mr. Robinson in Updike's *Memoirs of the Rhode Island Bar*, pp. 234-45. The following letter to Daniel Updike, when he was about twenty and when Mr. Robinson, at the age of seventy-two, had been incarcerated in King's County jail on a charge of professing *tory* sentiments, illustrates his high Christian character and is otherwise not without interest. It is written in an extremely elegant and distinguished hand,—a model of eighteenth century care and yet done without apparent effort. All his pa-



pers were thus written. The circular Delft inkstand, formerly at Hopewell Lodge, and in which Mr. Robinson dipped his pen when composing his epistles, was for many years on the writing-desk of Mr. Wilkins Updike, and is now the property of Daniel Berkeley Updike. It is of circular form, something like the round pewter inkstands still seen in old-fashioned English counting-houses. The decorations are painted on it in a purplish brown, and around the central ink-well are receptacles for quill pens. It measures about five inches in diameter.

Daniel Updike (afterwards the second attorney-general of the name) was, no doubt, a favourite with Mr. Robinson, having, at the age of seventeen, spent a considerable part of the summer of 1778 with him on a long visit at Hopewell.

*Little Rest Hill—*

*January 8, 1781*

DR DANIEL!

Your affectionate Letter of 5<sup>th</sup> Curr<sup>t</sup> indicates your regard for a quondam Friend; who is much pleas'd with so kind a memorial.

My present Confinement here is certainly disagreeable; but when I reflect that the hand of Providence directed the Stroke, I am all submission. I trust it is for the best; & to answer some wise ends of Our Heavenly Father here. Altho' I have not had Justice from a human Judicatory, yet I am perfectly convinc'd I shall have Justice from the Great Judge of all men; therefore he will bring my Affairs to a happy Issue, in his own due time; Til then I ought to wait.—Epicetus directs us to *bear & forbear*. Our Savior teaches us to wait God's time & he will deliver us out of all our afflictions, when he thinks best. I strongly believe my deliverance is not far off. Philosophy alone is too slender diet for a Christian Soul to feed upon — This Event I look upon as one of the many trials I was born to;— this is a World of *Temptation* or *Trial*, else Our blessed Saviour would not have been so very anxious for our Comfort, in making the Consideration thereof so great

a part of his Divine Form of Prayer (sc.) "lead us not into Temptation"; therefore if we by the assistance of Heaven keep clear of that, we shall then most certainly avoid the bad Consequences of falling into Evil. Let these Reflections be admonitions to your *light Heart*; think before you speak or act, for after-tho't may else come too late. You know my old maxim *Praestat Cauteleta quam medela*, one grain of Caution is worth a pound of medicine.—Study much; be careful in your goings over the thorny paths of Life; let Wisdom steer you, discretion & Understanding be your Handmaids thro' this World. Keep therefore out of the Courts of Law, especially in this pitiful State; Your Grandfather if alive would caution you ag<sup>st</sup> our Courts. He has often told me in Conversation it was *Poison to him*—it will most likely circulate its Venom or poison through your *Soul* as well as *Body*. You converse with the Devil & his Works in the Busy World;—but with God & his Works in the Fields & meadows. Leave not then those fine Ones you are born to, for to busy your self all your . . . daies foolishly & madly in the Quarrels of Fools & Knaves—Victims suitable for such unhallowed Altars. Some persons must do so for Bread, but that's not your Case. May God & your Parents direct you. Excuse this forwardness of

D<sup>r</sup> Daniel

Your affectionate Friend

M<sup>w</sup> ROBINSON

Excuse this plaguy greazy paper. My Love to all at Home when you see them.

M<sup>r</sup> Dan<sup>l</sup> Updike

567 "Lodowick Updike."

The earlier teacher of young Updike, from whom he learned the rudiments and the languages, was John Scott, an Englishman and a fine scholar. Dr. MacSparran repeatedly mentions, in his *Diary*, the son of his principal parishioner, with apparent affection and esteem. On July 25, 1743, when Lodowick had just completed his eighteenth year, the Doctor records: "In

the afternoon, I visited y<sup>e</sup> young Squire, who is sick at North Kingstown, and sent for me. I prayed with him and gave him some directions"; and again, July 23, 1745, "Jn<sup>o</sup> Cole & Lodowick Updike called to see me, in their way from Boston." The social disposition of Mr. Updike, in his younger days, is shown by his joining the "Scotch Club," consisting of the choicest spirits of those of about his own age in Newport, Captain Keith, Ferguson, Augustus Johnston,<sup>430</sup> Dudley, Dr. William Hunter, Nicholas Lechmere,<sup>220</sup> and Edward Cole.<sup>150, 164</sup> Dr. Hunter was a Scottish physician, settled in Newport, where he had an exceedingly lucrative practice. An amusing and enlightening glimpse at the manner in which the best practitioners exercised their profession, in the period before the American Revolution, is afforded by a letter from Dr. William Hunter to his friend, Mr. Lodowick Updike, at Wickford, on the occasion of the illness of his eldest son, Daniel, then thirteen years of age. A portion of this letter was printed, more than twenty years ago, in the *Boston Medical and Surgical Journal*, and is as follows:

*Newport, June 16<sup>th</sup>, 1774*

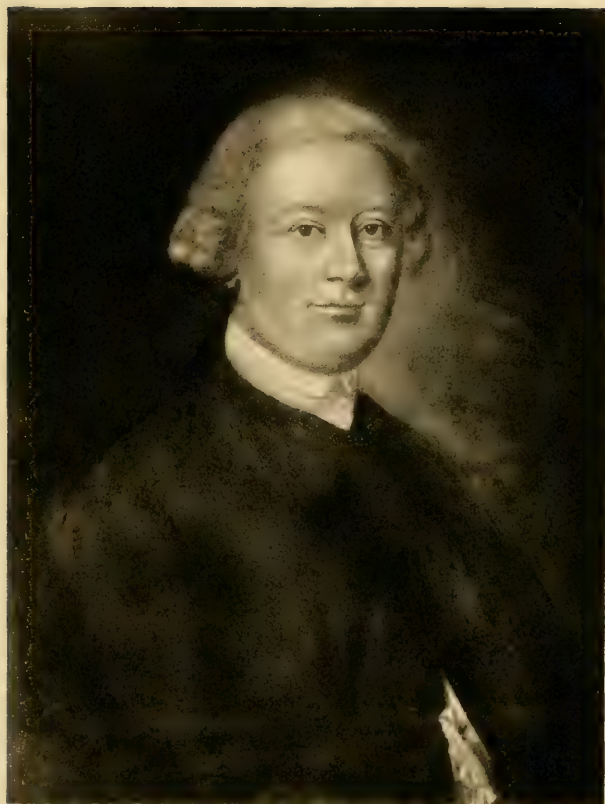
DEAR SIR: As you find the musk agrees better with your son than the Bolusses, I have sent you six doses more, one of which you may give him in strong Valerian Tea every six hours, as formerly. The musk will now have a better effect upon him than if he had been taking it all this time, a short interval from the use of it will make it more powerfull, and the good effects of it will soon be more evident. I have also sent you nine more of the Foetid Bolusses, which you may give him as formerly in the place of the musk. Lest you should be out of Valerian, I have sent you more. You may let him drink plentifully of this strong Valerian Tea for his Common drink with wine in it always. I cannot think he will require any more Blistering, especially as his pulse has become more full. . . . By the time he has taken the powders and bolusses now sent, I am sure he will be able to make use of the Bark in some form. If he cannot take it in powder,

which I would prefer to every other way of giving it, you must let him take it in strong Decoction with wine added to it. An ounce of the bark boiled in three gills of water into a gill and a half, then strain it and add to it one third part more of good Madeira wine, two table-spoonfulls of which you may give him every two hours, except when asleep. . . . The account you give of your son when he first awakes is common to all much reduced or exhausted with a fever such as his has been. That crying out, when he first awakes, is a sure symptom that he is yet in a degree of Idiotism, or that his Brain is not entirely freed. Be not uneasy about his senses, they will recover altho' it will be very slow, but they will return in proportion to his bodily strength, which will also be very slow, with the greatest care. The Bunches like as if he had been stroked with Nettles will be salutary, if they are not brought on by keeping him too hot with bed Cloths, which, I think, has not been the case, as I early observed to you that keeping him too warm would be hurtful to him

I am, Dear Sir, yours sincerely,

WM HUNTER

It speaks well for the Doctor's treatment that the lad lived to pass his eightieth birthday. Mr. Updike was profoundly interested in the prosperity of St. Paul's Church. In 1785, we find him drawing up a subscription for the repair of the parsonage house,—Dr. MacSparran's old residence,—to make it suitable for a minister. Towards the two hundred dollars needed for the purpose, he headed the paper with the sum of thirty dollars, the largest single gift. He was also exceedingly active in the removal of the even then ancient Narragansett Church, in 1800, to Wickford, where alone he perceived that it could be supported and rendered useful. The remark of the Rev. Mr. Warren, in his funeral sermon, that the parish was indebted to Mr. Updike for the *erection* of a church in that village, was true in spirit, as he caused the structure to be entirely rebuilt, but not absolutely so in letter, inasmuch as it had stood on the "old platform," five miles to the south, for nearly



*Dr. William Hunter*  
*(Cosmo Alexander)*





a century. There can be no doubt that, by reason of his high character and social prominence, as a great landed proprietor and representative of an honoured colonial family, Lodowick Updike was regarded, in his time, as one of the most eminent citizens of Rhode Island. Yet he never permitted himself to be placed in any office of either the town or the State. He was a liberal entertainer and became widely noted for his hospitality, his doors being always open to the passing traveller of respectability, in an age when it was deemed rather low-lived to lodge at a tavern. A hint at the genial and dignified life which Mr. Updike led upon his ancestral estate, surrounded by his books and his friends, is given in a somewhat formal but studiously civil communication which he wrote in his seventy-ninth year, in reply to a letter of a certain M. Carpentier, who had been giving French lessons to his youngest son, Wilkins, then about nineteen years of age. It is as follows:

*8's Castle, Aug<sup>t</sup> 8<sup>th</sup> 1803*

DEAR SIR: The sentiments of Your kind Letter breathe so great marks of Friendship that I don't doubt their Sincerity, happy if I could express myself in so happy a strain. But be assured I think myself doubly obliged to You for Your Friendship expressed to me & kindness to my Son and I hope he will be able, One Day, in the French Language gratefully to acknowledge your Politeness & attention. In the [mean] time be assured I shall take every opportunity to express my attachment & Friendship to M<sup>r</sup> Carpentier and should with pleasure see Him at Smith's Castle, when agreeable.

I am, D<sup>r</sup> S<sup>r</sup>, with sincerity, Your most H. S<sup>t</sup>,

L. UPDIKE

568 "*The Rev. Mr. Warren.*"

A brief notice of the Rev. Joseph Warren, the seventh minister of St. Paul's Parish, will be found in its proper place, below, in the text. An extract from Mr. Warren's sermon, on the occasion of Lodowick Updike's death, preached eighteen days afterwards, is ex-

tant, apparently in the handwriting of the preacher. It is as follows:

“EXTRACT: To the favour of this Benevolent Being our Dear departed Brother, Lodowick Updike Esquire is undoubtedly entitled. For he, whose society was so much courted by the wise & good here below, must be fitted for the society of Saints and glorified spirits above. To give an exact delineation of his character, the time allowed will not permit. An attempt to display its most striking features must suffice. [Then follow the passages introduced into the text.] Text—Hebrews 9<sup>th</sup> Chap. & 27 verse,—‘*It is appointed unto men once to die.*’—Preached in St. Paul’s Church situated in Updike’s new town June 24, 1804.”

569 “*The late William Goddard.*”

Mr. William Goddard was a first cousin to Lodowick Updike, his mother, Sarah Goddard, being a sister of the Honourable Daniel Updike, of Newport and North Kingstown. In a letter of the date of June 12, 1804, to Lodowick Updike, junior, Mr. Goddard remarked, in view of the recent death of his cousin: “The loss of such an invaluable Parent, Friend and Counsellor, ‘wise, good and affectionate,’ can only be felt but not described.”

570 “*Entombed among his venerable ancestors.*”

The inscription upon the memorial stone of Mr. Lodowick Updike, in the Updike burial ground, is as follows:

IN MEMORY OF  
LODOWICK UPDIKE, ESQ.,  
WHO DIED JUNE 6TH, 1804,  
IN THE 80TH YEAR OF HIS  
AGE.

LIGHT BE THE TURF, GOOD SENIOR, ON THY BREAST  
AND TRANQUIL AS THY MIND SHALL BE THY REST.

The body of Richard Smith, senior, is buried in this ground, where the family has been interred continuously since his day.

571 "*She ... died at North Kingstown.*"

The following is inscribed upon the grave-stone of Mrs. Lodowick Updike, in the Updike burial ground:

IN MEMORY OF  
MRS. ABIGAIL UPDIKE  
WHO DEPARTED THIS LIFE ON THE  
21ST DAY OF MAY A.D. 1826  
IN THE 86TH YEAR OF HER AGE.  
DISTINGUISHED FOR HER AMIABLE  
DISPOSITION,  
BENEVOLENCE AND PIETY.

572 "*They left eleven children.*"

Although two of these children died in middle life, the average age of the eleven, at death, was over eighty years, five of them having passed ninety. Of the six sons, no one was less than five feet nine inches in height (without shoes), and their average stature was five feet ten inches, Wilkins, the youngest, being the tallest.

(1) Daniel Updike (born 1761) is noticed below, in the text, under an entry of November, 1761 (Vol. ii. p. 24).

(2) James Updike was born at North Kingstown, May 29, 1763, and died at Wickford, December 8, 1855. He never married, living by himself in his own house on Fowler Street. He was appointed major in 1794, but was known as *General Updike* for all the latter portion of his life. By his will, he left three thousand dollars to St. Paul's Church for its own use.

(3) Anstis Updike was born at North Kingstown, June 20, 1765, married William Lee, September 25, 1811, and died at Wickford, July 11, 1864. Mrs. Lee was a woman of strong personality. Surviving until her one hundredth year, her death even then was the result of an accident. Apparently with a premonition of her longevity, on selling a piece of real estate near the Arcade in Providence to Mr. Alexander Duncan, when she was about seventy years of age, she readily accepted the offered privilege of receiving the consideration for it in the form of an annuity, thereby deriving, by reason of her long survival, great advantage. Mrs. Lee had no children. Upon her death she left a legacy to St. Paul's Church, as

well as a marble-topped table, imported from Europe more than a century before, and once belonging to her father, for use as an altar-table. The slab has since been introduced, with a suitable inscription, into the top of the present altar. A sprightly and entertaining account of a visit to Hartford with her brother Daniel, in 1791, was written by Mrs. Lee when in her ninetieth year, and will be found in Appendix F.

(4) Mary Updike was born at North Kingstown, July 20, 1767, married Captain Nathaniel Munday, and died August 26, 1842. Mrs. Munday had no children.

(5) Abigail Updike was born at North Kingstown, June 10, 1769, married Joseph Reynolds of Exeter about 1800, and died December 19, 1862. Mrs. Reynolds was survived by two sons and several grandchildren. She left a fragrant memory of uncommon gentleness and saintliness. In 1874, her son, the late Edwin Halsey Reynolds, placed a chancel window in her memory in St. Paul's Church, Wickford.

(6) Sarah Updike was born at North Kingstown, June 10, 1771, married David Hagan, and died May 6, 1850. Her son, D. Updike Hagan (born 1809), lived at Cranston in the vicinity of Providence until within a few years, and left descendants.

(7) Lydia Updike was born at North Kingstown, April 29, 1772, married Frederic Crary, by whom she had several children, and died at Middleport, Ohio, May 2, 1866.

(8) Lodowick Updike, junior, was born at North Kingstown, August 15, 1777, and married Rhoda Baker, by whom he had a son and a daughter, both dying unmarried. He was a warden of St. Paul's Church, Wickford, in 1807. Mr. Updike appears to have been much inclined to change of residence, and we hear of him at different periods in New York, Philadelphia, Havana, and Brazil. He is believed to have been at one period in business in New York, where he is said to have died at an uncertain date.

(9) Alfred Updike was born at North Kingstown, September 13, 1779, married Dorcas Eldred Reynolds, and



died April 25, 1869, being known as *Captain* Updike. He had no children. His residence was on the south side of Main Street, Wickford, a few rods west of Bridge Street.

(10) Gilbert Updike was born at North Kingstown, September 8, 1781, married Hannah Dennis, of Newport, by whom he had a son and a daughter, and removed to the West, where he died.

(11) Wilkins Updike (born 1784) is treated at the beginning of this book. All the above dates of birth are taken from a fine old Latin family Bible of 1607, the hours, for horoscopes, being invariably recorded. This book is now the property of Daniel Berkeley Updike.

573 "Mr. Carder Hazard."

Judge Hazard (born August 11, 1734; died November 24, 1792) was the second son of Deputy Governor George and Sarah (Carder) Hazard and the sixth successive child born to them on a Sunday. From 1757, when he was admitted a freeman, until 1787, when he was chosen chief justice, "there is," says Mrs. Robinson in *The Hazard Family of Rhode Island* (p. 55), "scarcely a year during which Carder Hazard is not found filling some position of trust in the Colony, as assistant, deputy or judge. . . . With justice could he have written after his name, 'Gentleman,' . . . but he, more in keeping with the modesty of his character, writes 'Yeoman.' In all the relations of his domestic life he was exceedingly gentle and lovable. In personal appearance he was tall and well formed, fair in complexion and (tradition says) an uncommonly handsome man." The well-known Major George Hazard, of Newport, was a brother of Judge Hazard. Carder Hazard married, first, Alice Hull, by whom he had two children. By his second marriage, to his first cousin, Alice Hazard, recorded in the text, he had nine children, all but the last two being sons. His second son, George, became well known as a physician and was the father of the late Edward Hull Hazard, Esq. Mrs. Hazard was a worthy help-

meet of her husband, whom she survived but a few weeks. It speaks well for her stepson that, although she had seven sons of her own, most of them adults, she commended to his care her little twin daughters of twelve years, saying, "I only ask you to be just as kind to them as I have been to you."

- 574 "*The manufacturer for all the principal families.*" In Miss Caroline Hazard's delightful *College Tom* (pp. 98-103), there is a pleasant and appreciative reference to Martin Reed as "the prince of weavers of the old time." "In this primitive work-room," she relates, "with its few hand looms, with the swift shuttle thrown ceaselessly to the accompaniment of the master's voice, not only flannel, striped and plain, worsted, tow-cloth and linen were woven, but broadcloth and *Caliminco*." The remark, however, that "Updike calls Martin Reed the *first* manufacturer in Narragansett, though there was a much earlier establishment of a woolen industry," hardly seems quite justified by his mere statement, in the text, that Reed "became, in a few years, the manufacturer for all the principal families in the surrounding counties, who then depended almost wholly on home materials for clothing and other purposes." But this is only a trifling inadvertence, in comparison with the charming picture furnished, by Miss Hazard, of the days when (where now the whirl of textile machinery so largely abounds) it was first possible to declare that the

*"shuttle merrily  
Goes flashing through the loom."*

- 575 "*Living near it [the Church].*" Mr. Reed occupied (probably in his capacity of precentor or in that of parish clerk) the cottage upon the northeast corner of the original church lot, continuing in it until after the removal of the church to Wickford, when, finally, with all the portion of the land next to the road (a right of way to the church-yard having been reserved), it was virtually sold, by a perpetual lease of nine hundred and ninety-nine years, to a private person. At the time of the dedication of the MacSparran

monument, in 1869, the little building, then occupied by a family, was kindly offered to the Bishop and other clergy and used by them as a place for robing. Small as was the house then, there were indications that it had been added to since it was first occupied by Mr. Reed, a century before. At a later time the cottage was abandoned, and has now gone to utter decay, although the ruins are still visible.

576 "*Dr. William Smith.*"

A notice of Dr. Smith,<sup>745</sup> the fifth minister of St. Paul's Church, Narragansett, will be found, below, in the text (Vol. ii. p. 111).

577 "*The Venite was first chanted.*"

It is recorded that Dr. Smith himself acted as choir-master at St. Paul's, instructing in chanting, among others, Martin Reed and "Miss A. Updike," meaning, no doubt, Miss Anstis, who was then little more than twenty years of age and later became Mrs. Lee, living until her hundredth year. *Metrical psalmody* was Dr. Smith's pet abhorrence, and he seems to have done what he could to discourage its use in Narragansett.

578 "*Such men as Colonel Updike.*"

Although this is the exact form of language used in the account from which Mr. Updike took the statement in the text, it is yet evident that the word "Colonel" is an error. The well-known *Colonel Daniel Updike* died in 1757, thirty years before Dr. William Smith became rector of St. Paul's, Narragansett. His son, Lodowick, sixty-five years old at the date of Dr. Smith's departure, may have been the one to whom Bishop Seabury's traditionary remark referred, or more probably his grandson, Daniel Updike, then twenty-nine, and elected attorney-general of Rhode Island that same year, neither of them, however, being called "Colonel." The parish records during Dr. Smith's incumbency do not include the names of the wardens. Daniel Updike was, however, active in the church at that period, and is known to have been, a little later, repeatedly a warden.

## 579 "Mr. Ray Greene."

Ray Greene, the eldest son of the second Governor William Greene,<sup>345</sup> was born in Warwick, Rhode Island, February 2, 1765, and died in the same town, January 1, 1849. He graduated at Yale College in 1784. From 1794 to 1797, Mr. Greene was attorney-general of Rhode Island, and from the latter year until 1801, when he resigned, a United States Senator. His son, William, was lieutenant-governor of the State from 1866 to 1868.

## 580 "He possessed a good library."

Among Mr. Updike's books were Dr. MacSparran's *America Dissected*, Dublin (price, a British sixpence); several of the Doctor's published sermons; William Richardson's<sup>454</sup> *The Liberty of the Laity not Infringed by the Sacred Dignity of the Priesthood*, Newport, 1753; *Law Quibbles*, printed at Addison's Head, without Temple Bar, 1729; and a folio copy of Bishop Pearson's *Exposition of the Creed*, formerly the property of Dr. MacSparran. (See also Note 184.)

## 581 "Aplin."

The first Aplin known in Rhode Island was named John, a lawyer and a general contemporary of those whose names are here joined with his. He came to this country as a wool-comber, but on account of his good education and brilliant parts was able to rise to eminence at the Bar. Mr. Aplin was a Churchman by sympathy and conviction, and wrote a very able rejoinder to Dr. Mayhew's<sup>456</sup> pamphlet, to which it was said to be superior. Convicted on, as it was believed by his friends, insufficient grounds, of conduct unbecoming his profession, he fled to Connecticut, where he soon afterwards died, being buried in the old church-yard in Brooklyn. This is, no doubt, the Aplin here spoken of as *remembered* by the second Attorney-General Updike. He had, however, a son Joseph, who must have been more nearly contemporaneous with Mr. Updike. This latter Aplin was a regularly bred lawyer, having studied under

his father, lived in Providence, and had a practice equal to the best. He was also a great trout-catcher, always carrying with him on his expeditions *limes*, *loaf-sugar*, *chocolate*, and his *Bible*. While his fish were cooking and the chocolate was boiling, he would read from the books of Job and Isaiah and turn their sublime thoughts into poetry. He had fine taste, loved *belles-lettres*, possessed excellent manners, dressed in crimson, and was one of the most companionable men of his day.

582 "*Oliver Arnold.*"

Mr. Arnold (born in Glocester, Rhode Island, in 1736; died at Kingston in 1770) was attorney-general of the State from 1766 until his death. In 1762, he removed from Glocester to Providence, having purchased a house on North Main Street. He was an opponent of John Aplin, mentioned in the preceding Note, and conducted the case against him at the time of his trial and conviction. Mrs. Catherine R. Williams, an authoress, was a granddaughter of Mr. Arnold. A sketch of him is found in Updike's *Memoirs of the Rhode Island Bar*, pp. 70-81.

583 "*Bradford.*"

William Bradford, physician, was a descendant of Governor Bradford, of Plymouth Colony, having been born in Massachusetts, November 4, 1729. At first he practised medicine at Warren, Rhode Island, but later removed to Bristol, where he built a house, studied law, and attained a high rank in that profession. In 1775, he was chosen deputy governor. When Bristol was bombarded by Captain Wallace, Bradford went on board *The Rose* and treated with the British commander for the cessation of the attack. In 1793, Governor Bradford took his seat as a United States Senator from Rhode Island. He died in Bristol, July 6, 1808. As an advocate Bradford was offhand and naturally eloquent, appealing to the passions of the jury. He dressed in red, with white stockings, cocked hat, and low shoes, boots being then worn only in riding. He was wont, in pleading, to allude to what *the good Colonel Updike*, who had aided



him very much at the beginning of his practice, had said or laid down as law.

584 "*Bourne.*"

Benjamin Bourne (born in Bristol, Rhode Island, September 9, 1755; died September 17, 1808) was a great-great-grandson of Richard Bourne, missionary, who came from England and died in Sandwich, Massachusetts, in 1682. He graduated at Harvard College in 1775, studied law, and practised in Providence. Mr. Bourne was elected the first representative to Congress from Rhode Island, after the adoption of the Constitution, being twice reelected. In 1801, he was appointed judge of the United States district court in Rhode Island.

585 "*Goodwin.*"

Henry Goodwin was born in Boston (it is believed), April 30, 1760, being the second son of Benjamin Goodwin and his wife, Hannah LeBaron, of Plymouth, one of "Dr. LeBaron's Daughters" and a granddaughter of Francis LeBaron, "The Nameless Nobleman." Mr. Goodwin was educated at Cambridge, and came to Rhode Island, where he read law under General Varnum, soon after the War of the Revolution. He married, September, 1782, Polly Bradford, a daughter of Governor Bradford,<sup>583</sup> of Bristol, and began the practice of the law in Taunton, Massachusetts, removing soon after to Newport, where he practised until his death, May 31, 1789. From 1787 to 1789, Mr. Goodwin was attorney-general of the State. He was a man of brilliant but somewhat erratic genius, being possessed of a vast fund of wit. Dr. Manning, the first president of Rhode Island College, is said, by tradition, to have made the remark, concerning him, that "such a rare genius is not born more than once in a century." In person Mr. Goodwin was rather above the middle stature, his countenance being somewhat severe and determined, with regular, animated features. His dress was at the top of the mode, rich and showy. It was an object of particular attention to him, not one other member of the Bar in this respect vying with him.



*William Ellery*



He was warm-hearted and high-minded, but lacked equipoise and submitted to no restraint. When at length his excitable temper and violent passions caused him to be partially unbalanced in intellect, leading to his death at scarcely twenty-nine, Dr. Senter, the most eminent physician in Newport at that day, remarked that "nothing was the matter with Goodwin, only he had *jibed* all standing." Mr. Goodwin had a son, Henry, who died in 1811 (or 1812), soon after graduating from Brown University, and three daughters: Hannah, who married her cousin, Simeon Goodwin; Mary, who married Charles DeWolf, of Bristol; and Charlotte, who married General George DeWolf, of the same town. It is interesting to note that a grandson of Mrs. George DeWolf, Samuel Pomeroy Colt, of Bristol, like his great-grandfather, held the office of attorney-general (from 1882 to 1886). Among the brothers of Henry Goodwin was Captain Daniel Goodwin (born September 16, 1767), the father of four Episcopal clergymen, of whom the eldest was the Rev. Daniel LeBaron Goodwin (born July 28, 1800).

# 586 "*Channing.*"

William Channing (born in Newport, May 31, 1751; died at the same place, September 17, 1793) was a son of John Channing, merchant, and a grandson of John Channing, of Dorsetshire, England, the first of the name who came to America. Mr. Channing was educated at Nassau Hall (now Princeton University), where he graduated in 1769. In May, 1773, he was married to Lucy, daughter of William Ellery, one of the signers of the Declaration of Independence, by whom he had eleven children, among them the honoured William Ellery Channing, clergyman, and Professor Edward Tyrrel Channing of Harvard College. Mr. Channing was attorney-general of Rhode Island from 1777 to 1787 and from 1791 until his death.

Judge Dawes describes his style of speaking as remarkable for its sweet fluency, calling it "mellifluous," a quality which may have descended to his distin-

guished son. He had an extensive practice and was considered during his latter years the leading counsel of the State.

587 "*A well-wrought silver flagon.*"

This beautiful and remarkable piece of plate was made about 1720, and is a sort of chocolate-pot. It was just about the date 1720 that the old form of straight tankard went out of fashion and this shape took its place. At the present day such a piece would be used for chocolate, but when given it is probable that it was meant for spiced wine or ale served hot. The flagon is now (1907) in the possession of Mr. Daniel Berkeley Updike, a great-great-grandson of Colonel Daniel Updike, to whom Dean Berkeley sent it over about 1733.

588 "*The longevity of Mr. Updike and his family.*"

Daniel Updike, of East Greenwich, attained the age of eighty-one years, but six of his brothers and sisters surpassed him with an average of ninety-two years. As narrated in the text, Mr. Updike was, in 1790, secretary of the convention which, on the part of the people of Rhode Island, ratified the Constitution of the United States. It is somewhat remarkable that for a long time it was not generally known that there existed any record of the proceedings of this convention. The Secretary of State had nothing among his records that indicated that such a convention had ever been in session. There was no direct proof in his office that Rhode Island had adopted the Constitution, although the subsequent action of the General Assembly was sufficient evidence that the convention had acted upon the questions presented for their consideration. Why the Secretary did not deposit his minutes in the archives of the State is not known. As late as 1863, his brother, Wilkins Updike, committed to the Honourable John R. Bartlett, then Secretary of State, papers, documents, and minutes of the proceedings of the convention, preserved by its secretary. These papers are full of interest to persons who desire to acquaint themselves with matters pertaining to an early epoch in Rhode Island his-



tory. Unfortunately the minutes of the arguments, pro and con, advanced by the members of the convention are in handwriting difficult to decipher. What has been made out may be found in Judge Staples's *Rhode Island in the Continental Congress*, pp. 644-56.

589 "*Governor Pownall.*"

Thomas Pownall was born in England, in 1720, and came to America, October, 1753, as private secretary to Sir Danvers Osborne, royal governor of New York. In 1755, he was made lieutenant-governor of New Jersey. In 1756, he became governor of Massachusetts, in succession to Shirley. In 1760, he was appointed governor of South Carolina, but returned to England without assuming the office, and was almost immediately elected to Parliament. He continued a firm and consistent friend of the American idea, and was the first member to bring in a bill for peace with the colonies.

590 "*Colonel Otis.*"

James Otis, the elder (born in Barnstable, Massachusetts, in 1702), a great-grandson of John Otis, one of the first settlers of Hingham, was a colonel of the militia, justice of the common pleas, judge of probate, and member of the council. He married Mary, a daughter of Joseph Allyne, of Plymouth, by whom he had thirteen children.

591 "*James Otis.*"

James Otis, son of the preceding and the more celebrated bearer of the name, was born at West Barnstable, Massachusetts, February 5, 1725, and died in Andover, May 23, 1783. He graduated at Harvard College in 1743, and began the practice of the law at Plymouth in 1748, removing to Boston in 1750, where he soon rose to the foremost rank in his profession. The subsequent brilliant and patriotic career of Otis is well known.

592 "*He died in England in June, 1779.*"

The family of Sir Francis Barnard has recently been

recalled to notice by an article on "Charity a Hundred Years Ago," by the Countess of Jersey, in the *Nineteenth Century and After*. His son, Thomas, who received most of his education in America, and graduated at Harvard College, after returning to England studied law and set up a profitable and successful business as a conveyancer. The latter portion of his life, however, he devoted entirely to philanthropy, interesting himself in the Foundling Hospital and establishing, in 1796, assisted by the Bishop of Durham, William Wilberforce, and others, The Society for Bettering the Condition and Increasing the Comforts of the Poor. It is the five volumes containing the reports of this association which form the basis of the countess's essay on the condition of the urban and rural poor of that period and the efforts made for the solution of its social problems. The philanthropist, some years before his death, succeeded to the baronetcy.

593 "Blake's Biography."

This title probably refers to the *Biographical Dictionary*, published in New York, in 1835, by the Rev. John Lauris Blake, and reissued by him, in a revised form, in 1857, as the *Universal Biographical Dictionary*.

594 "Mrs. Bours."

Abigail Hazard (born Sunday, March 12, 1726, six successive children in the family being born on that day of the week) was the second daughter of Deputy Governor George Hazard<sup>388</sup> and a sister of Mayor George Hazard, of Newport. Her marriage to the Rev. Peter Bours occurred on February 27, 1753. It is noticeable that her second marriage, recorded in the text, took place on the exact tenth anniversary of the first. It is probable that the occurrence of this wedding in *Newport* was on account of Mrs. Bours's having returned to the house of her brother, George, after the death of her first husband, a year previously, her father having died many years before. The publishment of Mrs. Bours and Mr. Fayerweather is thus recorded in the Parish Register: "On the 13<sup>th</sup> Of the Month [February, 1763] Sunday, Mr. F—

was Publishd to Mrs Abigail Bours The Surviving Reli&t of the Revd Peter Bours of Marblehead In Trinity Church, Newport, By the Revd Mr Browne And on Ash-Wednesday being the 16<sup>th</sup> Publishd the Second time And Sunday Feb<sup>y</sup> 20<sup>th</sup> Was the third & Last time of Asking." In the will of Mr. Fayerweather, of which an extract is given below in the text, he gave his "wife's picture of herself, to her niece, the wife of John Channing." Mrs. John Channing's name was Abigail. In an ancient unsigned memorandum, it is asserted that "The portrait of Dr. Fayerweather's wife was given to *Ruth* Channing, his wife's niece, and she gave it to her sister, a Mrs. Robinson of Connecticut, and she came to Dr. George Hazard's and took it, where it was hanging, and carried it away to Connecticut. Mr. Robinson was a physician in Connecticut." The explanation of this apparent discrepancy in names appears to be that Ruth Channing and Mrs. Robinson must have been daughters of Mrs. Abigail Channing and thus *grandnieces* of Mrs. Fayerweather. Beside the fact that Mrs. Channing was not named Ruth, it is also true that she had no *sister*, Mrs. Robinson. Dr. George Hazard, in whose care the portrait was left, was a first cousin of Mrs. Channing and a nephew of Mrs. Fayerweather.

595 "*The Rev. Marmaduke Browne.*"

A notice of Mr. Browne will be found after an entry of March 21, 1771, in the text (Vol. ii. p. 94).

596 "*Preached on the Occasion.*"

On the occurrence of another wedding, on Conanicut Island, Mr. Fayerweather recorded that he "Preached a Sermon On the happy Occasion from these words: 'Love one another.'" One of the numerous manuscript sermons from his pen, still preserved, bears a memorandum that it was preached at the time of some convention of the clergy, from the text 2 Kings iv. 38: "And he said unto his servant, Set on the great pot and seethe pottage for the sons of the prophets," the subject being Hospitality. After about 1775, Mr. Fayerweather seldom preached except at funerals. There are

several manuscript funeral prayers among his papers, one of them being entitled "A Funeral Prayer in Church on Mr. Benjamin Gardiner's<sup>216</sup> Child,"—an occasion in respect to which Mrs. Anstis Lee, in a letter written more than sixty years afterwards (January, 1842), remarked: "I heard him preach at Uncle B. Gardiner's son Benjamin's funeral, a child about a year old."

597 "*The Rev. Mr. Stickney.*"

The Rev. Moses P. Stickney was formerly a Congregational minister, and was ordained in the Episcopal Church in or about 1841. From 1842 to 1847, he was in charge of St. Michael's Church, Marblehead, Massachusetts, being later rector of St. Peter's Church, Cambridgeport, and an assistant at the Church of the Advent, Boston. In 1872, Mr. Stickney removed to Vermont, where he was settled over Christ Church, Bethel, and later resided at Royalton, dying previously to 1898.

598 "*The Rev. Peter Bours.*"

In a sketch of Mr. Bours, in the *History of the Eastern Diocese*, i. 481-2, Mr. Batchelder remarks: "Having regard to the reports of Mr. Bours to the Society in England, it is evident that his ministry in Marblehead was very successful. His pure life, amiable manners and chastened zeal, in the service of the Master, secured for him the kindly regards of all men. The memory of him is still fragrant. . . . The following sentences of the Rev. John Barnard [the 'contemporary' of the text and a Congregational pastor at Marblehead] are here appropriate: 'Their fifth minister was the worthy Mr. Bours, of Rhode Island, bred at our College,—a man of an excellent temper, good learning and great piety, whose good carriage gained more to the Church of England than all the years that preceded him. My people were very fond of him and kind to him, inso-much that the Church minister has told me he received more presents from my people than his own; and I and Mr. Bradstreet, of the other Church in the town, maintained the strictest brotherly love and friendship with him.'"



599 "*Peter Bours, Esq.*"

Dr. MacSparran speaks of Peter Bours, the elder, in his *Diary*, as a leading Churchman in Trinity Church, Newport. Mr. Mason, in the *Annals of Trinity Church*, remarks upon him, as "an influential man, both in the church and in the community." He had served the town with such fidelity that when, in about 1761, through failing health, he was forced to retire, a committee waited on him to thank him for his singular services.

600 "*The Rev. Joshua Wingate Weeks.*"

Mr. Weeks was born at Hampton, New Hampshire, being a descendant of Leonard Weeks, who settled in Portsmouth in 1667. In 1775, he left his parish and sought refuge at the house of his brother-in-law, the Rev. Jacob Bailey, in Pownalborough, Maine. In 1776, he returned to Marblehead and officiated for some time. In 1778, he sailed for England from New York, leaving his family dependent on charity. In 1779 or 1781, he was appointed by the Society missionary at Annapolis Royal, Nova Scotia. Here his differences with Mr. Bailey, as to relative rights and duties, led to a permanent alienation between them, while his insubordination, in respect to the Society, impelled its officers to write opposite his name and appointment, in the Fulham manuscript list of missionaries, the words, "Ejected himself." In 1793, Mr. Weeks was again made a missionary, this time at Preston, Nova Scotia, and, in 1795, he removed to Guysborough. He died in 1803 or 1804, at, it is supposed, the town last mentioned. The conduct of Mr. Weeks has been criticised in connection with the Rev. Dr. Bass (afterwards Bishop), whom he represented to the Society in such a light as led to a suspension of stipend, on account of his giving up praying for the Royal Family. Mr. Weeks, previously to going to England, in 1763, married Mary Treadwell, of Ipswich, by whom he had eight children.

601 "*Benning Wentworth, Esq.*"

Governor Wentworth (born in Portsmouth, July 24,



1696; died there October 14, 1770) was the second of three members of his distinguished family to bear the title in New Hampshire.

602 "*The Rev. Arthur Browne.*"

A notice of Mr. Browne, father of the Rev. Marmaduke Browne,<sup>595</sup> will be found below, in the text, in the sketch of King's Church (now St. John's), Providence.

603 "*Edward Wanton.*"

It is a matter of tradition that Edward Wanton emigrated from London to Boston with his mother. He is known to have been living in the latter town in 1658, but how much earlier he may have arrived there is, so far as now appears, unrecorded. He was the first ancestor in America of a family than which none is more prominent by reason of the distinguished services it has been able to render to the State of Rhode Island. For a century the Wantons stood in the foremost rank of the life—social, political, and commercial—of the commonwealth. For generations they were the leading merchants of the colony. Five of the family bore the title of governor or deputy governor. It is related that after witnessing the execution of the Quakers, Edward Wanton was struck with compunction and exclaimed: "Alas, mother, we have been murdering *the Lord's people*." His calling, after removing to Scituate, Massachusetts, was that of a ship-builder, in which four at least of his sons followed him. By his first wife, Margaret, Mr. Wanton had two children, who died young. By his second wife, Elizabeth, who was recommended to him by an English Quaker and came over to marry him before they had ever met, he had eleven children, of whom three became prominent. Edward Wanton died December 16, 1716, leaving a memory in Scituate held in high respect by tradition from generation to generation. (See John R. Bartlett's *Historical Tract*, on the Wanton family.)

604 "*His eldest son, Joseph.*"

Soon after removing to Tiverton, in 1688, for the purpose apparently of prosecuting more favourably the

business of ship-building, Joseph Wanton was married "ninth [or twenty-ninth] of eleventh month, 1689," to Sarah, a daughter of Gideon Freeborn, of Portsmouth, Rhode Island, by whom he had six children, Gideon, the future governor, being the third. Joseph's fourth child, Sarah (born 1696), married, first, Benjamin Howland, and, second, Thomas Spencer, of East Greenwich, the first English child born in the town. The sixth child, Mary (born 1700), married Thomas Richardson, of Newport, and their daughter Sarah married Thomas Robinson.<sup>255</sup> Joseph Wanton was born in 1664 and died in 1754. It may be noted here that Elizabeth (born 1668), the eldest daughter of Edward and Elizabeth Wanton, married Edward (John?) Scott, of Scott Hall, Kent, England, her daughter Katharine becoming the wife of Godfrey Malbone,<sup>331</sup> of Newport, Rhode Island.

605 "*William Wanton (son of Edward).*"

Governor William Wanton (born 1670) must have left Scituate much earlier than 1704, the year mentioned in the text. There is a record of his marriage to Ruth *Briant*, of Scituate, Massachusetts, by Caleb Carr, assistant, at Portsmouth, Rhode Island, January (or June) 1, 1691, when he is called "William Wanton, of Portsmouth." William and Ruth had nine children, of whom Captain George, the eldest son (born 1694), married, December 15, 1715, Abigail, daughter of Benjamin Ellery, of Newport, and Joseph, the fifth son, became governor of Rhode Island. It is said that the original object of William and his brother John, in coming to Portsmouth, was to practise ship-building, although they eventually became merchants. William was distinguished for his polished and gentlemanly manners. His portrait, together with that of his brother John and his son Joseph,—three governors,—is preserved in the Redwood Library at Newport.

606 "*Daniel Updike . . . married his widow.*"

Governor William Wanton's first wife, Ruth Bryant, died sometime previously to April 10, 1717, when he married Mary Godfrey, daughter of John and Eliza-

beth Godfrey, who is the one to whom Colonel Updike was married in 1745, about a dozen years subsequently to the death of Governor Wanton. Mrs. Mary Updike is repeatedly mentioned, in Dr. MacSparran's *Diary*, as being on intimate terms with himself and Mrs. MacSparran. Mrs. Updike's "daughter, Ruth Wanton," referred to, along with herself, in an entry of September 26, 1751, must have been her stepdaughter (born June 12, 1701), of about her own age, while "litle Molly Wanton," mentioned July 26, 1745, appears, although not certainly, to have been an own daughter of Mrs. Updike, by her first husband. She may, however, have been a child of one of her stepsons.

There is extant a curious document, executed March 12, 1735, being an award between Mary Wanton, of Newport, executrix of the last will and testament of William Wanton, "Marrinor," deceased, and John Baptist Vale, resident of Providence, gentleman, signed by Joseph Jacob, Samuel Wickham, Peter Bours, and David Chesebrough, the head of his Majesty, George II, in black sealing-wax, attesting each signature. The referees declare: "We find that there is Justly due from the said Mary Wanton (as Executrix of her said Deceased Husband, William Wanton) unto the said John Baptist Vale upon the Ballance of all accounts, Debts, Dues and Demands whatsoever The Sum of fifty five Pounds twelve Shillings and two Pence Currant Money of New England. . . . We also order the said Mary Wanton to Deliver to the said John Baptist Vale or his Attorney on Demand Two half Barrels of Gun Powder belonging to said Vale, which is now in the Custody of y<sup>e</sup> sd Mary Wanton." It is not unlikely that Colonel Daniel Updike, Mrs. Wanton's future husband, who was at that period living and practising law at Newport, was her counsel in this and other legal matters.

607 "*John Wanton.*"

Governor John Wanton (born December 24, 1672) was the fourth son of Edward and Elizabeth. He mar-

ried, first, Ann, daughter of Gideon Freeborn, of Portsmouth, and second, Mary Stafford, of Tiverton. His elder son, John, married, June 10, 1718, Ann, daughter of Abraham Redwood, lately removed to Newport from Antigua, and sister of Abraham Redwood, the philanthropist. Governor Wanton had held the office of deputy governor for several years before, upon the death of his brother, Governor William Wanton, he was elected to succeed him, continuing in the office until his own death. He is characterized as a "liberal patron of the arts" and, upon the records of the *Friends*, as "for many years a valuable public friend."

Michael Wanton (born 1679, died about 1741) was the son of Edward and Elizabeth Wanton, next younger than Governor John. His granddaughter, Abigail Coggeshall, married Silas Casey, of East Greenwich, grandfather of the late General Silas Casey and great-grandfather of the late General Thomas Lincoln Casey, the late Thomas Casey Greene, Esq., and Mr. William Maxwell Greene, now United States consul at Bermuda.

#### 608 "*Gideon Wanton, son of Joseph.*"

In the original edition of this work, Governor Gideon Wanton is said to have been a son of *Philip*, but this is evidently an inadvertence. It is true that Philip Wanton, the youngest son of the settler, Edward, removed, like so many others of the family, to Rhode Island; but the name of Gideon does not appear among his children, and he was himself but seven years older than his nephew, the governor, who was born October 20, 1693. Joseph, the father of Gideon, has already been noticed in Note 604, where the origin of his son's Christian name also appears. Gideon Wanton married Mary Codman in 1718. Governor Gideon Wanton's granddaughter, Mary, married Daniel Lyman. Their daughter, Polly Lyman, married Jacob Dunnell, of Madeira, July 7, 1808, and their daughter, Anne Maria, married Richard Kidder Randolph, of Virginia, in 1802. Richard Kidder Randolph, a son of this marriage, became the husband of Isabella Watson, daughter of Wilkins Updike.



609 "Joseph Wanton . . . son of William."

While so many of the Wantons were Quakers, Governor Joseph Wanton (born August 15, 1705) adhered, like his father, to the Church of England. In respect to the statement, in the text, that he was elected lieutenant (deputy) governor in 1764 and 1767, Mr. Bartlett, in his *Historical Treatise*, on the Wanton family, already alluded to, remarks: "This is evidently incorrect, as there was a Joseph Wanton, Jr., son of Governor Joseph, who had been, for many years, a member of the General Assembly and who, it is believed, was the Deputy Governor. There is a letter (see Peterson's *Rhode Island*, p. 209) from Stephen Hopkins to the people of the State, dated April 16, 1764, in praise of the character of the Mr. Wanton, who was Deputy Governor under him, in which he says, 'He is but a boy about thirty-four years old.' Now Governor Joseph Wanton, having been born in 1705, was then fifty-nine years of age, which clearly shows that he was not the Deputy Governor, as supposed. There has been a question who the Joseph Wanton, Jr., was, who was Lieutenant Governor in 1764 and 1767, as Governor Gideon Wanton had a son Joseph, born in 1730 (?). In the record of births at Newport, is the name of Joseph Wanton, born in 1730. (His father's name is not stated.) Now Governor Joseph, who was born in 1705, had a son named Joseph, who was his eldest child. We find, too, that by the records of Harvard College, Joseph Wanton, Jr., born February 8, 1730, entered college at sixteen and a half years of age. Again Mr. Hopkins, in 1764, says the Mr. Wanton, who was elected Deputy Governor, was thirty-four years old. All these evidently refer to the same individual and show that it was the son of Governor Joseph, who was the Deputy Governor under Hopkins and, furthermore, that he, and not Governor Joseph, as has been supposed, was the graduate of Harvard." Mr. Bartlett, in an appended note, adds the following: "On the 3<sup>rd</sup> of June, 1771, George Bisset preached a sermon at Trinity Church, Newport, 'at the Funeral of Mrs. Abigail Wanton, late consort of the Hon. Joseph Wanton, Jun. Esq., who





*Mrs. William Hunter and Daughter*  
*(Cosmo. Alexander)*



died on the 31<sup>st</sup> of May, in the 36<sup>th</sup> year of her age.' This lady was doubtless the first wife of the deputy governor. *Rivington's* (New York) *Royal Gazette* of August 9, 1780, has the following notice, which we think refers to the same individual: 'It is with inexpressible sorrow we announce to the public, that, yesterday morning at 7 o'clock, the Hon. Joseph Wanton, Jr., Esq., Superintendent-General of the police of Rhode Island, &c., &c. . . His acquaintances of this city as well as the *Loyalists* [Joseph, senior, lost his office of governor, in 1775, because he was a *tory*], from the different colonies, will attend the same.'"

In respect to Mr. Bartlett's statement, above, that there is, in the records of births, at Newport, the name of Joseph Wanton, born 1730 (his father's name not being stated), it should be remarked that the records mention the birth of but one Joseph Wanton, who is said to have been the eldest son of Gideon and Mary and to have been born "9 m. 5 d. 1720." (Arnold's *Vital Record of Rhode Island*, Newport, p. 121.) This Joseph would therefore have been, at the time of Governor Hopkins's letter, in 1764, about forty-four years of age, and could hardly have been styled "but a boy." There was, also, no propriety or necessity for his being designated as *Junior*, not being the son of a Joseph, as was the Joseph who was born February 8, 1730. It may therefore be regarded as established that the "Joseph Wanton, Jr., of Newport," who was elected deputy governor of Rhode Island in 1764 and 1767, was not the "Joseph Wanton . . . son of William," who was from 1769 to 1775 governor of the colony, as Mr. Updike appears to have believed, but a son of that Joseph.

# 610 "Governor Lyndon."

Josias Lyndon (born in Newport, March 10, 1704; died in Warren, March 30, 1778) was elected governor of the State in 1768, declining a reelection.

# 611 "A Prox."

Governor Arnold, in the *History of Rhode Island*, ii. 560 (note), remarks: "The term 'Prox,' used for ticket in

political parlance, is a purely Rhode Island word, originating as early as 1647, when . . . voting by *proxy* was permitted. . . . The paper on which the names of the candidates voted for were written was called a *prox*. . . . The word continued in use, in this State, until within a few years."

612 "*William Potter.*"

A notice of Judge Potter can be found above, in the text, under an entry of November 18, 1750 (Vol. i. p. 263).

613 "*Nicholas Cooke.*"

Governor Cooke was born in Providence, February 3, 1717, and died September 14, 1782. He served as deputy governor from May, 1768, to May, 1769, and from May, 1775, to November 7th of the same year, after which he acted as governor in place of Joseph Wanton, deposed. In 1776, he was elected governor, holding the office until May, 1778. The inscription on Governor Cooke's monument, in Providence, attests that he "merited and won the approbation of his fellow-citizens and was honoured with the friendship and confidence of Washington." Judge Cowell, in the *Spirit of '76 in Rhode Island*, p. 16, remarks of him: "He was faithful to the trusts reposed in him—faithful to his friends and faithful to his country." Two of Governor Cooke's daughters married distinguished officers of the Revolution,—one, Lieutenant-Colonel Jeremiah Olney, of the Rhode Island line, and the other, Asa Waterman, a commissary of issues.

614 "*James Arnold.*"

The office which Thomas Wickes had been holding for eight years and to which he was reelected in April, 1775,—the month of the battle of Lexington,—was that of senator from the town of Warwick, in the colony assembly. Upon Mr. Wickes's omission to take his seat in the May following, Mr. Arnold was elected by the legislature to take his place.

- 615 "*Governor Wanton . . . was a man of . . . handsome person and splendid appearance.*"

There are preserved, in the gallery of the Rhode Island Historical Society, striking portraits of Governor Joseph Wanton and his wife. This representation of the governor, in a costume of light green, apparently of silk, with his fresh youthful complexion, his full white wig, his head thrown back, his amiable and yet proud expression, and his portly person, quite justifies the statement that he was "a man of splendid appearance." The portrait is a "kit-cat" and very large. The painter of these two pictures is unknown, but the names of John (Thomas?) Hudson, a familiar English artist of the time, and John Smibert, the portrayer of Berkeley and his family, have been suggested. The similarity of the pose of Mrs. Wanton to that of Mrs. MacSparran, in the portrait, certainly by Smibert, and the contemporaneity of the Wantons with that painter in America, sustain the latter supposition. The conjecture that the Wanton portraits are by different artists is hardly tenable, in view of the similarity, or almost the *identity*, of the two in respect to the *paysage*, including the sky. This signal addition to the paintings of the Rhode Island Historical Society was made in 1891, by gift of Mr. E. P. Warren, of Boston, through the suggestion and instrumentality of Mr. Daniel Berkeley Updike, of Boston.

- 616 "*John Still Winthrop, of New London.*"

John Still Winthrop was born January 15, 1720, and graduated at Yale College in 1737, being a son of John Winthrop (born August 26, 1681), a grandson of Wait-Still Winthrop (born February 27, 1643), and a great-grandson of John Winthrop the younger, governor of Connecticut. (See *Proceedings of the Massachusetts Historical Society*, February, 1874, pp. 249, 250.) Inasmuch as Mary Winthrop was married to Joseph Wanton (afterwards governor) as early as 1729, their eldest son being born February 8, 1730 (Note 609), it seems evident that she could not have been a *daughter*



of John Still Winthrop, although she may have been his older *sister*.

617 "*Three sons and five daughters.*"

Mr. Bartlett, in his *Historical Tract*, upon the Wanton family, gives the children of Joseph and Mary Wanton in a somewhat different order from that in the text, making Catharine the fourth child and Ann the eighth. If, however, Ann is correctly stated to have been born in 1734, she could not be placed lower than fourth. The fact that, in both lists, the sons, in accordance with the custom of that age, are all given before the daughters, suggests, however, that neither may be presented in a strictly chronological order.

618 "*Joseph was an Episcopal clergyman.*"

As Mr. Bartlett appears to have proved (Note 609) that Governor Joseph Wanton's son Joseph was the one who was deputy governor in 1764 and 1767, beside being for many years a member of the General Assembly, it is to be regretted that the evidence of his having been also an Episcopal clergyman in England is not given, the theory seeming somewhat inconsistent with the other facts. Mr. Bartlett relates that the estates of both the Joseph Wantons, father and son, by reason of their *toryism*, were confiscated and sold. Joseph Wanton, junior, is continually recorded as a vestryman or warden of Trinity Church, Newport, from 1756 to the time of his death, in 1780. He married, as his second wife, Sarah, daughter of Jahleel Brenton, January 22, 1775, later Mrs. William Atherton.

619 "*Gurdon.*"

Gurdon Saltonstall, eldest child of Winthrop Saltonstall<sup>411, 633, 638</sup> and Ann (Wanton), his wife, married Hannah Sage, of Middletown, Connecticut. His parents were cousins, Winthrop Saltonstall (born 1737) being a grandson of Governor Gurdon Saltonstall, of New London, from whom the subject of this Note received his name.

620 "*Winthrop.*"

The second child of Winthrop and Ann Saltonstall became a physician, went to the West Indies and died, young and unmarried, of the yellow fever.

621 "*Rebecca.*"

The eldest daughter of Winthrop and Ann Saltonstall married Peter Christopher, of New London, and lived beyond the age of ninety years.

622 "*The Rev. Thomas W. Coit, D.D.*"

Thomas Winthrop Coit, son of Dr. Thomas and Mary Wanton Coit, of New London, was born in that town June 28, 1803, and died in Middletown, Connecticut, June 21, 1885. He graduated at Yale College in 1821, and became rector of St. Peter's Church, Salem, Massachusetts, and of Christ Church, Cambridge, in the same State, before going to New Rochelle. Nearly twenty-five years of the latter portion of Dr. Coit's life were passed as rector of St. Paul's Church, Troy, New York. For a short period he was a professor in Trinity College, Hartford, and president of Transylvania University, Lexington, Kentucky. In 1854, he was appointed lecturer on ecclesiastical history in Berkeley Divinity School, Middletown, Connecticut, discharging his duties there, in connection with his pastoral work, but finally removing thither in 1872 to make instruction his principal occupation. Dr. Coit was one of the ripest scholars and ablest writers in the Church, and left numerous works of great value. He married Eleanor Forrester, in 1828, and had three children.

623 "*Rev. Gurdon S. Coit.*"

Of the eight children of Dr. Thomas Coit, of New London, the Rev. Gurdon Saltonstall Coit, D.D., was the youngest. In addition to the charge of St. John's Church, Bridgeport, he was later rector successively at West Haven, Naugatuck, and Southport, all in Connecticut. He died about 1870. The third child of Dr. Thomas Coit was Augusta *Dudley*, whose name attests the relationship of the Coits with the Dudley family,

as noted by the Rev. Dr. Thomas W. Coit, in 1846. The mother of Thomas Coit, M.D., was a Grey, of Newport.

624 "*Mary married Captain John Coddington.*"

This marriage occurred January 28, 1759. Captain and Mrs. Coddington had six children: (1) Jane, who married, August 28, 1785, Martin Benson, of Newport, "Governor of Gorée," and died in Newport, December 6, 1836. (2) Mary. (3) Susan, who married John Greene, of Newport, and had two children, John and Mary. (4) Joseph Wanton. (5) William. (6) John.

625 "*John Coddington, of Newport.*"

John Coddington (born October 23, 1728) was a son of Colonel William Coddington, of Newport, and Jane (or Jean), a daughter of the well-known Gabriel Beron. He was a great-grandson of Governor William Coddington, who emigrated to Boston in 1630, subsequently removing to Newport and assisting to form the first settlement there. Captain John Coddington is said to have been lost at sea in 1762, but that date is evidently too early, if the date of his marriage, January 28, 1759 (after which he had six children), is correct.

626 "*Thomas Wickham, of Newport.*"

Thomas Wickham (born 1736) was a son of Captain Thomas Wickham, of Newport, who, together with his brothers Samuel, Benjamin, and Charles, was prominent in Trinity Church and a member of Redwood Library, at its incorporation. All the brothers, too, had the title of Captain, and Samuel, Thomas, and Benjamin appear, from Dr. MacSparran's *Diary*, to have been on the most familiar terms with him. Thomas Wickham, junior, was a warden of Trinity Church as early as 1770, and served as a vestryman of the parish, until the close of the eighteenth century.

627 "*Ruth married William Brown.*"

Ruth Wanton was evidently a namesake of her grandmother, Ruth Bryant, the first wife of Governor Wil-

liam Wanton. A large number of the descendants of Governor and Mrs. Brown (or Browne) are still living in the Bermudas, forming the extensive and prominent Tucker family of the islands.

628 "*Catharine.*"

Catharine Wanton's first husband was Robert Stoddard, a storekeeper in Newport, to whom she was married November 29, 1767. There is, in the register of Trinity Church, a record of the previous marriage of Mr. Stoddard, October 18, 1756, to Mary Pease. After the marriage of Mrs. Stoddard and Dr. Destailleur, they removed to Canada. The fine portraits of Governor Joseph Wanton and "Lady" Wanton, now in the Rhode Island Historical Society's Cabinet in Providence, were formerly in the possession of a descendant,—a Mrs. Destailleur, who lived in the neighbourhood of the New Forest in Hampshire.

629 "*The chair in which Dean Berkeley used to sit.*"

Information concerning the chair is contained in a letter of the Rev. Dr. Hallam to Mr. Updike, written June 22, 1846. When New London was burned by the British, under Benedict Arnold, in September, 1781, Mrs. Ann Saltonstall's furniture was destroyed, and her brother, William Wanton, of Newport, with an apparent view of helping to repair her loss, sent her, presumably with other useful articles, this antique chair. Mrs. Saltonstall's death occurring only two or three years later, her husband, Winthrop Saltonstall, went to live with his daughter, Mrs. Dr. Coit, carrying the chair along with him and allowing it, after his death, to pass to his grandson, Thomas Winthrop Coit.<sup>622</sup> In those days it was painted yellow, but is now of a dark brown colour. It is kept in the library or the president's room of Trinity College, Hartford, to which it was given by Dr. Coit, and is regularly brought out on Commencement Day, for the use of the president during the public exercises and while he is conferring degrees. Another antique chair which belonged to Dean Berkeley is preserved by the Massachusetts Historical Society.

It was purchased at the sale of Bishop Berkeley's effects by Timothy Cutler, D.D., first rector of Christ Church, Boston, who was at that time in England to obtain Holy Orders. It is said to have been made in Rome under the direction of the Dean and (according to Dr. Cutler) was modelled on the antique ivory chairs used by the curule aediles. An illustration accompanies the account given of it in the *Proceedings of the Massachusetts Historical Society* for 1855-8 (pp. 24-5).

630 "He went to England for orders."

A letter of the Rev. Ebenezer Miller,<sup>404</sup> rector at Braintree, Massachusetts, introducing Mr. Bass to the Society in London, attests the excellent reputation of the candidate for orders, while, at the same time, it illustrates the haunting fear of small-pox<sup>509</sup> on the part of American visitors to England. It is as follows: "The bearer, Mr. Bass, is a young gentleman bred at Harvard College, and has preached for some time among the dissenters to good acceptance, but now, upon mature consideration, thinks it is his duty to conform to the Church of England, and come over for holy orders, and to be appointed to the new church in Newbury. Both Mr. Plant and the people are highly pleased with him, and, indeed, he is universally well spoken of, as a man of piety and sense, a good preacher and of an agreeable temper. . . .

"There is one thing, in particular, wherein he desires your assistance—viz., that you will do what you can to despatch his business speedily, because he has never had the small-pox, which he is fearful of, it having proved fatal to many New England men in London. . . .

"Mr. Bass is a distant relation of mine and I shall esteem the favour shown as an addition to those already conferred on me." (Hawkins's *Historical Notices*, pp. 219-20.)

631 "Dr. Alden Bradford."

Alden Bradford (born 1765, died 1843) was a graduate of Harvard College in 1786, a tutor in that institution for several years, a Congregational pastor in



Maine, clerk of the supreme court of Massachusetts, a bookseller in Boston, secretary of state for the commonwealth, editor of the *Boston Gazette*, and a prolific author. The work alluded to in the text is his *Biographical Notices of Distinguished Men of Massachusetts*, published in 1842, the year before the author's death, another book, *New England Chronology, 1497-1800*, appearing the year of his death. His principal undertaking was a *History of Massachusetts from 1764 to 1820*.

632 "Dr. Bass."

Upon the Declaration of Independence, Mr. Bass was persuaded to leave out the prayer for the King, in the public services, and was dismissed from the employment of the Society for alleged disloyalty to the British government. With such help, however, as he could obtain he continued the services of the Church until the war was over, remaining pastor of St. Paul's Church, Newburyport, after he became Bishop of Massachusetts and to the end of his life. A very scholarly and interesting *Life of Bishop Bass*, from the pen of the Rev. Dr. D. D. Addison, of Brookline, Massachusetts, appeared in 1897.

633 "Captain Dudley Saltonstall."

Commodore Saltonstall (born in New London, September 8, 1738; died in the West Indies in 1796) was a son of Brigadier-General Gurdon Saltonstall, a grandson of Governor Gurdon Saltonstall, and a brother of Winthrop<sup>619</sup> (who married Ann Wanton), Roswell,<sup>411</sup> and Gilbert.<sup>638</sup> He commanded the *Alfred* in Commodore Ezek Hopkins's squadron, in February, 1776, and was commodore of the fleet that left Boston in July, 1779, to reduce a British post on the Penobscot River, the expedition ending in disaster. Saltonstall afterwards commanded the privateer *Minerva*, and captured among other prizes the *Hannah*, a merchant ship bound for New York, with a valuable cargo. Commodore Saltonstall's family removed from New London to the State of New York many years ago, his daughter, Mrs. Walley, being a resident of Brooklyn sixty years since (1905).

634 "*Dr. Levi Wheaton, of Providence.*"

Dr. Wheaton (born in Providence, February 6, 1761; died in the same place, August 29, 1851) graduated at Rhode Island College (now Brown University) in 1782. He was a physician at Hudson, New York, for ten years and in New York city for two years, and spent the remainder of his life in Providence. From 1815 to 1828, he was professor of the theory and practice of medicine in Brown University.

635 "*My college tutor, Mr. Howell.*"

David Howell (born in New Jersey, January 1, 1747; died in Providence, July 21, 1824) was a tutor in Rhode Island College (Brown University) from 1766 to 1769, professor of natural philosophy from 1769 to 1779, and professor of jurisprudence from 1790 to 1824, being also acting president in 1791-2. It is evident that Dr. Wheaton speaks rather loosely in calling Mr. Howell *tutor*, at the particular date when he was in college, in 1778-82. Mr. Howell was also a member of the Continental Congress, a justice of the supreme court, and an attorney-general of Rhode Island.

636 "*The wise son of Sirach.*"

Dr. Babcock would, perhaps, have experienced some difficulty in designating the exact chapter and verse in the *book of Ecclesiasticus* where this passage is found. It was probably a somewhat quizzical adaptation of Zechariah iv. 10.

637 "*Mr. John Bours, of Newport.*"

There is no other name which occurs so frequently in the *Annals of Trinity Church, Newport*, as that of John Bours. From Easter Monday, 1765, when he was elected "the younger Church Warden," to Easter Monday, 1811, when he formally declined any further election as a church officer, on account of "the infirmities incident to his period of life, added to very ill health," he was constantly clerk of the vestry, vestryman, or warden. Few of the activities of the church proceeded during that period without Mr. Bours's very efficient



*Mrs. Joshua Babcock*  
*(Blackburn)*



and devoted coöperation. For five years, while the parish was without a rector, he officiated as a lay reader, receiving, under the signature of Francis Malbone, warden, the unanimous sincere thanks of the congregation. The proposal that he should enter into Holy Orders and become the minister of the church, Mr. Bours, however, reluctantly but firmly declined. After a most useful life he passed away, July 26, 1815, in the eighty-first year of his age. It is probable that Mr. Bours was a son of Peter Bours, senior,<sup>599</sup> who died in 1761, and, if so, a younger brother of the Rev. Peter Bours,<sup>598</sup> sometime rector of St. Michael's Church, Marblehead. The town record of the family is only fragmentary.

### 638 "*Gilbert Saltonstall.*"

In referring, a page or two above, in the text, to Dr. Babcock's "three sons and *two* daughters," Dr. Wheaton was not strictly accurate, as was not strange, after the passage of sixty-five years, when the writer himself had reached the age of eighty-four. But he had already mentioned Mrs. John Bours and Mrs. Dudley Saltonstall as daughters of the Doctor and here added Mrs. Gilbert Saltonstall. As a fact, Dr. Babcock and Hannah (Stanton), his wife (married August 11, 1735), had five daughters, Hannah, Frances, Amelia, Harriet, and Sally, all of whom may not, however, have been living at the date of Dr. Wheaton's acquaintance with the family. In addition to Harry, Luke, and Adam, already named, there was also a son Paul.

Gilbert Saltonstall (born 1752) was a younger brother of Winthrop,<sup>619</sup> Dudley,<sup>633</sup> and Roswell<sup>411</sup> (born 1741), a son of Brigadier-General Gurdon Saltonstall and a grandson of Governor Gurdon Saltonstall. He married Harriet, the fourth daughter of Dr. Babcock, Mrs. Dudley Saltonstall being Frances, the second. A granddaughter of Gilbert and Harriet, Miss Harriet Babcock Saltonstall, was living in New London in 1846.

### 639 "*The venerable Samuel Ward.*"

Samuel Ward (born in Newport, May 27, 1725; died, scarcely old enough to be *venerable*, in Philadelphia,



March 26, 1776) was a son of Richard Ward, colonial governor of Rhode Island. In early life he removed to Westerly, Rhode Island. In 1761, he was appointed chief justice of the colony, and in 1762, 1765, and 1766 was elected governor. He was active in the founding of Rhode Island College and, in the Continental Congress, uniformly advocated the most patriotic measures.

640 "*Thomas Carter, for the murder of Jackson.*"

An account of this *cause célèbre* of the day in the Colony of Rhode Island is given in Updike's *Memoirs of the Rhode Island Bar* (pp. 58-62, note). It was in connection with this case that Dr. MacSparran, in 1751, preached at the court, on Tower Hill, before the condemned murderer, his curious sermon (now deposited in the registry of the diocese) from the text (St. Matthew v. 21), "Ye have heard that it was said by them of old time, *Thou shalt not kill*," in which he seeks to establish the proposition that "murder is an act of excessive mischief and cruelty to our neighbour." A paper which is apparently the "dying confession" of Carter, with interlineations by Dr. MacSparran, is in the Updike Collection of Autographs in the Providence Public Library.

641 "*So severely affected by a fit of sickness.*"

The following action, in view of this affection, was taken by the General Assembly in May, 1776: "Whereas it hath incontestably appeared to this Assembly that Henry Babcock, Esq., Colonel of a regiment in the service of this Colony, is, at times, deprived of the perfect use of his reason and thereby rendered unfit to command, *It is Voted and Resolved* that the said Henry Babcock be and he is hereby dismissed from the Command of the said regiment and that office is hereby declared vacant."

642 "*Mrs. William Palmer, of New York.*"

Mr. J. Hammond Trumbull,<sup>320</sup> in a letter from Stonington, dated October 10, 1845, observes: "The portrait of Colonel Babcock has, until within a few months past, remained at Stonington, in the possession of Mrs.

Lucy Babcock (widow of his son, Major Paul), and at the house of her daughter, *Mrs. Nathaniel Palmer*. . . . Captain Nathaniel Palmer will be here in the course of a fortnight." This picture now (1907) belongs to Mr. Irving Babcock, of New York, and is reproduced in this work.

643 "*Major [Benjamin] Brenton.*"

Jahleel Brenton (born 1655, died 1732), son of Governor William, in his will, made July 2, 1731, and proved November 13, 1732, bequeathed to his nephew Ebenezer, son of Ebenezer Brenton, his nephew Benjamin, son of William Brenton, and two cousins named Church, several tracts of land in South Kingstown, in severalty, together with one thousand acres lying partly in North Kingstown and partly in South Kingstown, apparently in common. Ebenezer, known as *Major*,<sup>427</sup> lived until 1766. Benjamin outlived his uncle but a few years, dying previously to March, 1740, when his only son, Benjamin (born October 16, 1710),—the *Major* Benjamin of this Note,—in order to recover certain land, brought a suit, in which he is described as "Benjamin Brenton, only son and heir of Benjamin Brenton, eldest son of William Brenton, one of the sons of William Brenton, Sr." Major Benjamin Brenton, as seen by the entry in the text, died in the same year as his father's cousin and coheir, Major Ebenezer. An account of Major Benjamin's brother Jahleel and of some of his twenty-two children will be found in Note 415.

644 "*The Rev<sup>d</sup> Doctor Caner.*"

Dr. Henry Caner was, at the date of this convention, rector of King's Chapel (sometimes called Stone Chapel), Boston. He was born in (or about) 1770, probably in England. It is likely that his parents emigrated to America, as he graduated at Yale College in 1724. Soon after his graduation he began to read theology under the direction of the Rev. Samuel Johnson,<sup>132</sup> of Stratford, Connecticut. In the spring of 1727, he went to England for Holy Orders, and was appointed missionary of the S. P. G. at Fairfield, Connecticut. During

twenty years he continued to labour with the most satisfactory fruits in that place, as well as in a new station, which he early established at Norwalk, and in another at Stamford. In April, 1747, Mr. Caner became rector of King's Chapel, as noted above, continuing there until the outbreak of the Revolutionary War. In 1766, he received the degree of Doctor of Divinity from the University of Oxford. Adhering to the British government, he proceeded in 1776 to England, and received from the S. P. G. an honorary appointment to the vacant mission at Bristol, Rhode Island, holding it until 1782, although it is not probable that he ever visited the town. (Munro's *History of Bristol*, p. 151.) Having regard to his long and faithful service, the Society continued his salary at £60 to the time of his death, at Long Ashton, Somersetshire, in 1792, at the age of ninety-two. On account of Dr. Caner's early entry into the ministry and his long service, he has been styled "the Father of the American clergy." His brother Richard was a clergyman settled at Fairfield and other Connecticut towns. Another allusion to Dr. Caner will be found in a note of *America Dissected* (Appendix A). There is a curious tradition that some of the sacramental plate of King's Chapel was preserved in a branch of the Caner family, for restoration to its original use, when the Chapel should return to the Anglican Communion, as a proof of the high and holy influence exerted there by the patriarch for the period of a generation. In addition to a large number of other sermons of Dr. Caner which were printed, there was one entitled *The True Nature and Method of Christian Preaching Examined and Stated*.

645 "The Rev. Mr. Greaton."

The Rev. James Greaton, perhaps a son of John Greaton, of Roxbury, and if so probably an elder brother of Brigadier-General John Greaton, of the Revolutionary army, graduated at Harvard College in 1754. He was ordained by the Bishop of London in 1760, and became curate to Dr. Cutler, in Christ Church, Boston. After the death of the Doctor, Mr. Greaton was appointed by the

Society to the vacant mission, a position which, however, he shortly resigned. From 1769 until his death, in 1773, he was settled at Huntington, New York.

646 "*The Rev. Mr. Lyons.*"

The Rev. John Lyon was the first resident minister of the church in Taunton, remaining there from 1764 to 1769, and marrying, during his residence, Helen (Baylies) Walker, the most prominent Churchwoman in the parish. In 1769, harassed, as it is supposed, by the temper of the times, he surrendered his excellent work at Taunton and removed to the South. He had not previously been a missionary of the London Society, but is recorded, in the S. P. G. Digest, as having been appointed, in that year, to Lewes, Delaware, where he remained until his resignation, in 1774, when he removed to Virginia. Bishop Meade, in *The Old Churches and Families of Virginia*, remarks: "The first minister on any of our lists of St. George's Parish, in Accomack, was Rev. John Lyon from Rhode Island, who was in the parish in the year 1774 and continued there during and sometime after the war. Being more of an Englishman than an American in his feelings, his time was very uncomfortable during the Revolution." Mr. Lyon lies buried in the church-yard of St. George's. The Rev. John Lyon is to be distinguished from the Rev. James Lyons, itinerant in Connecticut in 1744 and settled at Brookhaven, New York, 1745-65.

647 "*The Rev. Mr. N. T. Bent.*"

The Rev. Nathaniel T. Bent, after leaving Taunton, was connected for a season with the diocese of Maine. At a later time he became rector of All Saints' Church, Worcester, Massachusetts, and finally principal of a school in the same city, dying sometime previously to 1860. He was an earnest and interesting preacher and a polished and scholarly gentleman.

648 "*George Browne.*"

The statement of the text as to the Scottish origin of the South Kingstown family of Browns, to which Gov-



error George belonged, has been more or less vigorously questioned, in the absence of known documentary evidence attesting the tradition. Mr. Austin (*Genealogical Dictionary of Rhode Island*, p. 260), under *Jeremiah Brown*, third son of Chad, the progenitor of the Providence family of Browns, remarks, "Possibly Samuel, Daniel and William Brown of Kings-Town were his sons, but there is no direct evidence to show it." Mrs. Robinson, however, author of *The Hazard Family of Rhode Island*, affirms that, in certain documents, Daniel and Samuel Brown call themselves sons of Jeremiah and also call William brother. Nor is there anything improbable in this assertion. Under date of August 12, 1889, Mr. Ray Greene Huling writes:

"While at Wickford . . . I happened upon the record of a deed which shows that a Daniel Brown sells land to his *brother* Samuel, which land had been given to Daniel by his *father* Jeremiah. The land was bounded S by John Watson, W by Henry Gardner and E by the footpath or highway. [Dated Apl 26—year burned off. The opposite page is dated 1710.]

"Daniel Brown was a Surveyor. He bought into the Shannock purchase in 1709."

Jeremiah Brown was not born until after the arrival of his parents in Boston, in 1638, inasmuch as Chad Brown deposed that he, his wife Elizabeth, and his son John then landed from the ship *Martin*. He removed from Providence to Newport, and was living there at some time between 1660 and 1669, since he let his boat to bring down people from Providence, upon the order of Governor William Brenton, the limits of whose two terms were the above years. (Rhode Island Colonial Records, ii. 366.)

Jeremiah Brown's only *recorded* child, probably by his first wife, Mary, was James, the date of his birth being unknown. But about 1680 he was married, a second time, to Mary Cook, widow of Thomas, and had, by her, presumably, Samuel, Daniel, and William. In 1687, he was paying taxes in Kings Town, and in 1690, the year of his death, "was appointed, by the Assem-



bly, to proportion Kingstown's part of money for the French and Indian War." In 1691, Mary Brown, widow of Jeremiah, had ninety acres, at East Greenwich, laid out to her.

In October, 1702, Samuel Brown (born probably about 1681) was married, in Kings Town, to Mary——, by whom he had nine children. The fact that he named his eldest son Jeremiah lends colour to the theory that he was a son of the original Brown of that name. Samuel Brown was repeatedly a church warden of St. Paul's and frequently appears in Dr. MacSparran's *Diary*.

In November, 1707, William Brown (born probably about 1685) was married, as noted in the text, to Elizabeth Robinson, by whom he had seven or eight children. Of these, the sixth, Robert (born July 26, 1718), was married, August 29, 1745, to Sarah Franklin, a daughter of Abel, of Newport, and a niece of Benjamin Franklin, having by her four children, of whom George, the future deputy governor, was the eldest. Their father as well as their mother and stepmother having died while these children were under age, they were left to the guardianship of their uncle, Thomas, third child of William Brown. Governor Brown's daughter Hannah became the wife of Rouse Babcock, of Westerly, January 13, 1801, leaving several children. William Brown is said to have attached a final *e* to his name, in all documents, although the other members of the family do not appear to have followed his example.

#### 649 "*William Robinson's*."

Deputy Governor William Robinson married, as his second wife, Mrs. Abigail (Gardiner) Hazard, an older sister of Mrs. MacSparran. It was their second son, William Robinson (born August 1, 1729), at whose house the marriage of George Brown to his daughter Hannah occurred. As Robert Brown, father of George, was a first cousin of William Robinson, the bride and groom were, as stated in the text, *second cousins*. It is not, however, quite so clear how they were also *first cousins*. William Robinson is said, but apparently on insufficient

evidence, to have married, in 1752, Hannah Brown, who would have had to be a sister of Robert if their children were first cousins, but the name of Hannah is not found among the children of William and Elizabeth Brown, the parents of Robert. It is also asserted, upon good authority, that William Robinson married Elizabeth, the youngest daughter of Philip and Hannah (Rodman) Wanton, of Newport, Hannah (Mrs. George Brown) being their daughter. In this case the theory of her being *first* cousin to her husband would be overset; but it may be that that assertion was erroneously made. The fact that the father of the bride, at the time of this wedding, was only thirty-eight years of age, is a curious illustration of the custom of early marriages in old Narragansett.

650 "*Lieutenant-Governor Samuel J. Potter.*"

Samuel John Potter, United States senator, was born in Narragansett, June 29, 1739, and died in Washington, District of Columbia, September 26 (or October 29), 1804. In May, 1790, he was elected deputy governor of Rhode Island and reelected until May, 1799, the title of the office being changed during his last year to *lieutenant-governor*. In 1800, Mr. Potter was again elected to the position, and continued to hold it until 1803. In the latter part of 1802, he was elected to the United States senate, serving less than two years before his death.

651 "*Miss Jane Tweedy.*"

The house of John and William Tweedy, of Newport, was, previously to the Revolution, the largest importer of drugs in the American colonies. It maintained a branch office in New York, where dealers could ascertain the prices which had been fixed in Rhode Island. John Tweedy married Mary Tillinghast, in 1732, and, as a second wife, Freelove S. Crawford, in 1735. He is said to have died in 1782, as did also his partner, William. William Tweedy married a daughter of James Honyman,<sup>488</sup> Esq., son of the rector of Trinity Church. Their two daughters were Mrs. Francis Mal-

bone and Miss Catharine Tweedy, who presented to Trinity Church, in 1816, the portrait of her great-grandfather, the Rev. James Honyman, which hangs in the vestry-room, the vestry passing a vote of grateful acceptance and directing the clerk to "furnish Miss Tweedy with a copy of this vote, as a mark of our sincere attachment to so amiable a character and to her, for her politeness and attention." From the first half of the eighteenth century the Tweedy family was prominent in Trinity parish. It is probable that "Miss Jane Tweedy," the bride of the entry, was a daughter of John Tweedy. She was the second wife of "Mayor George Hazard," to whom she was married, as noted in the text, July 28, 1769. Among her five children were Carder (born in 1774), a graduate of Rhode Island College and an affluent merchant of Norwich, Connecticut, and Nathaniel (born in 1776), also a graduate of Rhode Island College and a representative in the Congress of the United States. All of Mrs. Jane Hazard's sons were distinguished for their noble physique and great personal beauty and charm of manner, qualities which they, no doubt, inherited from their mother.

652 "*Mrs. Maria Hazard, of South Kingstown.*"

Watson must have intended, by this reference, Mrs. Mary Hazard, *grandmother* (not mother) of Deputy-Governor George Hazard and widow of Robert Hazard, whose name occurs, just below, in the text. At the time of her death, in 1739, the *Boston Gazette* remarked of her, "She was accounted a very useful Gentlewoman both to the Poor and Rich on many accounts, and particularly amongst Sick Persons for her Skill & Judgment, which she did Gratis." The account of her great age and multitudinous progeny is well attested.

653 "*Thomas Hazard, who emigrated from Wales.*"

The progenitor of the American Hazard family was born in 1610. His name is first found in Boston, Massachusetts, in 1635. In 1639, he signed the "compact" preparatory to the settlement of Newport, where he

was one of the founders of the town and one of its first officers. He had two wives, both named Martha, and four children, and died in 1680.

654 "*His son, Robert.*"

Robert Hazard, only known son of the emigrant from the United Kingdom, Thomas Hazard (mentioned in the last Note), was born in 1635, and died not earlier than 1710. Although his father appeared in Boston before the close of 1635, it is believed that Robert was born in the Old World (it is said, in England or Ireland, an important family bearing the name still existing in the latter country). In 1655, Robert Hazard was admitted a freeman of the town of Portsmouth, Rhode Island. In 1659, or a little earlier, he was married to Mary, a daughter of Thomas and Anne Brownell. In 1671, he bought five hundred acres of land, in Kings Town, of the Pettaquamscutt Purchasers. In 1693, he called himself "late of Portsmouth, now of Kings Town."

655 "[*Mayor*] *George Hazard.*"

The remainder of the article from the *Newport Mercury* of August 15, 1797, of which the beginning is given in the text, is written with so much feeling and evident sincerity, that it is here reproduced:

"At the age of 74 years he closed a long and political life, in which he had no other object but the public Good and desired no other reward but the public Confidence. Successively Legislator and Judge, appointed to compose Laws and called upon to administer them, displaying all the ease of native Eloquence with all the power of solid Judgement,—without Ambition and without vanity, the Honours of office flowed in upon him, unsolicited and undesired. They were Homage paid to virtue, which intreaties alone could force him to accept and which no low intrigue was practised to preserve. At a period of life, when Nature, almost exhausted, seeks refuge in retirement, at the Age of sixty and five years, he engaged in a novel, in a delicate and embarrassing undertaking; as Mayor of Newport, he sacrificed his own to the general interest and

yielded to solicitation when acquiescence became almost a crime. With what ability and firmness he performed the duties of that office, let recollection, so far as it can trace her own feelings, so far as they have been engaged, inform us.

“Amid the Party and distress of that period,—amid the Violence of the one and the alarming Apprehensions of the other, he entered into office with a modest Diffidence, and in its execution imparted a vigour to Newport.

“Nor were the Honours of public life forfeited by private Corruption. If in politics he was great, in domestic life he was respectable, mild, affable, prudent, liberal, temperate; scrupulously just and unaffectedly religious. Never were virtues more the effect of feeling and less the Consequence of legal obligation. He was moral from the dictates of Nature and not from the cold suggestions of human Policy.”

The inscription upon the monument of “Mayor George,” evidently composed by the same friend who wrote the above obituary notice, is as follows:

SACRED  
TO THE MEMORY OF  
THE HON. GEORGE HAZARD, ESQ.,  
WHO WAS BORN JUNE 15, 1724  
AND DIED AUGUST 11, 1797.  
ALMOST FORTY YEARS OF HIS LIFE  
WERE SPENT  
IN THE SERVICE OF HIS COUNTRY  
WITHOUT AMBITION  
AND WITHOUT THE HOPE OF REWARD.  
HE ACCEPTED THE VARIOUS IMPORTANT OFFICES OF  
LEGISLATOR, JUDGE & MAYOR OF NEWPORT  
WITH DIFFIDENCE  
AND EXECUTED THEM WITH ABILITY.

656 “*Thomas Cranston and Abraham Redwood . . . married sisters.*”

It is said that Mrs. Cranston and Mrs. Redwood were first cousins rather than sisters. Joseph and Abraham Coggeshall were brothers. Joseph's daughter Mary was the wife of Thomas Cranston, and Abraham's daughter Martha the wife of Abraham Redwood. Rebecca, a



daughter of Benjamin Coggeshall, a brother of Joseph and Abraham, became the wife of Robert Taylor, of Newport.

- 657 "*Portraits of Mr. Cranston, his wife, and daughter, . . . by Copley.*"

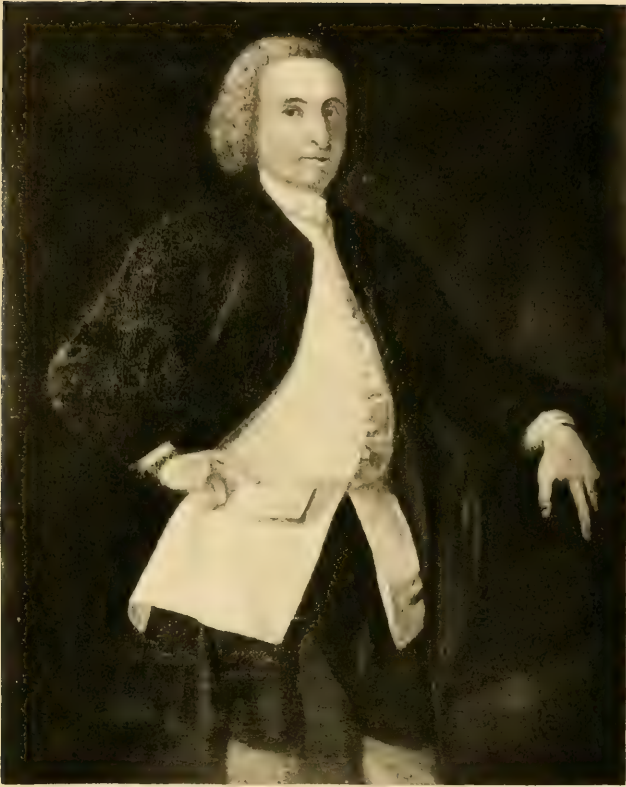
The portrait of the Honourable Thomas Cranston is described as "Three-quarters, standing: dressed in black velvet, with full wig. Hand on his sword." The origin of these pictures has been discussed in Notes 378 and 380. All three of them are among the illustrations to this work.

- 658 "*College Tom.*"

A very interesting and complete account of this member of the Hazard family is to be found in *Thomas Hazard, son of Robt call'd College Tom, A Study of Life in Narragansett in the XVIII<sup>th</sup> Century, By His Grandson's Granddaughter, Caroline Hazard* (Boston and New York, 1893). Thomas Hazard (son of Robert, grandson of Thomas, great-grandson of Robert, and great-great-grandson of Thomas) was born September 15, 1720, and died in 1798. The institution which he is said to have entered, and from which he is supposed to have gained his sobriquet, was Yale College. He was, however, one of the original petitioners to the General Assembly for powers to found a college or university within Rhode Island Colony, and was, with ten others, declared the "first and present Fellows and Fellowship, to whom the President, when hereafter elected, . . . shall be joined to complete their number." This circumstance also has been very plausibly suggested as the origin of the title "College Tom." The name of Thomas Hazard does not appear in the list of regular fellows or trustees of the college.

- 659 "*John Woolman, of Mount Holly.*"

This famous Quaker preacher was born in Northampton, New Jersey, in August, 1720, and died in York, England, October 7, 1772. He spent a great part of his life in visiting the Friends in the rear settlements of Virginia and in the Middle States for the purpose of



*Hon. Thomas Cranston*  
*(Copley)*



preaching and speaking against slavery. Mr. Woolman visited Narragansett in 1748 and again in 1760, holding, on the latter occasion, repeated meetings and going "through deep exercises that were mortifying to the creaturely will," inasmuch as he felt impelled to the "unpleasant task" of pleading with the excellent Quakers concerning their slaves. It was while attending a quarterly meeting of Friends, in England, that the preacher and philanthropist met the frequent fate of American visitors to that country in the eighteenth century, by taking the small-pox and dying after a very few days. John Woolman published a large number of religious and benevolent works, of which *Some Considerations on the Keeping of Negroes* may be mentioned, but the *Journal of John Woolman's Life and Travels in the Service of the Gospel* is his most interesting production. It is a proof of his possessing a true genius for expression that the writings of this plain Quaker tailor, who probably never had a thought of producing *literature*, won hearty praise from that past master of the art, Charles Lamb.

660 "Moses Brown."

This Rhode Island philanthropist, youngest of the "Four Brothers," was born in Providence, September 23, 1738, and died there September 6, 1836. Although reared a Baptist, he became a Friend and the founder of the Yearly Meeting Boarding-School, which now bears his name. In 1773, he proved his faith by his works in being among the first to manumit all his slaves.

661 "Jeremiah Austin."

The subject of this Note, among the *seven* Jeremiah Austins said to have been living in southern Rhode Island at this period, is believed to have been one of three born in 1730. He was a great-grandson of Robert, who died about 1687 and who is the assumed ancestor of the Narragansett Austins, and a grandson of Jeremiah, who died in 1754. He was probably a son of Robert, who died before his father, in 1752, although Robert's brother Jeremiah also had a son Jeremiah born in 1730. Both

the brothers, according to their inventories, were poor men, not likely to have been able to leave much more than a single slave to a child. In 1765, Jeremiah Austin appears upon the accounts of "College Tom," as labouring at mowing, with his sons as helpers.

662 "*William T. Robinson.*"

Mr. Robinson<sup>255</sup> was a son of Thomas (son of Deputy Governor William and born 1731) and the father of the beautiful Mrs. Mary Hunter, of Newport. He is introduced in T. R. Hazard's *Recollections of Olden Times* as relating an amusing anecdote.

663 "*Thomas R. [Hazard].*"

Thomas Robinson Hazard was born in South Kingstown, January 3, 1797, and died in New York city. He united sheep-raising with manufacturing and thus gained his well-known sobriquet of "Shepherd Tom." Soon after attaining the age of forty-one, Mr. Hazard retired from business and purchased a choice estate upon the island of Rhode Island, where he passed the remainder of his days. His *Recollections of Olden Times* and his *Jonny-Cake Papers*, although not always to be taken as sober history, evince a lively imagination and, like other poetical productions, are perhaps truer than the truth. The fact that the *Recollections* were issued when Mr. Hazard was over eighty years of age lends a sunset charm to one of the most attractive books ever written about old Narragansett. Mr. Hazard married Frances Minturn,<sup>254</sup> of New York.

664 "*Rowland G[ibson Hazard].*"

Mr. Hazard is too well known, as possessing one of the most powerful intellects ever produced in the State of Rhode Island, to need any notice in this connection. It may be stated, however, to complete the record of the family, that he was born in South Kingstown, October 9, 1801, and died June 24, 1888. A biographical sketch of Mr. Hazard has been prepared by his granddaughter, Miss Caroline Hazard, and prefixed to his collected works.



665 "*Joseph P. Hazard.*"

Joseph Peace Hazard was born February 17, 1807, in Burlington, New Jersey, where his parents lived for a few years. For all but the first twelve years of his life, however, his home was in South Kingstown. In his earlier mature years he was engaged in manufacturing, but soon abandoned it for travel, during more than a score of years, in many foreign lands. He began, in 1846, the erection of what is known as "Hazard Castle," near Narragansett Pier, now surmounted by a massive square granite tower. In the spacious grounds around the house he introduced all the trees which he could procure in different regions of the globe and acclimatize in Narragansett, encouraging the native birds of this section of America to dwell unmolested among their branches. Although Mr. Hazard was not without some eccentric ideas and habits, yet in his nearness to nature and his sympathy with the dumb world and especially with birds he seemed a kinsman of Francis of Assisi. The notices of this old Rhode Island family are not complete without a reference to another brother, William Robinson Hazard (born December 15, 1803), who lived at Poughkeepsie, and to four daughters, Eliza Gibson Hazard (born 1799), Isabella Wakefield Hazard (born 1809), Mary Peace Hazard (born 1814), and Anna Hazard (born 1820), all unmarried. Miss Anna has but lately (January, 1905) died.

666 "*Rowland Hazard.*"

The Quaker love of *plain language* and abhorrence of heathen names for days and months are strikingly shown in the record of the birth of "College Tom's" son Rowland, on "the fourth of the fourth month, second day of the week, about ten o'clock in the forenoon, 1763." He married, in 1793, Mary, daughter of Isaac Peace, and in her honour the village of Peace Dale, where he started a manufacturing business, was named. In addition to the textile industry which has developed into the Peace Dale Manufacturing Company, Rowland Hazard had also shipping interests. Late in life he re-

moved to Pleasant Valley, New York, where he died July 1, 1835.

667 "*Virginia Tom.*"

"Virginia Tom" was a first cousin of "College Tom," being a son of Jonathan, younger brother of Robert, the father of the latter. He was born February 22, 1727, and died April 27, 1804. He received from his father a fine farm in Boston Neck, now called the "Brown Farm," but early removed to Newport. The name of his first wife was Mary Preeson Bowdoin, a daughter of Peter Bowdoin, of Virginia, this fact supplying him his by-name. The Virginia Bowdoin's are descended from Jean Bowdoin, whose younger brother James was the ancestor of the New England branch of the family, including Governor Bowdoin, of Massachusetts, the patron of Bowdoin College in Maine. Mrs. Hazard died, after about fourteen years of married life, and was buried upon her husband's farm, in Narragansett. The following is the inscription upon her grave-stone:

IN MEMORY OF  
MARY B. WIFE OF THOMAS HAZARD  
AND  
DAUGHTER OF PETER BOWDOIN, ESQ.,  
OF VIRGINIA.  
DIED APRIL YE 17TH 1760,  
IN YE 32<sup>D</sup> YEAR OF HER AGE;  
A LOVING AND KIND WIFE.

Abigail Hazard, a daughter of Mrs. Mary Bowdoin Hazard, married Walter Watson, and became the mother of Isabella Watson, second wife of John J. Watson, and Abby Watson, wife of Wilkins Updike, thus making the Watsons and Updikes, of Boston Neck and Kingston, descendants of Peter Bowdoin, of Virginia. Mrs. Hazard's remains have been tenderly removed from the Boston Neck farm of her husband to the burying-ground of Wilkins Updike, in the vicinity.

668 "*Eunice Rhodes, of Pawtuxet.*"

Eunice Rhodes (born December 13, 1741) was the younger daughter of William, a grandson of Zachariah

Rhodes, the founder of the family in Rhode Island. Eunice Rhodes's grandfather, John Rhodes, married Waite Waterman, a granddaughter of Roger Williams. William Rhodes, in his will, proved 1772, left his daughter, Eunice Hazard, half of a farm in Scituate, two hundred dollars, and another farm till her son Thomas Hazard should be of age.

- 669 "*The General Assembly humanely directed the rents . . . to be paid to her.*"

The vote covering this concession is interesting on account of the person charged with its execution: "It is further voted and resolved [February, 1782], that William Channing,<sup>586</sup> Esq., be, and he is hereby required and directed to pay unto the aforesaid Eunice Hazard the amount of the rents for the year past of the house and estate, which did belong unto the said Thomas Hazard, lying in Newport, as soon as he shall receive the same."

- 670 "*Jonathan J. Hazard.*"

The middle letter in this Jonathan Hazard's name does not appear to have been an original part of it, nor is it found except in a signature to a letter in *The Hazard Family of Rhode Island*. It probably came to be used simply as a means of designating that this Jonathan Hazard, out of a large number so named (there are more than twenty mentioned in the above work), was a son of a Jonathan. His carefulness in dress and his courtly manners gave him the sobriquet of "Beau Jonathan." Being a brother of "Virginia Tom," it is unnecessary to repeat here his line of descent. He was born about 1744, and died after 1824. The *chairing* of Mr. Hazard, mentioned in the text, is said to be the only instance known in Rhode Island of copying the old English fashion of thus treating a popular leader.

- 671 "*At St. John's.*"

This is not the city of St. John's, in Newfoundland, but the *Isle St. Jean*, changed, in 1800, to Prince Edward Island, as now known, in honour of the Duke of Kent, the father of Queen Victoria.

672 "*Mrs. Walter Watson.*"

Judging from the profile portrait of Abigail Hazard, eldest daughter of "Virginia Tom," given in this book, she was not one whose presence and influence could be safely disregarded, nor one whom, judging from her bright and pleasant expression, any one would wish to disregard. One would judge that she shared, in no small degree, the energy of her father and the Gallic vivacity of her Huguenot mother. She was born December 25, 1751, married Walter Watson, and died February 2, 1837. In addition to a son, Walter, who died young, she had two daughters, mentioned in Note 667.

673 "*Mr. Elisha Watson.*"

Elisha Watson was born October 1, 1776, and died July 7, 1847. Elisha and Ann (Cole) Watson had nine children, of whom the eldest son, the late Elisha Watson, of Wakefield, Rhode Island, was born October 7, 1808, and died May 31, 1877.

674 "*Ann Cole.*"

Ann Cole was the eldest daughter of William Cole, son of John Cole and great-grandson of John<sup>1st</sup> and Susannah (Hutchinson) Cole. She was born in 1785, and died August 27, 1874. Her mother was Mary (originally Susannah) Hazard, daughter of "Virginia Tom."

675 "*Abby Watson.*"

Abigail Watson, daughter of Walter and Abigail (Hazard) Watson, was born January 22, 1792, and died March 31, 1843. (See sketch of Mr. Updike at beginning of this work.)

676 "*Welcome Arnold.*"

Welcome Arnold was, in his day, one of the strong men and enterprising merchants of Providence, which he frequently represented in the General Assembly. Between 1780 and 1795, he was five times elected speaker of the house and served also as a conservative member of the paper money convention of 1786, at East Greenwich. Soon after 1772, Mr. Arnold purchased the large

unfinished house which had been occupied by James Sabin as an inn, and in which the plot for the capture of the *Gaspee* was laid, at the northeast corner of South Main and Planet streets, Providence. After completing the building, he lived in it, until his death in 1798. It later became successively the residence of his eldest son, Samuel G. Arnold, and his youngest son, Colonel Richard J. Arnold, being finally occupied by his grandson, Samuel G. Arnold, junior, the historian of Rhode Island and lieutenant-governor of the State. Upon the remodeling or demolishing of the ancient house, a few years since, the old woodwork around the fireplace of the dining-room or *Gaspee* room, and all the interior finish of the apartment were removed to the residence of a granddaughter of Welcome Arnold, Mrs. William R. Talbot, at "Young Orchard," Providence, where a room of corresponding dimensions was constructed for their reception. (*The History of Rhode Island*, by Samuel Greene Arnold, ii. 312, 523.)

677 "*Wolsey's fall, to rise no more.*"

As the causes of the *débâcle* of Jonathan J. Hazard are so little ascertained and so largely founded on suspicion, it seems no more than fair to present a letter, in respect to the matter, written by him to a relative, Thomas B. Hazard, in an evidently ingenuous spirit and with a transparent consciousness of right. The document was, no doubt, unknown to Mr. Updike when he wrote the accompanying narrative, and appears to have been first published by Mrs. Robinson, in *The Hazard Family of Rhode Island* (pp. 49, 50). It is as follows:

*Jamestown, June y<sup>e</sup> 18*

DEAR KINSMAN:

I HAVE thought of your disappointment in not being appointed Judge. You may be assured it is for your advantage that you are not chosen. It would have led you further into political matters, than you are, and you have already, as well as myself, gone too far on that road.

It is a pleasing thing, while everything moves with



success and we are flying away before the wind and the tide of prosperity, and every one that meets you will greet you with submission and reverence; but let it only be in the power of these very men that you have served most, to sacrifice you to their own advantage and you will find there is not one in a thousand but would embrace the opportunity. I speak from experience. The people that I have taken the most pains to serve have sacrificed me, as far as lay in their power. That is nothing new, it was ever so and ever will be so. It is the greatest misfortune that is resident to man, that lack of resolution, stability, and integrity. Look back and read the history of the world, and you will find the greatest, and some of the best men in the world, have been brought to the block by traitorous companions. I hope you will profit by this little disappointment, and avoid thereby a greater mischief. All these disappointments are bitter and, of course, disagreeable, but as they are suffered for our good, we ought to bear them with that manly fortitude that becomes great minds. I have been principal actor in three State revolutions, and if I was to show you the history, you would not believe it, until you paused, for I have been thrice sacrificed, once in the year 1790 and twice since, and although the authors have no thought that I am possessed of the means and instruments, I have them. I have not only the men's names, but the rooms in the houses where it was agreed upon. Two were in the dead scenes of the night.

Notwithstanding I have ever been the slave of my friends, I find, when they think there is a prospect of selling an old friend for an new one, they embrace the opportunity. Look back on time, and point out the man that has been deep in politics in this State, and you will find he died poor, if not in actual distress, and at the close of life I imagine miserable. Reflect on this and write me an answer.

In haste, from your well-wisher, friend and kinsman,  
JOHN J. HAZARD

The town in New York to which Mr. Hazard removed was Verona, in Oneida County, nine miles south-

west of Rome, where he became a prominent man and was much respected.

678 "*The late Honourable Elisha R. Potter.*"

Elisha Reynolds Potter was born in South Kingstown, November 5, 1764, and died there September 26, 1835. Beginning life as a blacksmith's apprentice and a soldier, he became a lawyer, speaker of the Rhode Island House of Representatives for six years, and a member of Congress for four terms. In local matters Mr. Potter evinced much public spirit and was regarded with high respect. He was the second president of the Landholder's Bank in Kingston and took an interest in public education. It has been said of him that "few political men of Rhode Island ever acquired or maintained a more commanding influence." His portrait is shown in this work.

His son, of the same name (born in South Kingstown, June 20, 1811; died there April 10, 1882), was a graduate of Harvard in 1830, a member of Congress, and a judge of the supreme court of Rhode Island. He was the author of the very valuable work, *The Early History of Narragansett*, frequently quoted in these volumes, and published in 1835. Another work from his pen, which Arnold, in his *History of Rhode Island*, characterizes as an able pamphlet upon the colonial currency of Rhode Island, was *A Brief Account of the Emission of Paper Money* (Providence, 1837). From May, 1849, till October, 1854, Mr. Potter was State commissioner of public schools, in connection with which office he wrote many important reports, serving to awaken an enlightened interest in general education.

679 "*Commodore Oliver Hazard Perry.*"

Without repeating the well-known story of Commodore Perry, it is interesting to note that he was born (August 23, 1785) in the village of Rocky Brook, South Kingstown, in the "west chamber" of the house of William Rodman, still standing (1895).

680 "*Oliver Hazard, of South Kingstown.*"

Mr. Hazard (born September 13, 1710; died April 14, 1792) married, December 9, 1736, Elizabeth Raymond, of New London, Connecticut.

681 "*John Case Esq.*"

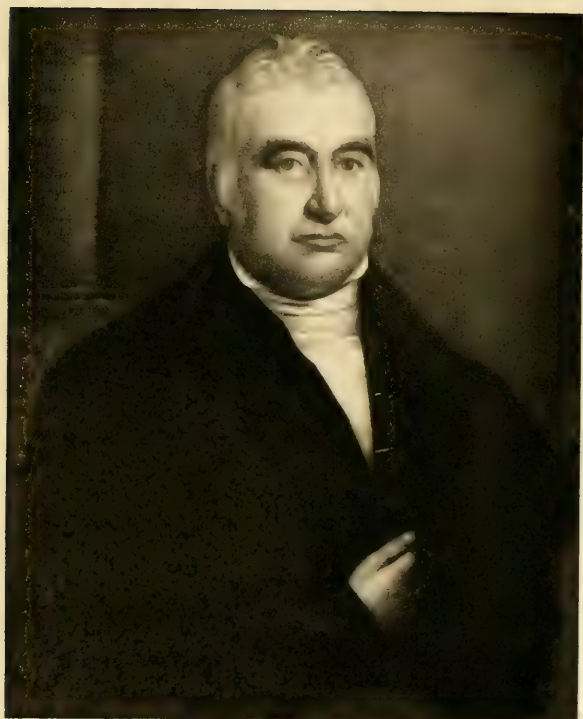
There was an extensive family of Cases living in Narragansett in the latter part of the seventeenth century and throughout the eighteenth, descended from William Case, of Newport, who died not later than 1676, but it does not now seem possible to establish a connection between it and John Case, of Tower Hill. The homestead estate of the first of the name in South Kingstown, Joseph (born 1654, died 1741), is said to have been east of Kingston village, the land having since belonged to the Elisha R. Potter estate. Joseph's son John died in 1763, his wife being Elizabeth Sunderland and having a large family of children, and their residence being West Greenwich. The age of John Case, of Tower Hill, at the time of his death, in 1770, has been given as sixty-nine years. The loss of John Gardiner and John Case, during the same month, must have been a severe blow to St. Paul's Church.

682 "*One hundred and fifty dollars for repairing the old church.*"

Judge Potter, in *The Early History of Narragansett*, p. 377, states that the bequest of Mr. Case for repairing the old church was £100. It seems somewhat singular to find the Narragansett Church designated as "the old church" in a will made as long since as 1770. The lot given for a church by Dr. MacSparran is believed to have been on MacSparran Hill, it long continuing to be called "the hill lot."

683 "*The Rev. William Montague.*"

Mr. Montague graduated at Dartmouth College in 1784, and was the minister, or rector, of Christ Church, Boston, from June, 1787, to May, 1792, when he resigned and was succeeded by the Rev. William Walter, D.D., as rector. From 1792 until 1818, he had charge of Christ



*Hon. Elisha R. Potter*





Church (since named St. Paul's), Dedham, Massachusetts, although he was often absent for weeks or months, engaged in efforts to recover lands belonging to, or supposed to belong to, the Eastern Diocese. At the time of Mr. Montague's accession to the rectorship at Dedham, the parish had just come into the possession of a bequest of one hundred and thirty-five acres of land, as an endowment. By an agreement with the parish he was invested, for the term of fifteen years, from May 1, 1792, with all the estate of the church, including all the rents for lands leased, to use and enjoy in any manner he thought fit. In 1815, Mr. Montague was presented by the convention to the bishop for trial, as guilty of scandalous, disorderly, and immoral conduct, and, in 1818, the bishop and his clergy appeared in Dedham and deprived him of his office of priest, more than half the estate having been sold and the proceeds spent. He died July 22, 1833, having continued to live in Dedham, where he took much interest in the welfare of the community.

684 *"Obtained possession of the Tower Hill estate."*

John Case, by his will, dated May 15, 1770, devised to James Honyman, Esq., of Newport, his homestead lot, hill farm, and wood-lot, in trust and to the use of the Society for the Propagation of the Gospel, the rents, profits, and improvements to be applied towards the support of a bishop of the Church of England, *as by law established*, whenever such a bishop might be consecrated and sent to preside over a diocese or district comprehending the Narragansett country. This trust was subject to the use of the property for life by the widow of Mr. Case. Until a bishop should be sent as provided, the profits and rents were to be applied to the maintenance of the poor of the Church of England in Narragansett by the minister, wardens, and vestry of that Church. Mr. Honyman died in 1778, twenty years before the death of Mrs. Case, and does not appear to have, in any way, entered upon the fulfilment of the trust. Fifteen years before Mrs. Case's death the inde-

pendence of the United States was recognized by Great Britain and the possibility of the sending from that country of a bishop of the Church of England, *as by law established*, "properly appointed and consecrated," was forever estopped. Upon Mrs. Case's death, in 1798, St. Paul's Church took possession of the property and applied the rents and profits as provided by the will. At a meeting of the board of managers of the Society for the Propagation of the Gospel, held December 1, 1811, the Rev. William Montague and James Richardson, Esq., were appointed agents to search for lands and other property within the recently formed Eastern Diocese, heretofore given for the support of the worship of God according to the rites and ceremonies of the Protestant Episcopal Church in the United States. Under this commission the Rev. Mr. Montague obtained a letter of attorney, dated March 9, 1812, from Henry Sherburne, of Newport, and Catharine, his wife, she being one of the children and heirs at law of James Honyman, the original trustee, authorizing him to take into his possession the lands devised by John Case. At the time of Mr. Honyman's death he had two sons and six daughters, but none of his children signed this power of attorney except the above-mentioned Catharine Sherburne, who was the widow of William Tweedy when she married Colonel Sherburne.

The people of St. Paul's Church, Narragansett, protested against "the unwarrantable and unprecedented conduct of the Rev. William Montague, of the State of Massachusetts, by endeavouring, in the most arbitrary manner to wrest from them the little property belonging to the Church, which they had hitherto held in quiet and peaceable possession," and proceeded to employ counsel to plead their cause, in the suit brought against the parish. In spite of all resistance, however, the trustees of donations, through their agent, Mr. Montague, succeeded, as stated in the text, in gaining, for a time, possession of the Tower Hill estate.

In this connection a most conciliatory letter, written to the wardens of St. Paul's Church from Newport, on

the same date as that of the execution of the letter of attorney mentioned above, by Bishop Griswold, the head of the Eastern Diocese, becomes of deep concern. In it he declares: "Whatever interest I may have or be supposed to have in any of the Church lands in Narragansett cannot be applied more to my mind or my wishes than in promoting your prosperity and contributing to the establishment of an useful Minister of the Gospel among you, and the regular administration of the Divine ordinances of our Blessed Redeemer." Again, May 27, 1835, Bishop Griswold wrote to Henry Codman, Esq., respecting the Case estate in Narragansett lands: "For above thirty years, within my knowledge, those lands have been a subject or cause of animosity and contention between the people of the two towns. In all that time I have endeavoured to promote peace among them. The compromise and agreement effected by Mr. Montague and others made peace for a while; but it was of not long continuance. . . . If they will live in peace, which I hope they now will, and apply the avails of the land to religious purposes, I shall be content. It is several years, since I have received from them anything for the rents. It is very desirable that a minister should labour in each town and, during my life time, I am willing that the whole of the rents should be applied to effect it."

685 *"And now hold the estates."*

At the time of the publication of this work, in 1847, the above was the case, but on February 13, 1860, "the Church or Case estate situated on Tower Hill, in South Kingstown, . . . containing twenty-eight acres, more or less," was sold, at public auction (by request of Bishop Clark), by Wilkins Updike, agent, to Elisha Watson, of South Kingstown, for the sum of \$1325, "a Deed in warranty" of the same being made by the treasurer of the Rhode Island Episcopal Convention. This transaction appears, in accordance with the Bishop's expression of "relief to have the matter settled," to have terminated the Case trust, although the disposition of the

hill farm and wood-lot, bequeathed to the church, by Mr. Case, is unknown to the editor.

686 "*Phillippa Case.*"

There is reason to believe that the Christian name of this lady was *Phillip* instead of *Phillippa*, it being thus given in several cases. In an issue of the *Newport Mercury*, of June, 1798, is the following obituary notice: "At Tower Hill, South Kingstown, on Tuesday the 26<sup>th</sup> ult., aged 92 years, Mrs. *Philip* Case, Relict of John Case Esq.; a Lady of real Piety and Goodness, and on the Friday following, her Remains were respectfully interred in St. Paul's Church Yard.—By her death, the Rents and Profits of a valuable landed Estate are to be appropriated, agreeably to her Husband's last Will, towards the Support of a Bishop of the Episcopal Church, whose Diocese comprehends the Church at Narragansett." As Mrs. Case is said, in the text, to have been "the daughter of Charles Dickinson," and as the Charles Dickinson of that period is known to have married *Phillip* Greene, daughter of Major John Greene and widow of Caleb Carr, it is rendered more probable that the form of Mrs. Case's name, *Philip* (or Phillip), as given in the above obituary, rather than *Phillippa*, is the correct one, inherited from her mother.

687 "*Charles Dickinson, of Narragansett.*"

Charles Dickinson appears to have been one of the earliest Churchmen living in the Narragansett country. When Captain Benoni Sweet, in June, 1707, conveyed a piece of land as a site for a church, where the MacSparran monument now stands, "Charles Dickinson of Kingstown" was one of the three grantees. His name stands also at the head of eight of "the principal inhabitants of Narragansett in communion with the Church of England," signing a letter to the S. P. G., in 1715, as well as at that of fourteen "members of the Church of England in Narragansett," signing a similar letter in 1716. Mr. Dickinson was likewise a member of the first recorded vestry of St. Paul's, elected in 1718. At the time of Charles Dickinson's marriage to Philip



(Greene) Carr<sup>686</sup> (after 1690), he was a resident of Jamestown, Rhode Island. December 4, 1695, he was appointed on a committee "to make rates" in that town, where, August 21, 1696, he was made a freeman. Sometime between that date and 1707, he removed to Narragansett. He was a son of John Dickinson and his wife, Elizabeth, daughter of John Howland, of the *Mayflower*.

688 "*Mr. William Davis's.*"

On June 24, 1744, Dr. MacSparran baptized two adults, William Davis and Esther Chappel, and four weeks later, on Sunday, July 22nd, he united the same in marriage.

On April 4, 1763, the Rev. Mr. Fayerweather, who had been lately married, records, in the Parish Register, in his usual quaint fashion, "Mr W<sup>m</sup> Davis And Family Moved Away from the Parsonage house Where They had Lived With Mr F— for Two Years in Great Unanimity & Peace."

On December 29, 1749, Dr. MacSparran baptized two children of William Davis, and Esther, his wife, William and Anstis. It is evidently this latter William, whose children are recorded in the text as having been baptized by Mr. Fayerweather twenty years later. As late as November 16, 1790, the name of William Davis appears as that of one of those present at a parish meeting. Why it is recorded that the baptism of these children was performed "at the request of George Rome" is not quite apparent, but we are indebted to the seemingly irrelevant statement for the preservation, by Mr. Updike, of much curious information concerning this picturesque character, which otherwise would have been lost. It may be that young Mr. Davis acted as steward or farmer for Mr. Rome.

689 "*George Rome Esq*"

It is probable that Mr. Rome was unrelated to any other inhabitants of Rhode Island or Narragansett and almost certain that he left no descendants there. It should be noted, however, that in the preceding century there was a John Roome living in Portsmouth, on Rhode



Island. As early as 1638, this John was admitted an inhabitant of the island of Aquidneck, and in the following year he was one of those who declared: "we binde ourzelves into a civill body politicke." In 1644, he was awarded "lande at the wading-river," in Portsmouth. In 1651, when Roger Williams sold his trading-house, in Narragansett, to Richard Smith, of Portsmouth, John Roome was one of the witnesses, using a large capital R as his mark. (Austin's *Genealogical Dictionary of Rhode Island*, p. 167; Rhode Island Colonial Records, i. 70, 82, 91; Fones' Record, p. 94.) It is probable that Rome was a North of England surname. In Crossthwaite church-yard, in Cumberland, there is to be seen the name of William Rome on a stone near the grave of Robert Southey. The antique pronunciation of the word Rome as if it were spelled with a circumflexed *o* is not, as is well known, peculiar to it, when used as a family name. Formerly, especially among actors, the only elegant pronunciation of the Italian capital was *Roome*. Until within the last thirty years a descendant of some of George Rome's slaves, still living in North Kingstown, was known as *Betty Roome*.

690 "*Judge Ezekiel Gardiner.*"

It is stated, in the town records of North Kingstown, that, after the confiscation of the farm of George Rome, the tory of Boston Neck, in 1776, it was sold to Judge Ezekiel Gardiner. Justice Gardiner is spoken of by Dr. MacSparran, in his *Diary*, under the date of October 22, 1745, and appears to be the Ezekiel Gardiner who was a son of Nicholas, a great-uncle of Mrs. MacSparran. The residence of this branch of the Gardiner family, at this date, is believed to have been the Gardiner place, immediately east of the site of the MacSparran monument, at what is still known as "Pinder Zeke's Corner," so named after an Ezekiel Gardiner who was connected with the somewhat extensive Pinder family of that day. It is not unlikely, however, that the Judge Gardiner who bought the "Rome farm" in 1776 be-

longs to a later generation than the "Justice Gardiner" of Dr. MacSparran's *Diary*, thirty years before. For many years, in the middle of the nineteenth century, this farm was owned by the late Reynolds Greene and known by his name, passing at his death to his children. It appears to have preserved the original area of George Rome's time, of between six and seven hundred acres, the northeastern angle being still called Rome Point.

691 "*The mansion house.*"

A careful examination of this house, nearly forty years ago, failed to show any trace of the unusual sleeping-arrangements described by tradition, the walls of all the rooms being of the ordinary character. The most remarkable feature of what then seemed a plain and partly ruinous structure (now for several years entirely removed), was the vast fireplace in the kitchen, high enough for a man to walk into it without removing his hat, and broad enough for the burning of cord-wood without interfering with the door of a brick oven upon the back side or the "chimney-corner" seat inside the opening. Upon one side of the kitchen and in the rear there was a number of small plastered bedrooms, said to have been formerly occupied by the slaves. This fireplace was the only remaining evidence of the famous feasts and hilarity of a hundred years before. There were, however, vestiges of a more extensive rear-building (attached to the main edifice) which had already gone to decay.

692 "*The garden.*"

The Rome house used to be approached by what must then have been a stately avenue of buttonwood trees, a very few of which have remained, mostly in the form of unsightly trunks, to the present generation. Some marks of the former fish-ponds and flower-gardens are dimly visible. A great box tree still remaining on the place was purchased many years since by a neighbouring farmer of taste, and removed to his yard. This, now grown to be one of the largest and finest specimens of

box in the State, has again (1905) been transported with great care to Providence, to adorn the grounds of the elegant old house at the northeast corner of Benefit and Power streets. The following sketch is taken from the *Providence Journal*:

"There arrived yesterday at the Reynolds dock in Wickford for shipment to this city the finest specimen of an ancient boxwood tree in this State, and probably in the country, it being some fifteen feet in height and over thirty feet in circumference, while it is said to weigh in the neighbourhood of seven tons. This tree has a history. Some century and a half ago it was shipped from England to the estate of Colonel George Rome in North Kingstown, with a number of others, to set out a hedge. Colonel Rome's estate was at Barber's Heights[?], and was probably at that time the most perfectly appointed in Washington County, and as fine as any in New England, for not only was the house constructed after those to be found on the estates of the gentry of England, with wide halls and large apartments[?], but the grounds were laid out in an artistic manner, with terraces and walks sheltered by hedges of box and other shrubs. Here the Colonel lived the life of an English gentleman until the breaking out of the Revolution, when he left the country in disgust and returned to England. The Federal government after some years confiscated his estate, and it was sold to J. C. Brown, of the firm of Brown & Ives, who disposed of it later to Judge E. Gardiner, a one-time justice of the common pleas court, and the farm finally came into the possession of Reynolds Greene, whose heirs still own the land, the house having been destroyed many years ago. After the property came into Mr. Greene's possession a neighbour, John A. Browning, took a fancy to the boxwood tree, purchased it, and had it removed to his farm, now the Gardiner place, where it has continued to flourish, until its present removal." [*Not entirely accurate.*]

693 "*Large estates on Rhode Island.*"

One of the debtors of the London firm, whose claims

Mr. Rome came to Newport to collect, was the well-known Henry Collins, of that town, a personal friend of Dean Berkeley and one of the original members of the Dean's "Philosophical Society," which developed into the Redwood Library. Mr. Collins appears to have been forced to adjust the heavy demands against him by making an assignment to Mr. Rome of his large estate, consisting of a house and wharf in Newport and various farms, among them the one in Boston Neck, Narragansett, the whole, by an easy process, passing into the hands of the assignee as his own property. The records of North Kingstown contain Mr. Rome's notice, in 1766, of his authority to settle the affairs of Henry Collins, deceased, and at about the same time the agent himself succeeded to the possession of the Collins farm.

694 "*Andrew Oliver.*"

Lieutenant-Governor Oliver, of Massachusetts, was born in Boston, March 28, 1706, and died there March 3, 1774. He was a brother-in-law of Governor Thomas Hutchinson. At the passage of the Stamp Act he made himself unpopular by accepting the office of distributor of stamps, and on August 14, 1765, was hanged in effigy on "the liberty tree," subsequently signing a public pledge that he would not act as a stamp officer. In 1770, he was appointed Lieutenant-Governor. Public feeling ran so high at the time of his death that his entombment was attended by scandalous scenes.

695 "*A halter which you had the honour to grace.*"

In the absence of an address to this letter, it is impossible to assert to whom it was written. But the fact that Dr. Moffat had, two years previously, according to the testimony of Dr. Waterhouse, an eye-witness, been hanged in effigy on the Newport Parade, makes it exceedingly probable, in the light of this allusion, that he was the "Doctor" to whom this long missive was sent. It has been supposed that Dr. Moffat, immediately after the events of 1765, fled to England, but there is reason to believe that he remained several years in America, outside of Rhode Island.



696 "*My compliments to Colonel Stewart.*"

In the absence of Colonel Stewart's Christian name, the data for any positive assertion as to his identity are obviously wanting. There can be, nevertheless, little doubt that he was the Matthew Stewart, of New London, so often mentioned in Dr. MacSparran's *Diary* as the husband of Mrs. MacSparran's niece, Abigail Gardiner, and thus a familiar visitor in Narragansett. It is true that it is remarked, in the introduction to Mr. Rome's letter, in the text, that it was written to a friend at *Boston*, raising the presumption that the Colonel Stewart to whom compliments were sent was tarrying there. But, in view of the fact that, when the missive came to be copied by Mr. Updike, it had been for nearly seventy-five years one of a collection of political documents and had apparently lost its address, it is probable that the suggestion of Boston as its destination was only a surmise. In favour of that conclusion also there are two positive internal evidences. The recipient of the letter is informed that his friend Robinson has "gone to Boston,"—an unnecessary piece of information, if they have already met there. Then both he and Colonel Stewart are invited to a Christmas dinner in Narragansett, only three days before the time, an interval entirely insufficient, with the existing facilities for transportation, for a letter to travel to Boston and for the guests to return. New London, on the other hand, Matthew Stewart's residence, being only about a third as far distant, was quite sufficiently accessible for the purpose. This view tallies, too, with our knowledge of the residence at this period of Dr. Moffat, the supposed recipient of the communication. In the Proceedings of the General Assembly of Rhode Island in 1775, Thomas Moffatt is referred to as "now or late of *New London.*" (Rhode Island Colonial Records, vii. 394.)

697 "*He fled on board of the Rose, man-of-war.*"

It is asserted by tradition that on the very night of the day when Mr. Rome escaped to the British war-ship, his house in Newport was torn down by the indignant patriots.



698 "*Benjamin Brenton . . . Jahleel Brenton.*"

These are believed to be sons of Jahleel Brenton, of Newport, who was born in 1691 and died in 1767, being remarked upon in Note 415. Benjamin (born February 7, 1738) is to be distinguished from his much older cousin, Major Benjamin,<sup>643</sup> of Narragansett, whose death, in 1766, is recorded in the Parish Register. Jahleel (born October 22, 1729) became a rear-admiral of the British Navy, and was the father of Sir Jahleel Brenton. Both Benjamin and Jahleel Brenton were residents of Newport at the time of the confiscation of their estates.

699 "*Ralph Inman, Gilbert DeBlois, Samuel Sewall.*"

These were all residents of Boston who had property in the Colony of Rhode Island. Gilbert DeBlois is styled *merchant*, and his confiscated estate consisted in part of a house and shop in Providence and that of Inman of a house in Newport. Samuel Sewall was a great-grandson of Judge Samuel Sewall, of Boston, and a descendant of the "Pettaquamscutt Purchaser," John Hull.<sup>96</sup>

700 "*John Borland.*"

Mr. Borland had been a resident of Cambridge, in the Province of Massachusetts Bay. His estate in Rhode Island included a farm near Bristol and one or more tracts of land in Point Judith.

701 "*Charles Dudley.*"

There is a curious letter, which was found among the correspondence of Admiral Montagu, written to an unknown person, by "Charles Dudley, Esq.," from "Rhode Island, 23d July, 1772," upon the *Gaspee* affair. (Rhode Island Colonial Records, vii. 92.) He probably lived at Newport, and is alluded to in the Trinity records, Easter Monday, April 1, 1771.

702 "*The Rev<sup>d</sup> Mr. Troutbeck Kings Chaplin.*"

The Rev. John Troutbeck was settled as a missionary of the Venerable Society at Hopkinton, Massachusetts, in 1753, to have charge of that station and the neigh-

bouring Indians, and resigned, according to the S.P.G. Digest, in 1757. In the latter part of 1755, apparently while he was still the missionary at Hopkinton, not finding it "the Paradise it was described to be," he succeeded the Rev. Charles Brockwell, then lately deceased, as assistant minister at King's Chapel, Boston. Of these two and the rector it has been remarked: "Under the care of Dr. Caner and *his able assistants*, the congregation of King's Chapel enjoyed peace and prosperity." (Batchelder's *History of the Eastern Diocese*, i. pp. 397, 398.) After the evacuation of Boston by the British forces in March, 1776, and Dr. Caner's departure with them for Halifax, Mr. Troutbeck remained in Boston until the following November, and may have continued to hold services in the Chapel. In connection with Dr. Caner, about 1757 and 1758, Mr. Troutbeck, in addition to his work at King's Chapel, served Christ Church, Boston, in the illness of the Rev. Dr. Cutler, the rector.

703 "*George Goulding, of Newport.*"

George Goulding (son of Roger, the first settler of the name and a captain under Captain Benjamin Church at the time of the death of King Philip) was born July 30, 1685, and died in 1742. Mr. Goulding was a general merchant, a very prominent citizen, and a valuable member and sometime vestryman of Trinity Parish, being buried in Trinity church-yard. In 1738, he deposed that he had heard his mother, Penelope, declare that her father, Governor Benedict Arnold, was a member of the Church of England. George Goulding was married, first, August 17, 1707, to Mary, a daughter of John Scott, by whom he had four children: Elizabeth (Mrs. Honyman, born July 16, 1713), Penelope, Mary, and George, who followed his father as a pewholder of Trinity Church. Mr. Goulding married, second, Mary, a daughter of Daniel Ayrault, of East Greenwich, Rhode Island, and widow of James Cranston.

704 "*The Rev<sup>d</sup>. Mr. Bisset.*"

The Rev. George Bisset first appears in the *Annals of*

*Trinity Church, Newport*, in 1767, as the school-master and assistant minister of the parish. In 1771, after the death of the rector, the Rev. Marmaduke Browne, it was resolved, at a meeting of the congregation, that "the Rev. Mr. Bisset be our Minister," and he thus remained until the evacuation of Newport by the British in 1779. On the title-page of a sermon, *The Trial of a False Apostle*, preached in Trinity Church, October 24, 1773, he styles himself "Rector of said Church," but his name does not appear in the list of rectors at the end of Mason's *Annals of Trinity Church*. In April, 1773, Mr. Bisset was married to Penelope, a daughter of James Honyman,<sup>488</sup> Esq., and on May 23, 1774, he baptized his son James, who became a clergyman and was settled in New Brunswick, dying in 1815. Mr. Bisset's ministry was successful until the War of the Revolution broke out and the congregation was scattered, although he continued the services for congregations chiefly of British soldiers. When he departed with the retreating army, he left his family in great want, Mrs. Bisset's father having died the preceding year. She was, however, permitted to resume possession of her furniture, which had been confiscated, and to join him in New York in 1780. The latter part of Mr. Bisset's life, 1786-8, he spent as rector of St. John's Church, at St. John's, New Brunswick, an enlargement of the building becoming necessary during his ministry. Upon his death, the congregation wrote to the Society, "with the keenest sense of heartfelt grief, . . . persuaded that no Church or Community ever suffered a severer misfortune in the death of an Individual than they experienced from the loss of this eminent Servant of Christ, this best and most amiable of men." The *Newport Herald* of April 24, 1788, remarked of him: "As a divine he was equally distinguished for the sanctity of his manners and the liberality of his sentiments. As a scholar he was free from pedantry, and as a gentleman he possessed the social virtues in an eminent degree and never once lost sight of his sacred functions."

705 "*The Rev. Marmaduke Browne.*"

Marmaduke Browne was born in Providence, Rhode Island, about 1731, during the residence of his father in that town as rector of King's Church (now St. John's). In 1754, he graduated at Trinity College, Dublin, and from that year until 1759 officiated as an itinerant missionary of the S. P. G. in New Hampshire, where his father had long been settled as rector of the church at Portsmouth. The day of Mr. Browne's death, March 16, 1771, is incorrectly given as "the 19<sup>th</sup> of March" in the inscription upon the tablet set up in Trinity Church, Newport, a fourth of a century after his death. The former date is the one found in the records of the church. Stiles's *Diary* also, under date of March 16th, contains a notice of Mr. Browne's death and a sketch of his character, which closes, in the characteristic style of the excellent old Puritan, in these words: "He made a tolerable figure for a Chh. clergyman; for, in N. E., they are generally of very ordinary talents." The next day, Sunday, March 17th, the Doctor goes on to record: "Trinity Church shut all day on account of Mr. B's death,—the assistant minister in town. Superstitious!" Under date of March 21st Dr. Stiles gives a minute account of the funeral, at which he himself, as well as one or more Baptist ministers and others, assisted as pall-bearers.

706 "*The Rev. Arthur Browne.*"

Arthur Browne was born in Drogheda, Ireland, in 1699 or 1700, educated at Trinity College, Dublin, and ordained by the Bishop of London in 1729. From that year until 1735 he was settled in Providence, Rhode Island, and later in Piscataqua (Portsmouth), New Hampshire, as rector of "Queen's Chapel," whither he removed in 1736. His death occurred suddenly at Cambridge, Massachusetts, in June, 1773, while he still held the above office. Mr. Browne had four sons. He is said to be the original of "the parson" in Longfellow's *Tales of a Wayside Inn*,—"The Poet's Tale." (Digest of the S. P. G. Records, p. 852.) There is an interesting



tradition, not unreasonable in itself, said to have been mentioned by Dr. Ezra Stiles, that Mr. Browne came to this country in the company of Dean Berkeley, who is known to have been accompanied by several cultivated and ingenious young men. The fact that Berkeley was a fellow of Trinity College, Browne's *alma mater*, and the certainty that both came in 1729 appear to lend colour to the story. (But see Note 849.) Some further account of Mr. Browne will be found in the sketch of St. John's Church, Providence, Chapter XXII.

707 "Honourable Arthur Browne, LL.D."

There is extant a remarkable letter written by Arthur Browne, 2nd, when a lad, from his grandfather's house at Portsmouth, soon after his father's death, giving promise of his subsequent eminence. (Mason's *Annals of Trinity Church, Newport*, pp. 145-6.) He wrote, in later life, the valuable work on civil law, still in use, alluded to in the text. *Miscellaneous Sketches or Hints for Essays* (2 vols., London, 1798) contains an extremely interesting paper on America. It will repay perusal, not alone for its charming account of New England and especially of Newport, but because it gives an idea of the character and attainments of the agreeable man of the world who wrote it.

Speaking of the Rhode Island climate, he says: "There was a mid-season, consisting of about six weeks or two months in Spring, and as many in Autumn, which exceeded in delight all the creations of poetic fancy. . . . The climate of Rhode Island, often called the garden and the Montpellier of America, induced such numbers of wealthy persons from the southward to reside there in summer, that it was ludicrously called the Carolina hospital. The sudden melting of the snow, which had clothed with warmth the earth during the winter, and the vigorous advances of the sun, occasioned a rapidity of vegetation perfectly astonishing to Europe. The reeking vapour ascended from the ground, like the smoke of a grateful sacrifice to the God of nature. The resident in those regions might most justly say in the spring of the year:



*Nunc omnis ager: nunc omnis parturit arbos;*

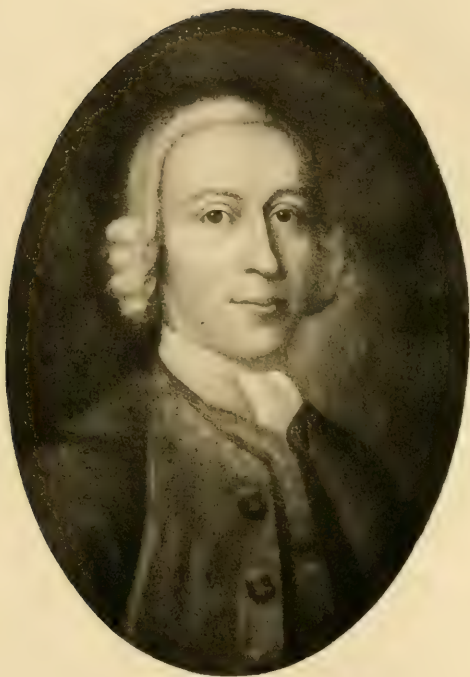
but he would be puzzled between that season and Autumn in which to pronounce:

*Nunc formosissimus annus.*

Even in Summer the heat was perpetually moderated by occasional thunder showers of short duration, which refreshed the earth and left behind them a chearful verdure and a brilliant sky, while now and then a refreshing breeze deliciously qualified the heat, and in winter the brightness of the sun and purity of the air enlivened the spirits, invited to exercise, and cheered the very soul. I appeal to those Americans whose lot it has been to arrive even in the magnificent purlieus of London in the winter season, whether amidst all its grandeur, its dark and misty air and stifling clouds of obscuring smoke have not overwhelmed their spirits by comparison, nor have they been much relieved by the dull and clouded skies more visible in the country, or prevented from sighing for an American sun."

"The state of literature in America," he remarks in another passage, "was by no means contemptible. Of their schools self-love naturally inclines the author of this sketch to give a favourable account, having never received any school education elsewhere, yet their teachers were often from Europe, and it was his own fate to be instructed by a German and a Scotchman. Their colleges were to be found, one in every province. The principal in New England was that of Cambridge, consisting of about 180 students, who were lodged in four handsome and extensive brick edifices. The sciences were taught much in the same order as with us, beginning with Logic, ending with ethics, though the books perused were different. One of the professors of this college, Dr. Winthrop,<sup>535</sup> was well known in Europe as an Astronomer....

"The library of this college was a very handsome room. The library at Rhode Island [The Redwood Library], though built of wood, was a structure of uncommon beauty; I remember it with admiration, and I could once appeal to the known taste of an old school-fellow,



*Peter Harrison*  
*(Smibert)*



*Stuart* the painter, who had the same feeling towards it."

In closing he adds: "Travelling reminds me of emigration, and here let me give a word of advice to those who are so passionately fond of emigrating to America. America does not want beggars, nor the idle or seditious man, nor the luxurious nor the voluptuous man, — all these will find it both easier and pleasanter to spend their time in the old countries, as the Yankie used to call them. It calls for handicraft men and artificers. The wages of labour are high, and the demand for hands great; nor has that country any objection to the admission of men of fortune, of improved taste and rational habits controulled by reason; but I have often lamented to see the exportations of idle, vitious and turbulent men, issuing forth to disturb the peace and innocence of that happy people, as if every idle vagabond thought that noble country was just the proper receptacle for him."

This paper was reprinted, but without some of its interesting notes, in the *Rhode Island Historical Magazine* (Newport) for January, 1886.

## 708 "Capt. Benjamin Jefferson."

In the lists of pew-holders in Trinity Church, Newport, of 1753 and 1762, the name of Benjamin Jefferson appears. In 1762, Benjamin Jefferson was elected one of the vestry of St. Paul's Church, Narragansett, and in 1764, as *Captain* Benjamin Jefferson, he became one of the wardens. As the name seems to have disappeared from the records of Trinity Church after 1762, it is likely that the bearer of it in Newport removed to Narragansett at about that time. In connection with the baptism, recorded in the text, it is expressly stated, in 1771, that it and the preceding Easter service occurred at Captain Jefferson's house. In accordance with the use of the term "son-in-law" at that day, it is probable that Benjamin Nason, father of the child, was a son of Mrs. Jefferson by a former husband, and a *stepson* of Captain Jefferson. A certain *James* Nason, whose eldest son appears in the North Kingstown records as Benjamin Jefferson Nason, and whose second son, like the child baptized, was

named Elisha, was probably another stepson of Captain Jefferson.

709 "Mr. Bovyer."

This is doubtless *Stephen* Bovyer, who was elected a church warden of St. Paul's in 1764, and whose name appears frequently in both the parish records and those of the Colony. He was a tenant of George Rome,<sup>689</sup> and afterwards occupied his confiscated farm as a tenant of the government, not always without a suspicion of disloyalty, although he was able to retain the lease. His prior history is unknown. He was, however, evidently a decided Churchman and probably an Englishman, or possibly French. The Dorothy Bovyer<sup>200</sup> who was the third wife of Major Samuel Phillips appears to have been a daughter of Stephen Bovyer. A granddaughter of Samuel and Dorothy, living in the present generation (1907), was named Margaret *Bovyer* Phillips. The name is sometimes spelled Bowyer in the colonial records, and sometimes Boyer, but according to the Narragansett Parish Register Bovyre is the correct form, and to the traditions of the Phillips family Bovyer.

710 "Andrew A. Harwood, U. S. N."

Rear-Admiral Andrew Allen Harwood was born in Pennsylvania in 1802, and died in Marion, Massachusetts, August 28, 1884. His principal work was *The Law and Practice of the United States Navy Courts-Martial* (1867). In addition to the places here cited by Admiral Harwood, reference may be made to Shakespeare's *Henry VIII*, v. iv., also, where at the christening of the princess, Elizabeth, the King exclaims:

"My noble gossips, ye have been too prodigal."

In both the two preceding scenes, *spoons* are mentioned as christening gifts, the King remarking, when Archbishop Cranmer appears to deprecate the honour of being godfather to the "fair young maid":

"Come, come, my lord, you'd spare your spoons."

711 "Communicated At the altar."

The occasion of Mr. Fayerweather's being at liberty,



at this period, to officiate so frequently away from home and, as in this case, to attend worship in the congregation, was the fact that St. Paul's Church was undergoing repairs and was not in a condition to be occupied. A difference of opinion had arisen in the parish as to the comparative expediency of making such repairs or building a new church on the "hill lot," given by Dr. MacSparran for the purpose. "On Saturday the 19<sup>th</sup> of October [1771] towards Evening a Daughter of the Parish Clerk brought to the Parsonage, a letter from *Peter Phillips Esq., one of the Church Wardens*, dated the 17<sup>th</sup> Day of October, which Mr F Received, Wherein He acquaints him, Viz., 'That the Roof of St. Paul's Church, North Kingstown, is Taken off in order to put a New One On, therefore it Will not be fit to hold Church in Until Repaired.' In Consequence of which, Sunday 20<sup>th</sup> October We had the beginning of Silent Sundays for a long Space." After a season, Mr. Fayerweather began to hold services in private houses, but it was not until Easter, 1773, that he again officiated in the church, which had, in the meantime, had a new roof put upon it.

712 "*The Rev<sup>d</sup>. Mr. Keith.*"

The Register of Trinity Church, Newport, contains the following entry: "January 8, 1772. Rev. Alexander Keith, Jr., died and was buried in the Church-yard." Dr. Stiles mentions, in his *Diary*, being one of the pallbearers on that occasion. Mr. Keith was born in Aberdeen, Scotland (presumably somewhat previously to 1700), and educated at King's College (now the University of Aberdeen) in that city. After his ordination he officiated for ten years in St. Paul's Church, Aberdeen. On then emigrating to America, he was placed in charge of the church at Georgetown, South Carolina, and presided over it for twenty-five years, being followed there, about 1756, by the Rev. Mr. Fayerweather. Neither the occasion nor the date of Mr. Keith's removal to Newport is known, although he is said to have been a relative of James Keith, who was promi-

nent in Trinity Church from about 1762 to his death, in 1780, the two being buried side by side in the churchyard. Many invalids from the south were accustomed at that period to repair to Newport for the restoration of their health. Alexander Keith does not appear to have ever been a missionary of the Venerable Society. Whether or not he was a kinsman of the distinguished Rev. George Keith (born 1638), the first missionary of the Society, cannot now be asserted. The fact that they both originated in Aberdeen makes a relationship, perhaps that of grandfather and grandson, exceedingly probable.

713 "*Mr Sylvester Sweet.*"

There was nothing in this peaceful and apparently joyful marriage to foreshadow the clouds which were soon to encompass the happy couple. About three years later, at the opening of the Revolutionary struggle, Sylvester enlisted in the service of the State, in a company commanded by Captain Westcott. On December 10, 1775, Captain Wallace, commander of the British ship *Rose* (the vessel on which George Rome, as has been seen, made his escape), landed at the East Ferry, on Conanicut Island, and, while crossing to the West Ferry, burned all the dwellings near the road, twelve in number, plundered the inhabitants, and carried off a quantity of live stock. Among the prisoners seized and carried away on this occasion was Sylvester Sweet. At the May session of the General Assembly, in 1776, there was passed the following resolution:

"Whereas Mrs. Martha Sweet, the wife of Sylvester Sweet, by petition represented unto this Assembly, that her husband, inspired by a zeal for the liberties of his country, enlisted in the service of the colony, in Captain Westcott's company, and had the misfortune to be taken prisoner by the ministerial fleet, under the command of Captain Wallace, in the late attack on Jamestown, in December last, and sent to Boston; and that she is now in a poor state of health and unable to support herself; and, thereupon, prayed that this Assembly would consider her poor and deplorable circumstances and order

her husband's wages to be paid to her. And the premises being duly considered,—It is, therefore, voted and resolved, that the committee of safety pay to the said Martha Sweet two months of her husband's wages."

At the same session, in apparent expectation of the prisoner's speedy release, Sylvester Sweet was chosen *ensign* in the second "trained band or company of militia" of North Kingstown. But such good fortune was not in store for him. He remained a prisoner, confined on board the *Rose* and a prison-ship in England, for two years. He was then transferred to a ship in the British service and forced to perform duty upon it. Not until the cessation of hostilities, in 1783, was Sweet dismissed, with, it should be acknowledged, the due payment of his wages, and permitted to return to Rhode Island. During this absence of eight years it does not appear that his wife received from the State government anything but the month's wages, in 1776. At the October session of the Assembly, however, a committee, consisting of Esek Hopkins, Paul Allen, and Rouse J. Helme, reported that "if the sum of twenty pounds be granted unto the said Sweet, it will be doing justice to the State and said Sweet." (*Arnold's History of Rhode Island*, ii. 364; Rhode Island Colonial Records, vii. 512, 513, 516; x. 149.)

#### 714 "Jeremiah Whailey."

Jeremiah Whaley (or Whailey) was the fourth son of Samuel, the only son of Theophilus Whaley, the first holder of the name in Rhode Island. Theophilus was born, it is said, in 1616, and died about 1720. About 1670, he married Elizabeth Mills. He is said to have belonged to a family of wealth in England, and to have received a collegiate education. The remark is attributed to him that, "until he was eighteen years old, he knew not what it was to want a servant, to attend him with a silver ewer and napkin, whenever he desired to wash his hands." At about that time he came to Virginia, where he served in a military capacity, but soon returned to England and became an officer in the Par-

liamentary army. In 1649, his regiment participated in the execution of King Charles I.

In 1660, Colonel Whaley revisited Virginia, married there, and had several children born in that State before removing to Kingstown, Rhode Island, in 1680. There he lived by fishing, weaving, teaching, and writing deeds and other papers for his neighbours. In 1710 one hundred and twenty acres of land, in East (now West) Greenwich, were conveyed to him, and in the following year his wife, Elizabeth, united with him in conveying the same quantity of land, and probably the identical tract, to his son Samuel "for love." In the latter part of his life, Colonel Whaley removed to the residence of his daughter Martha, who married Joseph Hopkins, of Hopkins Hill, on the southwestern side of Carr's Pond, in West Greenwich, where he died.

The date of the birth of Samuel Whaley, son of Theophilus, is unrecorded, but as Mrs. Hopkins, the sister next but one older than himself, is known to have been born in 1680, it may be placed at about 1684. He married, first, a daughter of Samuel and Susannah Hopkins, having by her two sons; and, second, Patience, a daughter of Isaac and Sarah Hearnden, by whom he had five children, Jeremiah, the subject of this Note, being the second. The date of the death of Samuel Whaley is doubtful. His youngest child was born in 1729. The statement of Dr. Stiles, on the authority of a descendant, that he died in 1782, at the age of seventy-seven, is manifestly erroneous, as it would make his birth occur when his mother was sixty and his father eighty-nine. This date is, however, probable for his son Samuel, who is represented in the Colonial Records (iv. 505) as becoming a freeman of South Kingstown in 1735. The date of the birth of Jeremiah Whaley, who "gave away the bride," in the marriage recorded in the text, is not ascertained, but, by comparison with that of his younger sister, Sarah (born August 11, 1729), appears to have been about 1723. (Austin's *Genealogical Dictionary of Rhode Island*, p. 221.)



715 "*Major Richard Smith.*"

As appears in Note 11, the probabilities are much against the tradition that Richard Smith, junior, was an officer in Cromwell's army. In any case he was but about eighteen years of age at the time of the execution of King Charles I, and could not have been associated with the regicides. It is therefore improbable that he and Theophilus Whailey (or Whaley) had much in common to draw them together. Moreover, in the absence of positive evidence, it is safer to assert that there is no existing proof of their having associated together than to declare, at the distance of two centuries, that they never did so.

716 "*Dr. MacSparran, whose farm was within one mile of Whailey's residence.*"

A comparison of dates shows that Dr. MacSparran could hardly have been brought into contact with Colonel Whailey (or Whaley). At the period of the Doctor's arrival in Narragansett, in 1721, the Colonel appears to have been away from Kingstown for at least a half dozen years and to have been then, probably, already dead, having removed to West Greenwich at the time of the death of his wife, about 1715, to live with his daughter, Mrs. Hopkins, and having died about 1721. While, therefore, Dr. MacSparran must have heard his strange story mentioned, there was nothing to give it prominence in his sight.

717 "*Moved to West Greenwich, and resided on a farm.*"

As has been already noticed (Note 714), in 1709-10 Theophilus Whaley had conveyed to him a farm of one hundred and twenty acres in East Greenwich (since 1741 West Greenwich), and deeded it, during one of the following years, to his only son, Samuel. Preferring to live in Kingstown, Samuel transferred the estate, about 1713, to Joseph Hopkins, the husband of his sister Martha. Since that date the farm has remained in the possession of the Hopkins family for nearly two centuries, being now (1907), or lately, the property of Henry Clarke Hopkins. Many Whaleys, de-



scendants of Samuel, have since lived in both North Kingstown and South, a hotel at Narragansett Pier, kept by one of the family, having been known as the "Whaley House."

718 "*The late Judge Hopkins.*"

Samuel Hopkins, a justice of the court of common pleas for Kent County, Rhode Island (born in Kingstown, January 6, 1703-4), was the second son of Joseph and Martha (Whaley) Hopkins and a grandson of Theophilus Whaley, the reputed regicide. He lived at the homestead on Hopkins Hill, and was known throughout the region as "Judge Sam." President Stiles, who visited him September 24, 1785, for the purpose of eliciting information about his grandfather, remarks, "He was a man of good sense and accurate information, had been in civil improvement, a member of the Assembly and Judge of the Court." Judge Hopkins married, April 23, 1730, Honor, a daughter of Alexander Brown, of North Kingstown, and a granddaughter of Beriah and Abigail (Phenix) Brown.<sup>193</sup> He died in West Greenwich, April 14, 1790.

719 "*The grave is near the highway.*"

To show how naturally and quickly legends, however extravagant, may grow up around scenes with historical associations, the following *veritable relation*, taken from a current newspaper, may be quoted:

"A HAUNTED ROCK. The New York *Sun* publishes the following interesting story from the pen of a special correspondent at Hopkins Hill:

"In the midst of a deep wood, not far from this beautiful village in western Rhode Island, is an enchanted rock. It is a common boulder, about four feet across the top, and not more than two feet high. Around it is a shallow furrow. Tall trees bend above it, and it is only in midsummer that the vertical sun pierces the interlacing boughs. The whole wood bears an uncanny reputation in local tradition, and within the memory of the older inhabitants witches are said to have been seen flitting about the outskirts of the forests. The neigh-

bourhood of the rock is especially shunned, and belated children returning from a berrying trip on the hills hasten their footsteps as they pass the dreaded boulder. More than two hundred years ago the regicides, Goffe and Whaley, fled from Point Judith to this place, and since that time the rock has been known as Witch Rock. An aged Rhode Islander related its legend the other day: 'A couple of hundred years ago,' he said, 'when settlers had begun to break ground in the neighbourhood of Hopkins Hill, a witch made her home in a cabin that had been abandoned by a pioneer, close to Witch Rock. Everything within a hundred yards of the rock became enchanted, and she caused the settlers many annoyances by her pranks. Tools that were left out over night mysteriously disappeared, cattle were afflicted with singular diseases, stones were hurled through window-panes by unseen hands, and whenever a hail-storm or a hurricane swept over the hills destroying crops, people saw her flying through the air, driving the storm onward with her broom. At last she was driven out of the settlement, but the rock and all the ground about it have remained enchanted to this day. I can recollect when the wood was clear land, but it was never possible to plough within one hundred yards of the bewitched stone. As soon as the witch's line was passed, it is said, off went the plough-chip, which is now called the land-side, and which at that time was of wood. You might fasten the chip on again if you could find it, but off it would go just as soon as the team was started. The last attempt to plough near the rock was made by an old man named Reynolds, about eighty or ninety years ago. He said that he could put on a plough-chip so it would stay, and many neighbours gathered to see the trial. Reynolds started into the field, and the plough ran smoothly enough until he crossed the witch's line, and all of a sudden the chip flew off. The plough edged away, and there were a good many white faces, for nobody knew what would happen next. But the old ploughman was not at all disheartened. He soon found the chip in the furrow, under a turf, and he picked it up and clapped it on the framework. Again the

team was started, but in a jiffy away flew the chip again and vanished in the air, and the oxen were found to be unyoked. Mr. Reynolds hunted the furrow over, but could not find the missing piece. After this the crowd edged away, slowly at first, but, as soon as they were out of the old man's sight, away they sped home.'"

720 "103 *when he died.*"

The latest statement of the mysterious case of Theophilus Whaley, judiciously prepared by a descendant, Mr. Charles W. Hopkins, of Providence, for Cole's *History of Washington and Kent Counties*, presents perhaps as fair and full an account of the matter as is now attainable, and is as follows: "A careful study of the life of Theophilus Whaley and of the additional facts, which have been brought to light since the publication of *The Three Judges* [by Dr. Stiles], nearly a century ago, enables the writer to form the following conclusions: that Theophilus Whaley had been an officer in the parliamentary army in the Civil War and had taken an active part in the execution of the king; that he was of the Whalley [as spelled in England] family, a wealthy family closely allied to the Cromwells and prominent in the Civil War; that he was born in England about 1617 and was the son of Richard and Frances (Cromwell) Whalley; and that he was identical with Robert Whalley, a brother of Edward, the regicide, who is said to have been 'a lieutenant under Cromwell' and 'an officer in Hacker's Regiment.' Hacker commanded at the execution of the king and was himself executed in 1660. In support of this theory the following evidence is adduced: (1) His name, verified by the account of the visit of his cousin, Captain Whaley, of the war-ship, which anchored in Narragansett Bay in the time of Queen Anne's war.

"(2) His account of his family, their opulence, and of his early life, verified by his education and general deportment.

"(3) The mysterious visits from the wealthy and prominent men of Boston, who secretly visited him and sup-

plied him with money, from time to time, and who had so favourably received Whalley and Goffe upon their landing in Boston, a few years before, and who were probably the agents through whom the regicides received their remittances from England, as stated by Governor Hutchinson, in his History, who knew Theophilus to be of the same family.

“(4) The age of Theophilus, 103, and the date of his death, not far from 1720, attested by three persons,—Hon. Francis Willet, who wrote his will; the aged Mr. Hamilton, who attended his funeral; and his grandson, Judge Samuel Hopkins, fix the date of his birth near 1617, some two or three years later than the birth of Edward Whalley. Robert Whalley was a brother of Edward and is believed to have been a few years younger than Edward. Goffe’s journal mentions Robert.

“(5) The recurrence of given names is noticeable. The maternal grandmother of Robert Whalley was Joan Warren, and his mother, Frances, had a sister Joan Cromwell and a brother Robert Cromwell, who was the father of Oliver and who, also, had a daughter Joan. Theophilus’s oldest child was named Joan and a grandson, the son of his daughter Martha, with whom he passed his declining years, was named Robert Hopkins, a name given him, presumably, by his grandfather, Theophilus [Robert].

“Of the family of Richard Whalley and his wife, Frances Cromwell, the following account is given. They had four sons and two daughters, viz.: Thomas, who married Mary Peniston; Edward, the regicide, who married, first, Judith Duffel and, second, Mary Middleton; Henry, who married Rebecca Duffel, sister of Judith; Robert, ‘Lieutenant under Cromwell, died unmarried’; Elizabeth; Jane. There is no mention made of children of Thomas. Edward’s eldest son, John, was born in 1633. Henry had a son John, who died in 1691. Elizabeth married William Tiffin, of London. Jane married Reverend William Hooke, M. A., Trinity College, Oxford. Robert alone remains unaccounted for, aside from the meagre record of the Harleian Society,



given above. Upon the accession of Charles II in 1660, his friends would naturally endeavour to screen him from the threatened danger and, after the prolonged absence of years, the report that he had died would gain credence.

"The plain inference must be, that, at the Restoration, he was forced to flee for safety and so escape the fate, which befell Hacker and others, who had taken a prominent part in the execution of the king, and that he, doubtless, fled from England and secreted himself in America, and that his subsequent career can be traced only in the records of the life of Theophilus Whaley in Virginia and in the Narragansett country."

Although this picturesque and romantic tradition is hardly authenticated by positive records, yet the persistence with which it has been believed by those living near the time and in the locality seems to point to an element of truth in the story.

721 *"The Reverend Doctor Mather Byles."*

Dr. Byles was the second of the name prominent in the annals of Boston. The Rev. Dr. Mather Byles, senior, distinguished for his wit and eloquence as well as his poetic ability, was long the pastor of the Hollis Street Congregational Society. His son Mather, the one referred to in the text, was born January 12, 1735, and graduated at Harvard College in 1751. At first he was ordained as a Congregational minister, and settled for some time in New London, Connecticut. In April, 1768, he was, at his own request, dismissed from that charge and, a few days later, accepted the rectorship of Christ Church, Boston. In May of that year, Mr. Byles sailed for England, and was, soon after his arrival, ordained by the Bishop of London, receiving the degree of Doctor in Divinity from Oxford University. After having served for nearly seven years in Christ Church, he resigned that charge, in 1775, intending to take up the mission, to which he had been appointed by the Venerable Society, in Portsmouth, New Hampshire, although the state of the country eventually prevented his removal to that





*Mrs. Peter Harrison*  
*(Smibert)*



town. Being a tory, he went away from Boston with the British forces, served for a while as a chaplain, and was finally appointed, in 1791, missionary at St. John, New Brunswick, where he died in 1814. The "truly honourable society" was, of course, that of the Free Masons.

- 722 "*The Christian Doctrine . . . 'Of loving One Another.'*"

A perusal of the writings of St. John the Evangelist, and especially of the third and fourth chapters of his first epistle, from which the above phrase appears to have been taken, and a comparison of their contents with the very brief recorded utterances of St. John the Baptist, beginning, in at least one case, with the exclamation, "O generation of vipers," leaves it almost impossible to avoid the conclusion that the two sacred personages have been here confused with each other. Without its being expressly stated that "loving one another" was the theme of the "discourse adapted to the occasion and to that day," yet the manner of the introduction of the quotation strongly suggests that it was so. In that case, one can hardly help wondering how the "brilliant and splendid . . . assembly" was affected by the rather incongruous collocation.

- 723 "*The Rev<sup>d</sup> Mr. Walter.*"

The Rev. Dr. William Walter (born at Roxbury, October 7, 1737) was the eldest son of a Congregational minister, the Rev. Nathaniel Walter. He graduated at Harvard College in 1756, was ordained by the Bishop of London in 1764, and became, on his return from England, the assistant minister of Trinity Church, Boston, and, in 1767, upon the death of Mr. Hooper, the rector. Being a loyalist, he removed to Halifax in 1776, but returned to Boston and became rector of Christ Church in 1792, dying in 1800. He was an accomplished gentleman, and received the degree of Doctor in Divinity from Aberdeen in 1785.

- 724 "*Tauntoun.*"

St. Thomas's Church, Taunton, Massachusetts, dates

its earliest existence from 1739-40, when the Rev. John Checkley, rector of King's Church, Providence, at the request of the Rev. Commissary Price, began to hold services there, at a distance of twenty miles from his residence, with an attendance of more than three hundred, many of them never before in any Christian Church. In 1746, the Rev. John Usher, of Bristol, Rhode Island, officiated, as opportunity offered, at Taunton, a manse and glebe being procured by the people at about the same period. In 1755, the Rev. John Graves was appointed missionary at Providence and directed to officiate also at Taunton. The Rev. John Lyon<sup>66</sup> was the first resident minister of the Church in this town, arriving about 1764. In 1767, a small church edifice was erected, which was used occasionally after the close of the Revolutionary War, but gradually went to decay and was finally "accidentally demolished."

St. Thomas's Church, Taunton, first appeared in the list of churches in the diocese of Massachusetts in 1828, when the Rev. John West was the minister. Since that period the parish has gone steadily on to its present strong position, with a succession of able and godly rectors, among whom may be mentioned the Rev. Thomas H. Vail, D.D., who became the first Bishop of Kansas.

725 *"The late Rev<sup>d</sup> Doctor Sewal."*

The Rev. Joseph Sewal (or Sewall), D.D. (born August 26, 1688; died June 27, 1769), was a son of the Honourable Judge Sewal, of great note in the Colony of Massachusetts Bay. On his mother's side Joseph was a grandson of John Hull,<sup>66</sup> one of the Pettaquamscutt Purchasers of the Narragansett country. He graduated at Harvard College in 1707, and was ordained September 16, 1713, as colleague in the pastorate of the Old South Church, Boston. In 1724, he was elected president of Harvard College, but declined the position. In 1731, he received from the University of Glasgow the degree of Doctor in Divinity. He was a rigid Calvinist and opposed to free discussion. His generosity to

poor students and his large gifts to the library of Harvard College, in connection with his great general benevolence, procured him the enviable title of "the Good." At his death he had been associated with the pastoral work of the "Old South" for fifty-six years. The child baptized appears, from a comparison of dates, to have been Dr. Sewal's great-grandchild.

726 "*At Capt. Samuel Gardners.*"

It seems certain that Captain Gardiner is the "Sam Gardiner" whose horse Dr. MacSparran tells, in his *Diary* (October 16, 1745), of riding. If so, he was born January 16, 1719-20, being a son of Ephraim and Penelope (Eldred) Gardiner and a cousin of Mrs. MacSparran.

727 "*The Rev<sup>d</sup> Mr Winslow.*"

The Rev. Edward Winslow (born in Boston, probably a little previously to 1725; died October 31, 1780) was a son of Joshua and Anna (Green) Winslow, and was originally designed for the Congregational ministry. Becoming dissatisfied, however, with Puritanism, he conformed to the Church of England subsequently to his graduation at Harvard College, in 1741. On account of the opposition of his father to his entering the ministry of the Church, he settled, as a merchant, in Barbadoes, but finally, the objection being removed, he was, in 1755, ordained by the Bishop of London, and appointed by the Venerable Society missionary at Stratford, Connecticut. In 1764, Mr. Winslow assumed charge of the vacant mission at Braintree (Quincy), Massachusetts, continuing to minister there until the church was closed, in 1777, by the Revolution. After doing some duty as a chaplain in the British army, in New York city, he died and was buried under the altar of St. George's Church.

728 "*The Church of England at Portsmouth New Hampshire.*"

The original settlers, at the mouth of the Piscataqua River, as early as 1623, were Churchmen and, previously



to 1638, a church and parsonage had been built in Portsmouth, on twelve acres of land given for the purpose in the compact part of the town. The first minister was the Rev. Richard Gibson, who was there not later than 1640, and was banished by the government of Massachusetts within about two years.

After a period of ninety years, the Church was again introduced into Portsmouth, and a building erected and called "Queen's Chapel," the Rev. Arthur Browne removing from Providence to take charge of it, in 1736. It was upon the death of this faithful pastor, June 10, 1773, that the application, noted in the text, was made to the convention at Boston.

729 "*Mr. Samuel Moody.*"

The Rev. Samuel Moody was a well-known clergyman of the Congregational order, in Newbury from 1700 to the time of his death, November 13, 1747. He graduated at Harvard College in 1697, and was a great power among the Puritan churches of his day, being instrumental in founding a Congregational parish in Providence. It is probable that the "Mr. Samuel Moody, the Preceptor or Master" of the Dummer School at Newbury, Massachusetts, in 1773, was a member of his family, presumably a grandson.

730 "*The Rev<sup>d</sup> Mr Ssargeant of Cambridge.*"

The Rev. Winwood Serjeant is supposed to have been born in Bristol, England, about 1730. He was ordained to the priesthood by the Bishop of Rochester, December 19, 1756, and the same day licensed as a missionary to South Carolina, where, early in 1759, he became assistant minister of St. Philip's Church, Charleston. In 1767, Mr. Serjeant settled at Cambridge, Massachusetts, as a missionary of the S. P. G. in charge of Christ Church, continuing there in the quiet discharge of his duties until about the close of the year 1774. At the approach of the War of the Revolution, he was obliged, with many members of his parish, who adhered to the royal cause, to withdraw from his church and home and retreat into the wilderness. For several years after his return from

his refuge in New Hampshire he lived in Newbury, Massachusetts, where, in 1777, he suffered an attack of paralysis. In the following year he returned to England, dying at Bath, September 20, 1780.

Mr. Serjeant married in England before coming to America. Upon the death of his first wife, he married, October 31, 1765, Mary, the third daughter of the Rev. Arthur Browne, of Portsmouth. It was at their house in Cambridge that Mr. Browne met his sudden death, June 10, 1773. Mr. Serjeant was a cultivated, modest, and earnest gentleman, faithful in the discharge of the duties of his calling.

731 "*The Rev<sup>d</sup>. Mr Bailey.*"

The Rev. Jacob Bailey was born in Rowley, Massachusetts, in 1731, and graduated at Harvard College in 1755. At first he preached as a Congregationalist, but soon conformed to the Church, and was ordained, in 1760, to the diaconate by the Bishop of Rochester, and to the priesthood by the Bishop of Peterborough. At the same time Mr. Bailey was appointed to the charge of Pownalborough (or Frankfort) and Georgetown, in Maine, by the Society for the Propagation of the Gospel in Foreign Parts. Having suffered in the early part of the Revolutionary struggle for his conscientious adherence to the royal cause, he withdrew, in June, 1779, by permission of the Massachusetts General Court, into Nova Scotia. There, a little later in the year, he took under his care the mission in Cornwallis, and, in 1782, that of Annapolis Royal, where he died, July 26, 1808, in the seventy-eighth year of his age.

In later times an admirable memoir of Mr. Bailey, under the title of *The Frontier Missionary*, has been prepared by the Rev. William S. Bartlett. In evil days he ministered, as a faithful son of consolation, to the poor, the sick, and the afflicted, and set forth to all who came within his circle of influence the unaffected Gospel of Christ, as he gathered it from the Scriptures and the Book of Common Prayer.

732 "*The Rev<sup>d</sup> Mr William Clark of Dedham.*"

Mr. Clark was a son of the Rev. Peter Clark, of Danvers, Massachusetts, and graduated at Harvard College in 1759. After going to England for ordination, he was appointed by the Society missionary at Dedham and Stoughton, Massachusetts, his license, by the Bishop of London, being dated December 22, 1768. At the time of the Revolutionary War, Mr. Clark endured, on account of his loyalty to the British government, rather harder treatment than did some of his brethren, being driven from his parish and compelled to take refuge in the Old Country. Receiving a pension of £60 from the Crown, he lived at first at Digby, Nova Scotia, where he performed some clerical duty, and, from about 1790, at Quincy, Massachusetts. November 4, 1815, he died at the latter place and was buried in the church-yard. Mr. Clark married a relative of Mr. Samuel Colburn, who had, a dozen years previously, bequeathed a large tract of valuable land and a sum of money to found an Episcopal Church in Dedham.

733 "*The Gospel Advocate.*"

This publication was a monthly magazine of Church intelligence, established in January, 1821, "conducted by a Society of Gentlemen" and published in Boston by Joseph W. Ingraham. It was formally recommended, from the outset, by Bishop Griswold, Dr. Gardiner, Dr. Jarvis, and eight other rectors of the Eastern Diocese. The volume of 1824 is especially valuable as containing, in six successive numbers, the journal of the General Convention of 1823. *The Christian Witness and Church Advocate* was a weekly Church newspaper, established in Boston in 1835, and continued for many years. *The Evergreen* was a monthly Church magazine of merit, continuing but a few years.

734 "*Dr. Parker.*"

The Rt. Rev. Samuel Parker, D. D., was the third son of the Honourable William Parker, of Portsmouth, New Hampshire, and was born August 17, 1744. He gradu-

ated at Harvard College in 1763, and for about ten years taught school in Roxbury and other New England towns. His ordination to the diaconate by the Bishop of London, in February, 1774, and that to the priesthood, by the same, were separated by an interval of only three days. In the autumn of that year, Mr. Parker returned to Boston and, on November 2nd, entered upon his duties, as assistant of the Rev. Dr. Walter, at Trinity Church, succeeding to the rectorship in 1779, three years after the death of the Doctor. In 1789, he received the degree of Doctor of Divinity from the University of Pennsylvania. His consecration to the episcopate of Massachusetts occurred on the 14th of September, 1804, and his death on the 6th of the following December. The wife of Dr. Parker, to whom he was married in November, 1776, was Ann, a daughter of Mr. John Cutler, of Boston, six sons and six daughters being born to them.

During the Revolutionary War, by what he considered a necessary concession to public sentiment, the minister and later rector of Trinity Church was able to continue in it his valuable ministrations. His thirty-one years of service in that parish bore abundant and excellent fruits. His remains were buried under the church and finally destroyed, with the edifice, in the great conflagration of 1872. A tablet was erected to his memory, in 1901, in the new church, with the following inscription, it being a copy of that upon a former similar memorial, lost in the fire:

SACRED TO THE MEMORY OF  
THE RIGHT REVEREND SAMUEL PARKER, D. D.,  
WHO WAS BORN IN PORTSMOUTH, N. H., AUG. 17, 1745,  
AND DIED IN THIS CITY DEC. 6, 1804.  
HE BECAME ASSISTANT MINISTER OF THIS CHURCH IN 1774,  
WAS CHOSEN AND INDUCTED RECTOR IN 1779  
AND CONSECRATED BISHOP OF MASSACHUSETTS  
SEPT. 14, 1804.

A CHRISTIAN SCHOLAR AND A CHRISTIAN GENTLEMAN,  
HE SUSTAINED BY HIS LEARNING, WHILE HE ADORNED BY HIS COURTESY,  
THE OFFICE OF A CHRISTIAN PASTOR.  
A CHURCHMAN OF THE PRIMITIVE STAMP,  
HE CLUNG MORE CLOSELY TO THE CHURCH,

AS HER AFFLICTIONS MULTIPLIED, AND,  
AT THE TRYING PERIOD OF THE AMERICAN REVOLUTION,  
REMAINED IN THIS CITY ALONE,  
TO SERVE AT HER ALTARS AND FEED THE FLOCK;  
NEVER INATTENTIVE TO HIS OWN PAROCHIAL CHARGE,  
HE WAS INSTANT IN SEASON AND OUT OF SEASON IN HIS  
VISITS TO THE SMALL AND SCATTERED FOLDS  
OF HER COMMUNION IN THIS STATE.

THE AIM OF HIS LIFE WAS USEFULNESS;  
BENEVOLENCE AND HOSPITALITY, ITS CHIEF ENJOYMENTS.  
IN THE DOMESTIC CIRCLE, LOVING AND BELOVED;  
HE WAS ATTENDED, IN HIS PUBLIC WALKS,  
BY UNIVERSAL AFFECTION AND RESPECT.

IT PLEASED HIM  
BY WHOM HE WAS CALLED TO THE HIGHEST OFFICE OF THE CHURCH,  
TO TAKE HIM HOME BEFORE HE ENTERED ON ITS DUTIES;  
BUT TO ONE, WHO HAD SO BLENDED  
THE ACTIVE MISSIONARY WITH THE FAITHFUL PARISH PRIEST,  
THERE NEEDED BUT THE SPIRITUAL AUTHORITY,  
TO COMPLETE THE CHARACTER OF THE CHRISTIAN BISHOP.

735 "*The last entry.*"

The last entry in the Narragansett Register, during the rectorship of Mr. Fayerweather, and the last one of any sort until 1784, reads as follows: "On Sunday the Sixth Of November 1774 Mr F—r being Requested by Judge Browne to Preach On the death Of A Neice Of his Mr George Brownes Daughter of About Two Years Old, Mr F— Preachd to A large Concourse of people A funeral Sermon."

736 "*A violation of his ordination vows.*"

There appears to be some discrepancy between this statement in the text and the record of the Society for the Propagation of the Gospel, explicable, however, upon the supposition that Mr. Fayerweather, at a later period, somewhat changed his attitude. He remained a missionary of the Society until 1780, one year before his death, when it is indicated that he was dismissed from its service for unsatisfactory conduct, he having taken "the oaths to the rebel States against approbation of his parishioners." (Digest of S. P. G. Records, p. 853.)

737 "*Preached at private houses.*"

Mrs. Anstis (Udike) Lee (born 1765), in a letter of re-



miniscences, written about 1842, remarks: "Mr. Fayerweather never preached [during the Revolutionary period] except at funerals. I heard him preach at uncle B. Gardiner's son Benjamin's funeral, a child about a year old. It was some years before his death. [Benjamin Gardiner, son of Benjamin and Elizabeth (Wickes) Gardiner, was born in Boston Neck, August 3, 1779, and died August 3, 1780.] . . . By what James [James Updike, born 1763] can recollect he left off preaching in the year 1775." The Rev. Joshua Wingate Weeks,<sup>600</sup> missionary at Marblehead, Massachusetts (1762-79), in an interesting statement, sent to England, in 1778, concerning the condition of the churches and congregations in New England, remarks: "Mr. Fayerweather, having an excellent glebe of 100 acres and having no family, meets with no difficulty in living. His parish, being small, never contributed anything to his subsistence." (Hawkins's *Missions of the Church of England*, p. 256.)

It is probable that Mr. Weeks was misinformed as to the failure of St. Paul's parish to have *ever* made any contribution to Mr. Fayerweather's support, although the statement was perhaps true as to the disturbed period preceding the Declaration of Independence, as well as to that succeeding it. In a letter of Philip Bearcroft, secretary of the S. P. G., written to Mr. Fayerweather, from Charterhouse, London, January 29, 1760, he declares that "the Church of Narraganset hath Provided what they call a Good house and Glebe and Obligated Themselves By a Writing to Pay Twenty Pounds Sterling per annum To The Missionary of their Church."

Mr. Fayerweather spent several weeks in the summer of 1781 at Mr. Matthew Robinson's, near Kingston, but returned to the glebe and died there on August 23rd of that year.

738 "*He was an able and industrious preacher.*"

Mr. Daniel Berkeley Updike, of Boston, has a score or more of Mr. Fayerweather's manuscript sermons

in his collection. They are evidently prepared with great carefulness and ability. Several of them contain elaborate quotations, in the original Latin, from Juvenal and other classical authors. Almost every discourse is introduced with the address, "My brethren." Among these manuscripts is found a "Funeral Prayer," composed, in solemn and touching language, for the occasion, referred to in the Note next preceding, when the Burial office was said in church over Mr. Benjamin Gardiner's infant son.

739 *"We close the ministry of the Reverend Mr. Fayerweather."*

In the Harvard University records, under the date of 1739, among thirty-seven young men who offered themselves for admission, the sixteenth in order is "Samuel Fayerweather, born at Boston, Feb<sup>y</sup> 3, 1724/5, aged 14½." There is still in existence, or has been at a comparatively recent date, a parchment, under the hand and seal of Zachary, Bishop of Bangor, certifying that on Sunday, March 14, 1756, he did admit Samuel Fayerweather to the Holy Order of Deacons. A similar one attests that Richard, Bishop of Carlisle, on March 25, 1756, promoted the same to the Holy Order of Priests. Along with these was preserved Mr. Fayerweather's diploma for the degree of master of arts, conferred by the University of Oxford, in April, 1756, "*ad eundem etiam gradum in collegio Yalensi.*"

740 *"My silver-framed square picture of myself."*

Mr. William Thaddeus Harris, of Cambridge, Massachusetts, in a letter to Mr. Updike, under date of November 22, 1846, remarks, "There likewise exist in different branches of my family two miniatures of Fayerweather, set in frames of solid silver! a mode of exhibiting his vanity, which it is said that the Rev. gentleman frequently adopted." These would seem to have been in addition to the two silver-framed pictures mentioned in the will, which, according to Mr. Updike, remained in South Kingstown and never reached the

legatees. Mr. Harris, who was also the possessor of the documents described in the Note next preceding, declared that he had, besides, the Fayerweather coat of arms, embroidered in silk and framed in a "lozenge," but failed to give an account of its charges.

741 *"My wife's picture of herself, to her niece, the wife of John Channing."*

Mrs. Fayerweather's brother, George Hazard, mayor of Newport, had a daughter Abigail (born about 1748), who, July 1, 1774, married John Channing. There can scarcely be a doubt that Mr. Channing was the eldest son of John Channing, of Newport, and brother of William Channing, attorney-general of Rhode Island and father of the Rev. William Ellery Channing, although the editor is unable to find an absolute verification of the surmise. An old unsigned memorandum states: "The portrait of Dr. Fayerweather's wife was given to *Ruth* Channing, his wife's niece, and she gave it to her sister, a Mrs. Robinson, of Connecticut, and she came to Dr. George Hazard's [Mrs. John Channing's first cousin] and took it where it was hanging and carried it away to Connecticut. Mr. Robinson was a physician in Connecticut." It is probable that this *Ruth* Channing, the recipient of the picture (as well, of course, as her sister, Mrs. Robinson), was a *grandniece* of Mrs. Fayerweather and a daughter of Mrs. Abigail Channing. There is no question that the name of Mrs. Channing, the legatee under the will, was Abigail rather than Ruth and that she had no sister, Mrs. Robinson.

742 *"The large picture painted by Copley."*

This fine portrait is now (1907) the property of Miss Mary Andros Eddy and Miss Isabel Eddy, granddaughters of Mr. Updike, who have courteously permitted it to be photographed for introduction into this work.

743 *"Baptized forty-five persons."*

The records of the parish show that, between 1760 and 1774, Mr. Fayerweather baptized in Narragansett forty-two, at Warwick six, at Taunton, Massachusetts, one,

at Newport seven, at Marblehead, Massachusetts, four, and in Boston five, *i.e.*, sixty-five in all.

744 "*The Rev. Mr. Fogg.*"

The Narragansett Parish Register shows that on Monday, March 29, 1784, the parish met at St. Paul's Church, in North Kingstown, and "Proceeded to Apoint Doct<sup>r</sup> Naham W. Willard & Mr. John Gardiner to Right to the Reverent Parson Fog, then residing at Pomphret, solisiting him to Come Down and take the Charge of sd Church. They farther Agreed to have A subscription procured for the purpose of Raising thirty Pounds pr year for the Benefit of the Reverent Parson Fog, should he accept the proposals maid him."

The Parish Register of Trinity Church, Newport, contains a record of the marriage of Peggie Malbone, daughter of Francis Malbone, to Henry Edwin Stanhope, vice-admiral of the blue, a grandson of the Marquis of Caernarvon, on August 17, 1783, by Rev. Mr. Fogg. In the absence of a rector of Trinity Church, Newport, Miss Malbone selected the rector of its namesake, Trinity Church, Pomfret (now Brooklyn), Connecticut, to marry her, having doubtless become acquainted with him during her visits at the seat of her kinsman, Colonel Godfrey Malbone, the patron of the Pomfret church. The Rev. Daniel Fogg became rector of the "Malbone Church" in May, 1772, one year after its foundation, and continued in service there until his death, in 1815. He was sober, quiet, discreet, and devout, devoting himself diligently and faithfully to his pastoral duties. He enjoyed at first a stipend of £30 a year from the S. P. G., his people providing also a like sum. During the Revolution his church was closed, but he continued steadfastly at his post of duty, holding services in Colonel Malbone's dwelling-house, ministering to his few faithful followers and conducting himself in such a peaceable manner as to retain the respect and regard of even those who differed from him as to their duty to the King of England. After the death of the principal patron of Trinity Church in 1785,



*Edward Greene Malbone*  
*(By Himself)*





the Church was so materially reduced in strength that Mr. Fogg for a time meditated surrendering his rectorship, but finally resumed his labours with renewed assiduity and fidelity. When the one hundredth anniversary of the establishment of the "Old Malbone Church" was celebrated, on April 12, 1871, a grandson, in Orders, of the honoured rector of the Revolutionary period, most appropriately delivered an interesting historical address. (*History of Windham County, Connecticut*, by Ellen D. Larned, ii. 15, 197, 259, 461, 568.)

In 1785, the Rev. Moses Badger, then officiating occasionally at Newport and, from 1786 to his death in 1792, rector of King's (now St. John's) Church, Providence, was elected or proposed for election, to fill the vacancy in St. Paul's Church, Narragansett. A somewhat curious subscription paper is extant, dated December, 1785, and signed by fourteen of the principal men of the parish, to raise money to prepare the parsonage house for the Rev. Mr. Badger's reception. It is declared, however, that the subscriptions are to be void "if he declines to except of the Gleabe &c., with the allowed repairs," as he must have done.

745 "*The Rev. William Smith.*"

The Rev. William Smith, of Narragansett and Newport, Rhode Island, and Norwalk, Connecticut, has sometimes been confounded with his still more distinguished uncle of Philadelphia, of the same name, who was elected, in 1783, Bishop of Maryland (although never consecrated), and was provost of the College of Philadelphia (University of Pennsylvania) as well as chief participant in the preparation of the "Proposed Book." The uncle was, however, twenty-seven years the senior of the nephew, and died in 1803, eighteen years before the other. As, at the time of the younger William Smith's arrival in America, in 1785, he immediately assumed charge of Stepney Parish, Maryland, in proximity to Chestertown, where the elder had been for several years living, there can be no doubt that he emigrated from Scotland under the auspices of his uncle.

The wife of Mr. Smith was named Magdalen Milne. One of their sons, James Alexander Seabury, was baptized in Narragansett, July 7, 1788, by Bishop Seabury, and died before his father, in New York, at about the age of thirty years. Another son sailed on the *Boxer*, a privateer of the War of 1812, and was never again heard of by his father. A grandson and a great-granddaughter perished in the foundering of the *Arctic*. The book of chants alluded to by Dr. Beardsley, published about 1811, was entitled *The Churchman's Choral Companion to his Prayer Book*. The full title of Dr. Smith's work on primitive psalmody was *The Reasonableness of Setting forth the Praises of God according to the Use of the Primitive Church, with Historical Views of Metre Psalmody* (T. & J. Swords, New York, 1814). The tradition that, under the direction of Mr. Smith, the *Venite* was chanted, for the first time in America, in St. Paul's Church, Narragansett, has been noted above.<sup>577</sup> Several of Dr. Smith's manuscript letters, showing a clear head and high literary ability, are in the collection of Mr. D. Berkeley Updike, of Boston. Another of the accomplishments of this versatile genius was practical organ building, in connection with Peter Erben, for fifty-five years the organist of Trinity Church, New York. With his own hands he constructed several small pipe-organs, one of which continued to be used in old Zion Church, New York, until it was consumed by fire in 1815.

However broken-hearted and discouraged the old Doctor in his latter years came to be, he always found a covert from the storm in the house of his comrade in the fascinating art, just referred to, and it was there that he fell asleep, less old in years than in infirmities and griefs. His burial, by Bishop Hobart, took place in Trinity church-yard, near the monument over the grave of Alexander Hamilton, but it is said that no memorial stone marks the resting-place of the author of a whole office in the American Prayer Book.

746 "The late Rev. Dr. Wheaton."

Salmon Wheaton was born in Litchfield County, Con-

necticut, in 1782, and graduated at Yale College in 1805. For a time he was the assistant of the Rev. Bela Hubbard, rector of Trinity Church, New Haven. When Trinity Church, Newport, became vacant, after the resignation of the Rev. Dr. Dehon, the Rt. Rev. Dr. Jarvis, Bishop of Connecticut, recommended Mr. Wheaton as a suitable person to fill the vacancy. He was accordingly, in July, 1810, chosen rector of that church. In 1897, the late Mr. James Swan, for more than eighty years an esteemed and valued citizen of Newport, wrote for the *Newport Journal* a delightful reminiscient article upon Dr. Wheaton, of which the following is a portion:

“The renovation and improvements, progressing so satisfactorily in historic Trinity Church, bring vividly to the memory of a few of Dr. Wheaton’s former parishioners his saintly face and manly form. He was for just thirty years the beloved rector of this church, coming here, when quite a young man, from Connecticut, in a short time marrying a sister of Bishop Dehon and immediately occupying the quaint old parsonage on the corner of Touro and High streets. Dr. Wheaton was universally respected throughout the town, and the children on the highway would instinctively cease, for a moment, from their games and sports, as, on approaching them, he might have for each a kindly word of recognition. During the Sunday service he wore the conventional white surplice, which almost trailed upon the floor, but he invariably preached in the academic gown and always, in the pulpit, wore black silk gloves. His sermons were brief but learned and practical. In 1819 the first Sunday-school of this parish was formed, the sessions of the school being holden, for a short period, in the south gallery. There are many persons, now living, on whose brow Dr. Wheaton’s hand poured the baptismal water, and others, who were brought to Bishop Griswold to receive the rite of Confirmation, prompted to this act by the affectionate and earnest words of their excellent rector. Who that has ever been present at a burial, where he officiated, can forget the pathos and solemnity of his voice as he uttered the committal words,

‘Earth to earth, ashes to ashes, dust to dust,’ and, after a moment’s pause, with triumphant cadence, exclaimed, ‘Blessed are the dead, who die in the Lord’? At marriages, which frequently occurred in private houses, he would usually remain only a few moments after the ceremony, as soon as he had offered his congratulations quietly withdrawing, bearing away with him a portion of the bride cake always daintily wrapped in triple paper and secured with narrow satin ribbon. Dr. Wheaton died in Johnstown, New York, August 24, 1844, aged sixty-two years, and his remains, with those of his wife, repose in a tomb under St. Paul’s Church, Boston. On the east side of Trinity Church, Newport, is a white marble mural tablet to his memory, placed there by his former parishioners. Dr. Wheaton’s daughter, Sarah, became the wife of the late Dr. David King, of Newport, and another daughter, Miss Anne, died not long ago in this city. His son, Theodore, a lawyer, resided in the far West and, at the time of his death, was known as Judge Wheaton. Dr. Wheaton seldom left home, except to attend the diocesan conventions, or those, meeting triennially, of the general Church. Occasionally, however, he would exchange with the Rev. Lemuel Burge, of St. Paul’s Church, Wickford, usually going and returning in the small sloop or *packet* plying between that village and Newport. Of Dr. Wheaton it may be truly said, that he never uttered a word which he would wish to recall, or wrote a line that he cared to efface.”

The ladies of Trinity Church presented their retiring rector with a solid silver pitcher of beautiful design, as a parting gift, it being still preserved in the family as a precious relic. The last four years of the Doctor’s life were spent as rector of St. John’s Church, Johnstown, Fulton County, New York. It is interesting to observe that his great-grandson, the Rev. Hugh Birkhead, has recently (1906), at the age of twenty-nine, become rector of St. George’s Church, New York.

747 “*The Rev. Mr. Beardsley.*”

Eben Edwards Beardsley, clergyman and author, was



born in Stepney, Connecticut, in 1808, and was rector of St. Peter's Church, Cheshire, Connecticut, principal of the Cheshire Episcopal Academy and rector of St. Thomas's Church, New Haven. Mr. Beardsley received the degree of Doctor of Divinity from Trinity College in 1854, as well as that of Doctor of Laws from Columbia College, in 1874. He devoted much time to historical research, in connection with the Church in his native State. Dr. Beardsley was the author of a *History of the Episcopal Church in Connecticut*, a *Memoir of the Rev. John Eaton Smith*, a *Life of Samuel Johnson, D.D.*, a *Life of Samuel Johnson, LL.D.*, and a *Life of the Rt. Rev. Samuel Seabury, D.D.*

748 "Dr. Bowden."

John Bowden, clergyman and author, was born in Ireland, in 1751, and died in Ballston Spa, New York, in 1817. He was rector of the church in Norwalk, Connecticut, and principal of the Episcopal Academy, at Cheshire. In October, 1796, Mr. Bowden was unanimously elected Bishop of Connecticut, but declined the position on account of the weak state of his health. In April, 1802, he became professor of moral philosophy at Columbia College, from which, in 1797, he had received the degree of S.T.D. He wrote, among a considerable number of works, *The Apostolic Origin of Episcopacy* (2 vols., New York, 1808).

749 "A meeting of the Society of St. Paul's in April, 1791."

On November 18, 1790, was held, in Newport, the first Rhode Island Episcopal diocesan convention, at which adhesion and obedience to the "seventeen canons," adopted by the general convention of 1789, was voted; the revised *Book of Common Prayer* was approved of and recommended for use; and Samuel Seabury, D.D., Bishop of the Church of Connecticut, was declared Bishop of the Church of this State. It must have been soon after this, and probably at about the time indicated in the head of this Note, that an undated paper,

still extant, was drawn up and signed by thirty-six of the men of St. Paul's Parish, Narragansett, as follows:

"The situation of St. Paul's Church, in North Kingston, in the State of Rhode Island, at this present time being such that it solicits the attention of every member and connection of the same; it hath, therefore, been judged proper to request all concerned for its future establishment and confirmation to adopt such measures as may be thought most conducive to the general benefit of the same. Acknowledging ourselves an Episcopal Church and desirous of preserving the bond of Unity with our Sister Churches in this State, we are willing to associate with them in all things Christian and canonical, under the direction of the Rt. Rev. Bishop Seabury. And this coalition with our Sister Churches and acknowledgment of a diocesan we reckon the more necessary because without [them] we can neither obtain a Gentleman in holy orders for our clergyman nor claim the privilege of confirmation or right of representation at any State or General Convention. We are sensible how necessary it is to have a clergyman among us as soon as possible. Without a regular and valid ministry, our young people must be brought up ignorant of true Religion and our Elderly people denuded of it." There is some reason to conclude that St. Paul's Parish, at a later date, maintained the theory that, in putting itself thus under the direction of Bishop Seabury, it had been placed also under the jurisdiction of his successors (Note 753). In the annual convention of the diocese of Rhode Island, held at Newport, June 7, 1809, it was "Voted and Resolved, That a Committee be appointed to address the Wardens and Vestry of St. Paul's Church in North Kingston, and inquire of them whether there exists any cause or causes of their disunion with us, which this Convention can alleviate and to assure the said Wardens and Vestry of the Interest which the Convention feel for the welfare of St. Paul's Church and of their earnest desire that the said Church should be represented in our future Conventions. Voted,

That the Clergy of the Churches in Newport, Providence and Bristol, be the Committee for the above purpose."

To this committee, consisting of Alexander V. Griswold, of Bristol, T. Dehon, and J. Ward, of Newport, Daniel Updike, one of the wardens of St. Paul's, wrote, August 3, 1809, thirteen years after the death of Bishop Seabury, that "the Church has primarily been placed under the jurisdiction of the Bp. of Ct. (Seabury) and that they reject the insinuation that they hold aloof from their sister Churches." Had this position been maintained, there would have been created, in ecclesiastical matters, in the nineteenth century, a condition similar to the political situation in the seventeenth century, when Narragansett declined to recognize the authority of the Rhode Island Colony and submitted to the jurisdiction of the Colony of Connecticut.

It must have been at about the date at the head of this Note that Silas Casey, a gentleman of wealth and position, grandfather of General Silas Casey and great-grandfather of General Thomas Lincoln Casey, both late officers of the United States Army, began to be prominent in the affairs of St. Paul's Church. He was a descendant, in the fourth generation, of Thomas and Sarah Casey, of Newport. Silas Casey was born in East Greenwich, Rhode Island, June 5, 1734, and died in the same town, September 27, 1814. In 1788, after a quarter of a century spent in business, he retired to his estate in Boston Neck, Narragansett, and soon after became a regular attendant at St. Paul's Church. It is asserted by tradition that, as early as 1791-2, he was a member of the vestry, although, on account of the imperfect condition of the Parish Records at that period, it is impossible, by reference to them, to verify the statement. In the latter year Mr. Casey was one of a committee which obtained from the General Assembly a grant for a lottery to raise money for putting the edifice of St. Paul's Church into decent and suitable order. (Rhode Island Colonial Records, x. 471.) In a record of a meeting of the congregation of St. Paul's Church,

held October 28, 1792, the name of Silas Casey occurs. Mr. Casey was an ardent patriot during the Revolutionary War, and generous in all public enterprises of his town and section. He derived his Boston Neck estate (the south half of the Amos Richeson allotment) through his wife, Abigail, a daughter of Daniel and Mary (Wanton) Coggeshall.

To this period also may be traced the introduction into St. Paul's Parish of the well-known Shaw family, which has ever since, in its different branches, been so prominent and helpful in its affairs. On December 27, 1794, Dr. Isaac Senter, of Newport, recommended young Dr. William G. Shaw, who had been in his office, to Daniel Updike, Esq., of Wickford, as a desirable acquisition for that village. In an autograph letter, preserved in the Providence Public Library, as a gift, with others, of Mr. Daniel Berkeley Updike, of Boston, Dr. Senter remarks of Dr. Shaw, "He is a young man of sense and science, of great sobriety and integrity and, in my opinion, better qualified to practise physic than any other young physician in this state." Dr. Shaw married Elizabeth, a daughter of Mr. Samuel Brenton, of Wickford, and remained there, as a practising physician, for upwards of sixty years. Among his descendants and those closely connected with them by marriage have been no less than nine clergymen of the Episcopal Church, two of them, the Rev. Lemuel Burge and the Rev. Daniel Henshaw, S. T. D., having been rectors of St. Paul's Church. A son of Dr. Shaw, William A. Shaw, M. D., spent his long and useful life in Wickford, and was a warden of the church from 1837 to 1879. The Rev. Dr. Henshaw, in his memorial sermon at the Old Church, in August, 1885, declares concerning Mrs. William G. Shaw: "She laboured diligently and successfully to keep and educate, in the Church's ways, under very adverse circumstances, a large family of sons and daughters. Every one of her numerous descendants, even to the fourth generation, are baptized members and nearly all of them are, or were, before departing this life, communicants of the Church and zeal-



ous workers in the band of her faithful children. Mrs. Shaw's son, Samuel Brenton, was born during the ministry of Mr. Warren and lived to be more than four-score years old. After having served more than sixty years, as priest at the altar, he died, respected and beloved by all who knew him, leaving, as an heritage for his children, an honoured record in the Church's history. Of Dr. William A. Shaw . . . I need not say a word to this congregation. His gentle disposition, his superior literary and professional attainments, his acute intellect, his quiet humour, his ungrudging benevolence and his remarkable modesty and diffidence are well known in all this region."

750 "*Walter C. Gardiner.*"

The name of Dr. Gardiner is an interesting one, because, in connection with him, there occurred one of the most notable cases of ecclesiastical intrusion known to have existed in the American Church. This case is of the greater importance, in that it led, in the General Convention of 1795, to the passage of a canon, which has continued, under the title "Of a Congregation in any Diocese uniting with any other Diocese" (or a similar one), substantially to the present time. Walter C. Gardiner is believed to have belonged to the well-known Narragansett family of that name, being a respected physician and a member of St. Paul's Parish. At a meeting, holden at the glebe, October 17, 1790, for the purpose of advising and proceeding towards the appointment of a minister to preside over St. Paul's Church, the Rev. William Smith having resigned the rectorship eight or nine months previously, it was "Voted, That a letter be written . . . and directed to Dr. Walter C. Gardiner, requesting him to proceed, as soon as may be, for ordination and to take charge of said Church." In this letter, which is recorded in the Narragansett Register, reference is made to "our united good opinion of your character and abilities, together with the knowledge of your past and continued deportment and application in the sacred and worthy study of Divinity." On the fol-



lowing day a letter was written, by a committee of St. Paul's, also to Bishop Seabury, informing him of the above fact and craving his approbation and assistance. No reply of Dr. Gardiner to this letter is recorded, but on Sunday, April 17, 1791, "at a meeting of the Society of St. Paul's Church," it was "Voted, that Messrs. John Gardiner and Rowland Browne be and are hereby appointed, in behalf of said Society, to wait on Doct<sup>r</sup> Walter C. Gardiner signifying their wish and approbation that he would, if agreeable to him, officiate as a Lay Reader in St. Paul's Church and that they report his determination to the next meeting." No further reference to Dr. Gardiner is found in the Narragansett Register until seven or eight years later. But it is known that, ignoring the authority of Bishop Seabury, he proceeded to join himself to the diocese of Massachusetts and procure, from the standing committee of its convention, recommendation for ordination to the diaconate, addressed to the Bishop of New York, who proceeded to admit him.

The Rev. Joseph Hooper, M.A., of Durham, Connecticut, has made a very thorough investigation of this case, embodying its results in an able and interesting monograph, introduced, as Appendix xv, into Volume II of Dr. Dix's *History of Trinity Church, New York*. In this Mr. Hooper remarks: "Mr. Gardiner had privately obtained a testimonial and applied to the Standing Committee of Massachusetts for admission as a candidate for Holy Orders. Various members of the parish supported him and desired to unite St. Paul's Church with the Church in the diocese of Massachusetts. Mr. Gardiner, presumably with the assent and probably at the suggestion, of the members of the Committee, had asked Bishop Provoost to ordain him. Had the ordination taken place within the Diocese of New York, it would not have seemed such an affront to the Bishop in charge of Rhode Island and the other ecclesiastical authorities of that Diocese" (p. 331). "Bishop Provoost had accepted the recommendation by the Standing Committee of Massachusetts of Mr. Walter C. Gardi-

ner for ordination to the diaconate. On invitation of the clergy of Massachusetts, Mr. Gardiner, then 'reader' in St. Paul's Church, Narragansett, and some members of that parish, the Bishop of New York visited the ancient parish of St. Paul's, Narragansett, now Wickford, and on June 24, 1792, made Mr. Gardiner a deacon" (p. 330).

The plan to unite St. Paul's Parish, Narragansett, with the diocese of Massachusetts was formally carried out. There is in existence a well authenticated record, apparently never entered on the Parish Register, but written upon a separate leaf, as follows:

"At a Meeting of the Corporation of St. Paul's Church, held at the Glebe House belonging to said Church, on the Twenty-fifth day of February Anno Domini 1793. Duly notified—Present a Quorum to transact Business. Silvester Gardner, Esq. President pro. Tem. To this Meeting, were presented by the Sec'y a letter from the Standing Committee of the Prot. Epis<sup>l</sup> Church in the State of Massachusetts, directed to the Sec'y and addressed to the Corporation of St. Paul's Church in Narraganset, together with an Ecclesiastical Constitution for the Government of the Episcopal Churches in the State of Massachusetts and *such other Churches* as may be admitted and accede to the same:—Wherefore, upon the perusal of the Constitution, above alluded to and upon a due consideration thereof It is Voted and Resolved That the same be and is hereby Adopted and Received as an Ecclesiastical Constitution for the Government of the Epis<sup>l</sup> Church of St. Paul's in Narraganset.—Voted, That Peter Phillips, Silvester Gardner, Rowland Brown, Samuel Brenton and Frederick Gardiner, Esq<sup>rs</sup>, or any three of them be and they are hereby appointed a Committee to write to the Standing Com'tee of the Prot. Epis<sup>l</sup> Church in the State of Massachusetts, informing them that this Corporation have legally adopted and received their Ecclesiastical Church Constitution.

"The above is a true Copy from the Records of St. Paul's Church, Narragansett.

"*Witness*, Sam. E. Gardiner, Sec'y "

In the journal of the convention of Massachusetts, held on May 28, 1793, it is thus recorded: "Dr. Walter, as Chairman of the late Standing Committee, laid before the Convention, for their approbation or disapprobation, certain communications from St. Paul's Church at Narragansett to the Standing Committee, relating to recommending Dr. Walter C. Gardiner for the minister of said Church,—which were approved and the papers ordered to lie upon the files; and *said Church was voted to be a part of this Constitution.*" It is remarkable that there is known to exist, in Narragansett, no record or even tradition of the ordination of Dr. Gardiner in St. Paul's Church. Had it not been for Mr. Hooper's statement of the date of this ordination, founded, doubtless, upon some trustworthy evidence, the extract just given, from the Massachusetts journal, might perhaps seem to suggest that he was not ordained until a later period, probably June, 1793. In the Rhode Island convention, held in Providence, August 20 and 21, 1792, it was voted to forward, with the endorsement of the convention, to Bishop Seabury, a paper signed by all the male communicants of St. Paul's Church in Narragansett, and a very good majority of the original and present proprietors, thirty-four all together, as follows:

"We the subscribers, the more effectually to accomplish our benevolent intentions towards St. Paul's Church, in North Kingstown, of which we are members and friends; and the more effectually to *prevent the unprecedented intrusion of a Person in said Church, whose deportment, in our opinion, disqualifies him for so sacred a function*, Do appoint Daniel Updike . . . a Delegate to the Convention of the Church . . . with full and plenary power to acknowledge Bishop Seabury for our Diocesan and to homologate the proceedings of all former general Conventions, to accede to those of the State Conventions, of which we hereby declare ourselves members; to profess our adoption of the revised Prayer Book, and to act and do to the best of his judgement in Unity with our Sister Churches for their and our gene-

ral and particular good; and further that he communicate these our Sentiments and intentions to the Standing Committee of the Church in this State to be by them transmitted to the Bishop for the accomplishment of the end in view."

It is noticeable that only two of the thirty-four names appended to this paper are the same as those of the nine present at the meeting of the corporation, April 17, 1791, where Dr. Gardiner was requested to act as lay reader, there being a breach at that period between the communicants of the church and the corporate members. In a record upon a loose leaf, never apparently entered in the Parish Register, it is stated that, at a meeting of St. Paul's Church on October 28, 1792, it was unanimously voted that a letter be signed and presented to Dr. W. C. Gardiner to the effect that it is the desire of this congregation "that he proceed to the Standing [Committee of the (?)] Epis<sup>l</sup> State Convention to be examined and equipped with suitable testimonials for Ordination, together with a certificate to said Standing Com. &c." This date also suggests that Dr. Gardiner could not have been ordained in the preceding June.

In the Rhode Island convention of 1793, at the session of August 1st, under the presidency of Bishop Seabury, a report was adopted, partly as follows:

"We the Committee appointed to receive and examine the papers relative to the unhappy separation of Dr. Gardiner and the Corporate Body for the Church in Narragansett from the Sister Churches, in this State, — Do, after a Candid Examination and Mature deliberation, Report as follows : . . . *Secondly*. — That as long as the Ch'h of Narragansett refuse to unite with the Ch'h's of this State and Recognize their Conventional Doings, no Clergyman or person professing Communion with the Protestant Episcopal Church could, consistently with the *Dignity, Union and Peace* of those Ch'hs, recommend Dr. W. C. Gardiner for *Holy Orders* and, therefore, we conceive the Proceedings of the Standing Com'tee of Massachusetts were inconsistent with



every principle of Epis'l Government and have an evident tendency to produce Disorder and promote Schism, and that the Promotion of Dr. Gardiner, by Bishop Provost [*sic*], was directly contrary to the Constitution and Canons of the Protestant Episcopal Church."

It does not appear that Dr. Gardiner ever entered into union with the Rhode Island convention, the Church in Narragansett continuing unrepresented in it from 1793 to 1806. The corporation of St. Paul's, however, in the mean time, purged itself of the charge of schism by the following action:

"At a meeting of St. Paul's Church, Narragansett, holden at the Glebe in South Kingston, on the third day of December, 1798, Voted, That, whereas certain illegal proceedings were heretofore had and entered into by Walter C. Gardiner for his own benefit and accommodation with the Episcopal Church in Massachusetts, to facilitate the purposes of his ordination and to answer other sinister designs, he not having the well-being of this Church in view, but actuated by motives repugnant thereto,—This meeting of St. Paul's Church, legally assembled, do Vote and resolve that all the said proceedings of Walter C. Gardiner and others of said society inveigled by him as aforesaid, respecting said Church in Massachusetts, and all other his nefarious transactions, consequent thereon, are null and void and of no effect and are hereby directed to be marked as such, in the margin of the records of this Church,—and that the officers of said Church, not being hitherto organized, have prevented the above nullifying vote from being previously passed it [*sic*]."

Bishop White, in his *Memoirs of the Protestant Episcopal Church* (Philadelphia, 1820, p. 216), in noticing the General Convention of 1795, remarks concerning the case of Walter C. Gardiner: "Before the assembling of this Convention, there took place an incident, threatening to produce permanent dissatisfaction between Bishops Seabury and Provoost; which, however, was happily prevented. Although Bishop Seabury had been chosen bishop of the Church in Rhode Island, the



congregation of Narragansett, in that State, had associated with the Church in Massachusetts; which had unwarily admitted the junction. In consequence, a clergyman had been ordained for the congregation by Bishop Provoost. The author, during the sitting of the Convention, received a letter from Bishop Seabury, respectfully and affectionately complaining of the matter. Bishop Provoost, on the letter's being read to him, said that, on receiving the letter from the clergy of Massachusetts, he had doubted of the propriety of the proposal in it; but that, on consulting the clergy of New York, and especially those in the most intimacy with Bishop Seabury, he was advised by them to compliance; but that he perceived objections to such conduct in individual congregations and would much approve of a canon to prevent it. Such a canon was accordingly prepared and passed. It is believed that no dissatisfaction remained."

This Canon 8 of 1795 now (1907) appears, in substance, in Canon 50, Section I. Dr. Hawks also, in his *Commentary on the Constitution and Canons*, p. 130, remarks concerning this incident: "The origin of the Canon of 1795 was the union which took place of a Church in Narragansett, Rhode Island, with the Diocese of Massachusetts. A convention of clergy and delegates of various churches in Rhode Island had declared that Bishop Seabury should be the bishop of the Church in that State. The Standing Committee of Massachusetts applied to Bishop Provoost of New York, who ordained a clergyman for the Narragansett Church."

Mr. Hooper (*ut supra*, p. 333) gives the later history of Dr. Gardiner, as follows: "The career of the priest, who commenced his ministry at Narragansett, was a turbulent and unhappy one. His parishioners at Narragansett soon became dissatisfied with him and he removed to Hudson, New York. His career there was very harmful to the parish. The same experience befell him at Stamford (now Hobart), Delaware County, New York. Bishop Claggett, of Maryland, thus men-

tions him: 'I regret that I am obliged to say that the Rev<sup>d</sup> Mr. Gardiner since my acquaintance with him, six or seven years ago, has resided in five different states and he has scarcely, I believe, left one of these states, without convulsing the Church in it by some public dispute with his brethren.' Mr. Gardiner ended his ministry, in Virginia, about 1810."

One of the sources of alienation between Dr. Gardiner and the communicants of St. Paul's was a charter, granted by the Assembly in October, 1791, and advocated, apparently, by him, but not at all adapted to Episcopal churches. A new act of incorporation was passed in March, 1794, tending to the harmonizing of the parish. This charter is now suspended upon the front of the pulpit, in the Old Church, where it was placed by Mr. Daniel Berkeley Updike, in whose possession it was for many years.

751 *"The Rev. Joseph Warren."*

The first record of the Rev. Joseph Warren now accessible is of the year 1791, when he was proposed as a candidate for the rectorship of St. Ann's Church, Gardiner, Maine, and "the town voted *not* to hear him." (Batchelder's *History of the Eastern Diocese*, i. 79.) The origin of Mr. Warren has not been ascertained, but his name seems to suggest a relationship with the well-known family of Warrens in Roxbury, there being known to be in that *three* Josephs in direct succession, in the eighteenth century. Notwithstanding the inhospitable reception of Mr. Warren's name, noted above, there is found, in one of the parish books of Christ Church, Gardiner, signed by Barzillai Gannett, clerk, a record to the effect that "The Rev<sup>d</sup> Joseph Warren commenced preaching in St. Ann's Church, in Pittston [now Gardiner], about the first of September, 1791, and dissolved his connection with said Church on the 20<sup>th</sup> July, 1796." (*History of Christ Church, Gardiner, Maine*, by Evelyn L. Gilmore, p. 64.) In the summer of 1793, a fanatical maniac burned the church at Gardiner and made several attempts, in accordance

with a fancied divine command, to take the life of Mr. Warren. After this tragic interruption his services seem to have been for some time suspended, but in April, 1794, he was definitely invited "to settle as minister of the Episcopal Church in Pittston." The author of the above *History of Christ Church* (p. 71) thus chronicles: "The Rev. Mr. Warren left Pittston on the 20<sup>th</sup> of July, 1796, having accepted a call to Charleston, S. C." Mr. Batchelder, however (*ut supra*, p. 67), records: "The Rev. Joseph Warren of Gardiner occasionally officiated in St. Paul's Church [Portland] and administered the Sacraments. Having left Gardiner in 1796, he became the minister of St. Paul's Church. He continued here, working very efficiently, till 1799. He then went south." On Monday, April 28, 1794, at a meeting of the congregation of St. Paul's Church, Narragansett, it was "voted that Mr. Lodowick Updike be requested to write to the Rev. Joseph Warren, requesting him to make a visit to this congregation." This invitation does not appear to have been accepted, but, at a meeting of the parish, held on December 1, 1798, it was "voted (the Rev. Joseph Warren being present,) that he is requested by the members of the Incorporated Society of St. Paul's Chh., in North Kingston, to officiate as minister thereof, and he, having accepted the same, it is hereby voted and resolved that he is the minister of said Church and is hereby considered as such." The record of this meeting is signed by Mr. Warren, as rector, as are also several successive ones, until December, 1799, after which there appears to have been a suspension of his labours. In any case, "at a meeting of the Minister, Wardens and Vestry of St. Paul's Church, held July 12, 1803, . . . It was Voted, That the Rev. Joseph Warren again resume the Rectorship of St. Paul's Church and that he officiate on Sundays, alternately, at North Kingstown, in the Church, and in South Kingstown, in the Glebe House, unless necessarily prevented in the line of his duty." Mr. Warren's compensation, as fixed at the same meeting, was the rents of the glebe land and one hundred dollars, to be paid him by the two Con-

gregations. The last mention of this rector, in the records, is in that of the Easter meeting, April 15, 1805, when the use of the glebe estate and the Case estate was secured to him for another year and "during his officiation as Rector of St. Paul's Church," and he was empowered to choose a sexton, with "an allowance of Four Dollars out of the pew rents." The circumstances of Mr. Warren's departure from the parish are not now known, but in a letter of characteristic mildness, written by Bishop Griswold to Daniel Updike, Esq., April 4, 1806, he alludes to his "pain for the many discouragements, which, it seems, your parish has experienced, especially in its late connection with Mr. Warren." He appears to have taken up his residence within the diocese of New York, whither he carried the records of the Church; the wardens of St. Paul's, in a very peremptory demand for their return, in January, 1806, threatening "to acquaint the Bishop of New York therewith and request his assistance in procuring them." Several allusions are made in contemporary documents to Mr. Warren's books, as if they were somewhat numerous, suggesting his scholarly habits. There is a curious reminder, in one of the record books preserved by St. Paul's Church, of his previous identification with the Church in Maine, it having been first used apparently during his residence in that District for memoranda of its various missions, and then appropriated to Narragansett matters.

- 752 "*The church edifice was removed to Wickford.*" Where St. Paul's Church was built, in 1707, the site chosen was judged to be near the centre of the expected congregation, easy of access from all directions, and likely to be surrounded by an increasing population. It was closely adjacent to the great north and south road, originally called the "Pequot Path," but then known as the "Country Road" and since as the "Post Road," leading from Connecticut, and the towns of Westerly and South Kingstown, on the one hand, to East Greenwich, Warwick, and Providence, on the other. But what



perhaps still more strongly suggested the eligibility of the location was its position upon a much newer, at least *projected*, highway, running westerly from Narragansett Bay, at a point at the foot of "Barber's Heights" (a mile north of the present Saunderstown), over Boston Neck, by the future birthplace of Gilbert Stuart at the head of Narrow River, over Hammond Hill, and so, somewhat indefinitely, towards the setting sun. This was also the period of the establishment of regular ferries between the islands of Rhode Island and Jamestown (or Conanicut) and the Narragansett country, no less than four such ferries being "settled" by the General Assembly at the August session of 1709. When the church was erected, what used to be known as the "North Ferry" must have been in contemplation, or probably already in operation in a *private* way, connecting Coddington's Cove (some two miles north of the centre of Newport) with Jamestown and that part of Kingstown, about the eastern terminus of the road already alluded to. The now long-disused line of due eastward and westward grassy roadway across Conanicut, uniting the two sections of this ferry, can still be seen, on looking down from "Barber's Heights," opposite the narrowest portion of the "West Passage" of Narragansett Bay.

The projectors of the "North Ferry" are said, by tradition, to have expected by means of this more direct route to divert the travel between Boston and Connecticut as well as New York, away from what is still known as the "South Ferry," although its significance as a distinctive title ceased through the suspension of its rival, much more than a century ago. It would thus seem that the builders of the old Narragansett Church must have had visions of streams of travellers passing to and fro by the sacred structure, and of numbers of new settlers induced to make their home upon so popular a thoroughfare. But this dream was destined to disappointment. The families of the planters, as was anticipated, gathered at the welcome services, mostly coming from a considerable distance,—the Updikes, the Phillises, and the Sweets from the north, the Cases,



the Helmes, and Mr. Balfour from Tower Hill and its vicinity, and the Coles, the Willetts, the Browns, and the Gardiners from Boston Neck. No considerable addition, however, was made to the neighbouring population. As the eighteenth century wore away, flourishing communities were built up, five miles to the north, at Wickford, and to some extent, at the same distance to the south, on Tower Hill and at its southern foot. When the energetic Churchmen of the days of Dr. MacSparan and Parson Fayerweather, before the War of the Revolution, had passed away, few were found to take their places, and it became a struggle, with the former stipends of the Venerable Society of course now entirely cut off, to raise a sufficient remuneration for a resident clergyman. Long was the problem turned over in its different lights, and stronger did the conviction grow that the Church must be removed to a more favourable locality, although *whither* and *how* must naturally have been viewed in varying ways by varying interests. But at length, in the last month of the last year of the century, which, almost at its beginning, had seen the Narragansett Church built, the die was cast. On December 3, 1799, at 1 p. m., twelve men of St. Paul's Church met and "*it was Voted*, that said Church of St. Paul's be removed to the Village of Wickford from the place where it now stands, and that the said people and members of the Church in North Kingstown be empowered to remove said building accordingly." Nine of those present voted *yea*, viz., the venerable Lodowick Updike, Esq., of Wickford, then in his seventy-fifth year; Daniel Updike, Esq., his eldest son; Colonel James Updike, his second son; Lodowick Updike, his third son; Richard Updike, his cousin; Peter Phillips, Esq., of Wickford; Sylvester Gardiner, Esq.; Captain Thomas Cole; and James Cooper. Two voted *nay*, viz., Honourable George Brown and Jeremiah Brown, both of South Kingstown, who were to be left, at least temporarily, without a church building in their vicinity. One of them, Martin Reed, who lived in the house upon the church lot, declined to vote. A succeeding vote, "That

a church be built on the Lot given by the late Dr. MacSparran, in South Kingstown [on the northwest corner of his farm], provided it be done *without any expense* to St. Paul's Church, North Kingston," must have conveyed to the hearts of the parishioners at Tower Hill and on lower Boston Neck but a very moderate satisfaction, whatever consolation they may have extracted from a further vote, "That it is the sense of this Church, that the Rector of said Church officiate in North Kingstown, at the Village called Wickford, and in South Kingstown, *alternately*, till a Bishop shall reside in South Kingstown, or till some other provision be made in respect to preaching, . . . provided that South Kingstown pay the one half of all subscriptions which may be raised for the support of a Minister." Thus the long-discussed question was settled in a direct and business-like manner. No doubt there were others beside the two Browns who were unreconciled to the removal, but if so they deliberately decided to absent themselves from the meeting, regularly convened to consider the matter, after repeated adjournments in order to secure a fuller attendance.

Much has been written, in the nature of romance, concerning the alleged high-handed and secret manner in which the movement was carried on. It used to be declared that even supernatural agencies were engaged in frustrating the profanation of the ancient sanctuary, tempest after tempest arising and driving away the workmen, whenever they began the task of taking down the structure. It is a common tale that the building was finally removed bodily, in a single night, over narrow and winding country roads, for the whole distance of five miles, in order to elude the outraged parishioners. But the records and sober tradition negative the fable. There is every reason to believe that sometime during the year 1800, in a perfectly legitimate and workmanlike, not to say even commonplace, manner, the honoured edifice was taken apart, at what has come to be called since the "old platform," where now stands the MacSparran monument, and set up again at Wickford.

The lot upon which it was placed had been originally given for such a purpose by Captain Lodowick Updike, the grandfather of the venerable Lodowick Updike, Esq., who at length was instrumental in thus occupying the site, in accordance with the spirit of his ancestor's intention, as expressed in his will, made August 16, 1734. In fact, the language of this instrument shows that the purpose of building a church had dwelt for a long period previously in the mind of this first Updike to be proprietor of Cocumscussuc. Probably from his earliest entrance upon possession of the estate, in the seventeenth century, he had entertained the design, thus proving his original attachment to the English Church. The clause is as follows: "But it is my mind and will that the lot of Land in the Town of Wickford, by me *formerly designed* for the Church of England, in North Kingstown, be excluded from the former Devise and be forever appropriated for the use of said Church."

Two of the elements which were, at that period, enhancing the importance of Wickford and enlarging its eligibility as the new site of the Narragansett Church, were the laying out of the land between the two coves into house-lots, by Mr. Samuel Elam, and the establishment upon it, in 1800, of Washington Academy. At first the little congregation of St. Paul's appears to have exhausted its resources by the effort of removal, and to have had nothing left with which to finish and furnish the interior of the church. It contained neither pulpit nor pews, the congregation being seated upon temporary benches, formed by long boards placed upon sections of logs. The existence of the new academy at Wickford, with its seventy students, having no other place of public worship to attend, was made the ground of an appeal to Christians of all denominations in the State for funds with which to complete the church. There is in existence a subscription paper, with the original autograph signatures of generous contributors to this object, such as John Innes Clark, Ann Allen, D. Vinton, George Benson, Thos. L. Halsey, and Jabez Bowen, of Providence, and George Gibbs, Chris. Champlin, Benjamin

Gardiner, Stephen DeBlois, Francis Brinley, and J. B. Gilpin, of Newport. Soon afterwards square pews were placed around the church and ten long "slips" in the centre. Later still (in 1811, it is said), a tower and belfry were built at the west end of the church.

Time has proved the wisdom of the removal of the church. Solitude reigns unbroken at the ancient site. Many of the old houses in the neighbourhood have gone to decay, and seldom has a new one been erected during the century which has elapsed since the change, while Wickford and Lafayette on the north and Wakefield and Narragansett Pier on the south have vindicated their claims to the need of churches.

753 "*Mr. Isaac B. Peirce, of Newport.*"

At a meeting of the vestry and congregation of St. Paul's Church, held October 29, 1809, it was "Voted that Mr. Isaac B. Pearce be requested to apply to the bishop of Connecticut for the attainment of Deacon's orders, and that he procure, with the assistance from the Vestry and Wardens, fresh recommendations, in behalf of this Congregation, as may be thought necessary to effect y<sup>e</sup> desirable purpose and that the expense incurred by the above application will be paid by the Congregation." It is not known whether or not the course here requested was followed, but it seems certain that Mr. Peirce was never ordained, although, as stated in the text, he continued for four years to serve the parish as a lay reader. In the year after the beginning of his work at Wickford, he appears, through some indiscretion in connection with politics, to have greatly disturbed the parish. A letter dated at Middletown, Rhode Island, in 1810, is extant, in which the worthy Benjamin Gardiner gives the following judicious and kindly advice to his nephew, Daniel Updike, then one of the wardens of St. Paul's Church, who seems to have consulted him concerning the imbroglio: "I agree with you in Mr. Pearce's imprudent conduct, which has led to so much inquietude. But, at the same time, if we rightly consider it, he has not been guilty of the breach of



any law either civil or ecclesiastical. His procedure was precipitate and unguarded and, I think, resulted more from an error of the Head than from any corruption of his Heart, and, as he appears to discover his error and is heartily sorry for his misdoing, I think it will be best for the Congregation to forgive and overlook this his first offence and, perhaps, his future conduct may be more circumspect and, thereby, atone for his past Folly. Great allowances ought to be made for his Youth and inexperience in Life and, as he has heretofore other-ways conducted well and manifested a Pious deportment and Zeal for the Episcopal Church, would it be just and Charitable for the Congregation to discard him for one misstep?" Two months later, in June, 1810, Mr. Updike, in a letter upon the same subject addressed to the Rev. John Ward, of Newport, remarks: "We now declare that Mr. Pearce's conduct has been perfectly correct and that there is not a person in Wickford, that does or has attended Church, that is opposed to Mr. Pearce's officiation except [mentioning three]. We believe that Mr. Pearce has not, in any manner, suggested a political idea, since his embarrassment, to any Party, but abstains from associating with almost anyone and lives in the most retired manner, to avoid giving offence. Nearly all the Inhabitants are enthusiastic in his favour and reprehend the ill-treatment he receives, in the manner it merits." The Rev. Dr. Henshaw, who assumed the rectorship of St. Paul's only thirty-six years after Mr. Pearce's departure, when many were living who had been perfectly familiar with his career, records, in his Historical Sermon, preached at the Old Church, Wickford, in August, 1885: "This lay reader remained until 1813 and *departed from the faith*." This statement is somewhat explained by an unsigned letter of commendation, probably a first draft, yet in existence, addressed, under date of November 12, 1813, to the Rev. Dr. Freeman, minister of King's Chapel, Boston, after it had gone over to Unitarianism. The writers say: "The long acquaintance we have had with Mr. I. B. Pearce, and the many services he has rendered the Congrega-



tion of St. Paul's Church by his officiation therein for several years past, enable us, with much pleasure, to say, That his whole deportment has been most exemplary, Devout and Pious and that we feel much Satisfaction in making this Communication in his favour, solicitous that his many Virtues, unwearied Industry, Candour and Talents may enable him to obtain those acquirements, his merits and usefulness preëminently deserve."

It was at about the beginning of Mr. Peirce's engagement at Narragansett that, on August 23, 1809, an adjourned Convention of the Diocese of Rhode Island was held at Saint Paul's Church. It had been several years since that church had been represented in the convention, and at an earlier session, held at Newport on June seventh of that same year, the action in respect to this omission already noted in Note 749 had been taken, and a decision reached that the convention should be again called together to listen to the report of the committee appointed to address the wardens and vestry of the church at Wickford upon the above subject, to inform them of the communication received from the Convention in Massachusetts concerning the election of a bishop to preside over Massachusetts, New Hampshire, and Rhode Island, and to ascertain further the views and intentions of the Massachusetts Convention with respect to the proposed union. This committee, consisting of the clergy of the churches in Newport, Providence, and Bristol, proposed, as a sort of *eirenicon* to the parish of St. Paul, to hold the adjourned, or rather special, session with it. It does not appear that anything in the nature of an invitation had been extended by the church in Wickford. But in a most conciliatory address, dated July 22, 1809, and signed by Alexander V. Griswold, Theodore Dehon, and John Ward, in the handwriting of Mr. Dehon, the committee, after dilating affectionately and earnestly upon the evils of disunion and the desirableness of co-operation in the proposed election of a bishop, conclude: "As a step towards this desirable object, we

propose, should it meet your approbation, to hold the special convention, above mentioned, in North Kingston, at such time, within a few weeks to come, as shall be most agreeable to your parish." Replying to this communication, on the 3rd of August following, Daniel Updike, Esq., one of the wardens of St. Paul's, declares: "On the reception of your letter, with the inclosed resolutions of the Convention, I called a Meeting of the Vestry and communicated to them the subject of your very benevolent address, apparently dictated in the most feeling manner and from the purest motives, kindly expressive of your superintending care.... They are desirous of complying with the proposition and that you would dictate the time for the adjourned convention to meet at North Kingston, with which they most cordially agree. They are not insensible of the good disposition the Convention of the State have ever shown for the benefit of this Church. But, in no instance, are they sensible of having merited the epithet of coolness, disunion &c. towards our sister Churches, you are pleased so emphatically to express.... At a meeting of the Congregation on Easter last, a Committee was appointed to write to the Bishop of Connecticut, *as our Diocesan*, having, individually and collectively, placed ourselves under him. Considering a Diocesan a corporate body, have not since, uncanonically, innovated on the Solemnity of the Transaction." (See Note 749.)

When, about three weeks later, the Convention met at Wickford, as proposed, it was found that St. Paul's Church was still unrepresented, and an adjournment was taken until afternoon to afford it an opportunity to appoint delegates. At a meeting of the congregation, held at a private house and consisting of thirteen members, it was "Voted and Resolved that a Committee of Lay Delegates be, and they are, hereby appointed to meet the delegates of the Churches of this State, now assembled at North Kingston on this 23<sup>d</sup> August, A.D. 1809, which said Committee, when attendant on said Convention, do, or shall, perceive that said Convention

shall attempt or agitate anything impairing our rights or claims upon the Church estate, then this Committee shall withdraw or protest, whichever they shall deem most proper; and that, if any question shall be proposed *affixing us to any Diocese other than Connecticut*, that the said Lay delegates proceed in like manner as afores<sup>d</sup>." The meeting then appointed *six* laymen to attend the convention of the afternoon, there being *seven* all together, from Newport, Providence, and Bristol. At this session, apparently no one dissenting, it was voted to accede to the proposal of the Convention of Massachusetts. No record appears to have been preserved showing any formal vote by which St. Paul's Church returned into full union with the diocese of Rhode Island, but after 1810 it was steadily represented in the annual conventions. At about the same period the theory of allegiance to the Bishop of Connecticut appears to have been abandoned, and at a meeting of the congregation held September 19, 1810, it was "Voted that this Congregation do unite with our sister churches of this State in the choice of a bishop as our diocesan, and we approve of the election of the Right Reverend Alexander V. Griswold and hereby acknowledge him as the Diocesan of St. Paul's Church in North Kingstown." Bishop Griswold had been elected at a convention of the Eastern Diocese held in the preceding May, and was consecrated May 29, 1811.

754 "*The Rev. James Bowers.*"

Mr. Bowers graduated at Harvard College in 1794. Near the close of 1796 he took charge of St. Ann's (now Christ) Church, Gardiner, Maine, supplying clerical services also, after 1800, to St. Paul's Church, Portland, where Timothy Hilliard, later its rector, was employed as a lay reader. In 1802, Mr. Bowers removed to Marblehead, succeeding the Rev. William Harris in the rectorship of St. Michael's Church. He was a member of the Massachusetts Convention of 1809, which took measures to secure the election of a bishop over the Church in Massachusetts, New Hampshire, Rhode Is-

land, and Vermont. In 1812, Mr. Bowers resigned the rectorship of St. Michael's and accepted that of St. Paul's Church, Wickford. During his brief rectorship of two years he officiated chiefly in South Kingstown, residing presumably in the glebe house. It was due probably to this fact that the Diocesan Convention of 1813, on the second of June, with an attendance of the bishop, three clergymen, and five laymen, was held in the glebe house of St. Paul's Church, Narragansett, now one of the most out-of-the-way and forsaken spots in the State of Rhode Island. This was the first session of the convention (organized in 1790) at which St. Paul's Church was represented by a clergyman. In the special convention held at Newport in April, 1814, Mr. Bowers presented the first parochial report of St. Paul's parish appearing in the Journal, the custom of presenting reports having been introduced only the previous year. It is very brief: "Marriages, 1; Burials, 1; Baptisms, —."

An instrument is in existence by which the two wardens of the church, Daniel Updike and Thomas R. Gardiner, for the purpose of settling an action, &c., agreed and stipulated, April 6, 1813, "that the Possession of all the Lands belonging to said Saint Paul's Church, viz. the Glebe Land and the whole of the Case Estates, be hereby yielded and surrendered up to the Reverend James Bowers, Pastor of said Church &c." Very little is known of Mr. Bowers's family, but in an extant note of his he speaks of "the bearer of this, my son."

### 755 "*Lemuel Burge.*"

Mr. Burge had been a resident of Litchfield, Connecticut, where he received part of his theological training from his pastor, the Rev. Truman Marsh, the remainder being from the learned Dr. William Smith, his sometime predecessor in the rectorship of St. Paul's Church. While a candidate for Orders he was sent to Wickford by Bishop Griswold, with this commendation from the rector of St. Michael's, Litchfield: "I am well satisfied he is firmly attached to the government, doctrine and discipline of the Episcopal Church. He is a good scholar



and reads the prayers of the Church with great propriety and solemnity and bids fair to be a useful clergyman."

He was ordained to the diaconate by Bishop Hobart in April, 1820, and in August of the same year to the priesthood by Bishop Griswold. In June of the same summer he was married by the Rev. Salmon Wheaton, of Newport, to Elizabeth Frances, a daughter of Dr. William G. and Elizabeth (Brenton) Shaw.<sup>749</sup> His first residence as rector was the old glebe house, in South Kingstown, although in a year or two he found it expedient to remove to Wickford, where he would be near the church. Until 1832, Mr. Burge officiated alternately in the churches of North Kingstown and South Kingstown, but later confined his efforts to the former. In 1858, after a faithful ministry in Rhode Island, then sometime suspended, but continued as long as his somewhat delicate health permitted, he was transferred to the diocese of New York. Here he continued to exercise his office, as occasion required, in various churches, and latest of all at St. Peter's, Brooklyn, in association with the Rev. John A. Paddock, afterwards Bishop of Olympia. In 1864, this useful and worthy servant of God was suddenly removed from the world by a painful casualty, his funeral occurring in the church where he had last ministered and his interment in Greenwood Cemetery.

Several of his numerous family have been most valued residents in Wickford, and always ardent workers in St. Paul's Church. His late gifted daughter, Mrs. F. Burge Griswold, was the author of the lively and entertaining work on her native village and the scene of her father's labours, published in 1900, under the title of *Old Wickford*.

756 "The Rev. Patrick H. Folker."

In *Sword's Pocket Almanack* of 1820, there is given, among the clergy of Rhode Island (eight in all), "The Rev. Patrick H. *Falker*, Deacon, officiating in St. Paul's Church, North Kingston, and St. Paul's Church, South Kingston." Mr. Folker's (or Falker's) name does not



appear among the clerical members of any convention in Rhode Island, but in the journal of 1819 is found the following record: "Rev. Mr. Folker, officiating as a missionary at St. Paul's Churches, reports, verbally, that, since he has there officiated, there has been added to the Communion one; one has died, and that the present number of Communicants is *six*." At the same convention Mr. Folker was admitted to an honorary seat and appeared and took it accordingly. At the convention of April 25, 1820, the report of St. Paul's Church, North Kingstown, was made by a layman. Mrs. Dr. William G. Shaw, in a letter to her kinswoman, Lady Brenton, in England, giving a sketch of the Narragansett Parish up to its date, March 27, 1824, remarks upon "Mr. Folker, a Pious minister from Charleston, So. Carolina, who was our Pastor one year." Two very singular and even surprising events marked the period of the beginning of Mr. Folker's ministration at Wickford, viz., Bishop Griswold's election to the rectorship of the Parish and the consecration, or "dedication," of the church. The present (1907) rector of St. Paul's Church, the Rev. F. B. Cole, in a recent letter, relates, "It was that same year, April 12, 1819, that the Bishop was elected to the Rectorship of the Parish here." One cannot help speculating upon the character of the circumstances which emboldened a parish, reporting six communicants, to invite to its charge a bishop already rector of a church of above one hundred and sixty communicants, and reporting, the same year, "about fifty baptisms." In any case Bishop Griswold continued rector of St. Michael's Church, Bristol, for eleven years longer. It is equally remarkable that a church edifice should continue in use one hundred and twelve years before being dedicated to the worship of God. Yet the parish record shows that at a meeting held April 24, 1819, it was "Voted and resolved that the Wardens, or either of them, be and are hereby requested and authorized to invite the Rt. Rev. A. V. Griswold to consecrate the Church edifice in Wickford and set it apart for the worship and service of Almighty God, according to the 'Canons'

and Liturgy of the Protestant Episcopal Church in the United States of America." At the convention of the Eastern Diocese, assembled at Newport, September 27, 1820, Bishop Griswold noted, in his address: "In the spring of last year, the old Church in North Kingstown (R. I.) was put in complete repair and a bell has been added. On the 6<sup>th</sup> of May it was dedicated to God's glory and worship."

757 "*The Rev. Francis Peck.*"

The Rev. Dr. Henshaw, in his memorial sermon, preached in the old Narragansett Church, in the summer of 1885, remarks concerning this rector: "In 1834 the Rev. Francis Peck was sent here by the R. I. Convocation. He entered upon his work with all the zeal of a young and ardent Christian manhood. In his first report, he gives fifteen as the number of communicants, whom he found here to greet him, nine having been since added and ten confirmed. His whole time and energies could be devoted to his ministerial work. Consequently there was a very marked increase of vitality, notwithstanding the statement he makes of 'the combination of circumstances unfavourable to the best interests of the Church.' . . . Towards the close of his short ministry of about two years, he expresses the opinion that 'the improvement consists in a more intimate and endearing communion among the members of the Church and in a realizing sense that, as individuals, they have solemn and important duties to perform.'" After leaving Wickford, Mr. Peck became an assistant of the Rev. John Bristed, rector of St. Michael's Church, Bristol, and rector of St. Andrew's Church, Providence.

758 "*The Rev. John H. Rouse.*"

Concerning this rectorship Dr. Henshaw (see preceding Note) bears witness, as follows: "In 1841 the Rev. John H. Rouse had become rector and the Church once more had the undivided care of its minister. Within two years the number of communicants was nearly, if not quite, doubled and the rate of increase of attendance upon the services of the Lord's Day and at other times much

greater. The Rector sorely complained of lack of room in the Church and the need of a new, comfortable, and convenient building. In 1847 there was an immediate prospect of having the long-looked-for church 'in the centre of the village, with nearly double the number of pews in the old church.' On St. Paul's Day, 1848, the new church was consecrated by Bishop Henshaw, who, in his address to the Convention, in the following June, after referring to the early history of the parish, says: 'A new era has come. By the Lord's blessing upon means, such a spirit of commendable zeal and energy has been awakened in the parish, that a chaste and beautiful house has been erected and, free from debt, has been consecrated as an unencumbered offering to the Lord.' . . . There can be no doubt that the parish was in a much better condition, in almost, if not quite, every respect, when Mr. Rouse left it, than when he entered upon the charge." The new church here described is the one now in use, standing upon Main Street. In 1872, it was considerably enlarged, a spire and a clock being added.

759 "*The Warwick Church.*"

The exact time of the removal of the old Trinity Church, Newport, to the Warwick shore has not been ascertained. It was later than March, 1725-6, because there is evidence that, although at that date the new church at Newport was approaching completion, the old one was still standing. In the *Annals of St. James's Church, New London*, by the Rev. Dr. Hallam, there is printed a letter of March 21, 1725-6, from Dr. MacSparran to the gentlemen of that church (to whom it appears that the old edifice was first offered), warning them: "If you have their church, you must Send the Carpenters, you Intend to Raise it, to *pull it down.*" (*Annals of Trinity Church, Newport*, pp. 40, 43.) Neither does it appear probable that the church had been set up at Warwick as early as any part of the following summer. On August 28, 1726, Dr. MacSparran records, in the Narragansett Register, "Baptized . . . at M<sup>r</sup> Pigots [Coweset?] a

child named James Alford." If a church had been then standing close at hand, it is quite unlikely that the Doctor would have performed a baptism in a private house.

It is not, however, necessary to believe that the Coweset Church was not put in place until after September, 1728, the date given in the text by Mr. Brayton as the time of the conveyance of the lot by the Rev. Mr. Pigot, inasmuch as the passing of the deed may well have been for some time delayed after the verbal gift of the land. In any case, the church at Coweset seems to have been an established fact, at latest, by November 17, 1729, when we find this entry in the Register: "Mr. MacSparran preached to a large Congregation at Warwick." The first express allusion to the *edifice* appears to be the following: "*Warwick Cch* Aug<sup>st</sup> the 14<sup>th</sup> 1737 Doctor Macsparran Then and there baptized two children." During the period of the Doctor's *Diary* (1743-51) he shows himself to have been regular in his monthly ministrations at what he calls, according to the usage of that day, *Coeset*, generally on the second Sunday of the month, frequently officiating among his flock at Old Warwick on the preceding Saturday or the following Monday. After Dr. MacSparran's death, in 1757, the congregation dwindled away and the church was eventually closed.

Mr. Fayerweather records repeatedly, during 1761-2, officiating "at Warwick," but in no case does he make it clear that it was at Coeset Church that he ministered, and in some at least it is evident that he refers to Old Warwick, where, according to Mr. Brayton, as late as 1764, there appears to have been a sufficient number of interested Churchmen to foster the idea of removing the edifice thither. The latest recorded service of a Narragansett rector in this field was in September, 1773, when Mr. Fayerweather notes that, on his way home from the annual convention at Boston, he preached at Warwick. But it is evident that the *regular* ministrations to the charge at this period, recognized by the Society, were supplied by the missionary of King's Church, Providence, and that they were rendered at what



is known as Old Warwick. In 1761, the Rev. John Graves reported that he had, for the last three years, kept together "the little Church of Warwick, ten miles from Providence, and given them constant attendance, preaching, administering the Lord's Supper, . . . visiting their sick and burying their dead." For this service the Society ordered him a gratuity. Speaking of the people of that charge again in 1762, Mr. Graves remarks: "They lie within ten miles of Providence and twenty from the nearest other Episcopal minister." This statement was true of Old Warwick, but would not have been so, if the church building at Coeset, on the Warwick shore, had been referred to, inasmuch as that was much farther than ten miles from Providence and less than fifteen from Mr. Fayerweather's residence, at St. Paul's glebe. Appropriations continued to be made to Mr. Graves for his services at Warwick up to the end of the Revolutionary War, in 1783. There is a curious intimation that, after all, the church may have been actually removed from Coweset to Old Warwick and that Mr. Brayton may have been misled by an unfounded tradition, in his statement in the text, that after the building had been taken down for that purpose, about 1764, "the materials, having been conveyed to the shore, were scattered and lost during a storm, which arose soon after." Mr. Graves, rector of King's Church, Providence, who had been appointed by the Society, in 1763, "to officiate at the Church of Warwick once a month, on Sundays," reported to it, November 19, 1776, that he "continueth to baptize, visit the sick, bury the dead and attend his people at their houses, although *his two churches are shut up.*"

At the time of the demolition of the Warwick Church, perhaps in 1764 but very probably not until after the close of the Revolutionary War, a set of fine service books, which had been presented to it by the Bishop of London in 1750, passed into the custody of a neighbouring family, by which, for a century, they were piously preserved. When, in 1880, St. Mary's Chapel, at Warwick Neck, was consecrated by Bishop Clark, the



ancient volumes were brought out and placed upon its altar, to remain perpetually in its possession.

760 "*He probably obtained the means.*"

Inasmuch as, according to the records of the S. P. G., the Rev. George Pigot closed his mission in Rhode Island in 1726, and the church could not have been removed from Newport before the latter part of that year, it is scarcely probable that his efforts extended beyond the gift of a lot, out of his wife's Coeset land. He was himself a man of very limited means, being obliged, after his removal to Marblehead, to apply to the Society, in 1738, for an advance of £20 upon his stated salary of £60, on account of the sickness and death of his children and an accident to his own arm. At about the same time Mr. Pigot petitioned the S. P. G., on account of the expensiveness of living at Marblehead and the low estate of the Church there, to be removed to Warwick, Rhode Island, with a view, no doubt, to enjoying his property in that town. The request was not, however, granted. (Batchelder's *History of the Eastern Diocese*, i. 468-9.) The inhabitants of Old Warwick,—the Lippets, the Francises, the Staffords, the Wickeses, and the Greenses,—who appear to have favoured the establishment of the Church at Coeset,—were people of substance and liberality and doubtless gave largely for the removal of the church.

761 "*There has not been any Episcopal church in that town since.*"

A chronicler of the period when the Warwick Church was taken down recorded his opinion that there was plainly no demand for the Church of England in the town of Warwick. For eighty years, until the organization of St. Philip's Church, Crompton, in 1845, this conviction remained apparently well founded. In the course of nine years, recently, however, four tasteful new churches were consecrated within the limits of the town: St. Mary's, Warwick Neck, July 1, 1880; St. Philip's, Crompton, June 22, 1882; St. Barnabas's, Ap-

ponaug, January 3, 1883; and All Saints', Pontiac, October 9, 1888; while within the same time there were consecrated two others standing just over the town line, but largely attended by Warwick people: St. Luke's, East Greenwich, October 18, 1880; and St. Andrew's, Phenix, November 30, 1886.

762 "*Edward Pigot.*"

Mr. Pigot married, at Warwick, in 1733, Ruth Havens (a daughter of Robert), a son, Richard, being born to them there, as well as the daughter Rebecca, whose baptism is here recorded. Robert Havens, the father of Mrs. Pigot, was a proprietor of considerable land in East Greenwich and a member of the Havens family mentioned in the early part of this work as the owners of "Havens' Tavern," at the "Devil's Foot," in North Kingstown, where Madam Knight tarried, on her journey on horseback from Boston to New York, in 1704. It is noticeable that the date of this baptism, 1736, was about ten years after the departure from Warwick of the Rev. George Pigot.

763 "*John Dickinson.*"

Captain John Dickinson was a son of Charles Dickinson, of Jamestown, Rhode Island, and Phillip (*sic*), a daughter of Major John Greene, "of Occupasuetuxet," Warwick. Charles Dickinson was a son of John Dickinson and, on his mother's side, a grandson of John Howland, of the *Mayflower*. There can be little doubt that he is identical with the Charles Dickinson<sup>687</sup> who was one of the earliest recorded vestry of St. Paul's Church, Narragansett, and who is mentioned as the father of Mrs. John Case, of Tower Hill. In 1730, Captain Dickinson (called "of Newport") purchased land in Coweset (or Coeset) of William Greene, his first cousin, a son of Captain Samuel Greene, besides buying one hundred acres of Benjamin Greene, another son of Captain Samuel. William Greene was later for eleven years governor of the Colony of Rhode Island, and was the proprietor of a large tract in that portion of Warwick nearest to East Greenwich. It is probable

that Captain Dickinson took up his residence in Coweset soon after buying the above land, and remained there until about 1740, when he sold land, probably the same that he had bought ten years before, to his kinsman, the future Governor William Greene. (*The Greenes of Rhode Island*, pp. 76, 77.) John Dickinson (born 1699) was married in 1718, by the Rev. William Guy, to Mary, a daughter of Samuel and Elizabeth Phillips, of Kingstown, where his family seems to have lived until removing to Coweset.

Dr. MacSparran records, in his *Diary*, under date of April 22, 1745, "I rode 5 miles from Home and baptized child 7 years old called Christopher Dickinson." This was a younger brother of the Charles whose baptism is recorded in the text. He was probably named for his uncle Christopher Phillips, that Christian name being a favourite one in the Phillips family. The Doctor throws no light upon the direction in which he "rode 5 miles," but the statement seems to indicate that Captain Dickinson, after leaving Warwick, made his residence in some part of the former town of Kingstown, perhaps returning to the house of his father-in-law, at Phillips's Brook, North Kingstown. The eldest child of John and Mary Dickinson was named Samuel, born February 6, 1719-20, "Near Seaven of the Clock in the after Noon and on the 10<sup>th</sup> was Baptized by the Reverend Mr James Honyman," it being previously to the arrival of Mr. MacSparran. Charles Dickinson, whose son Thomas was baptized in infancy, by Mr. MacSparran, August 16, 1726, appears to have been a brother of Captain John Dickinson, being called Charles Dickinson, junior, in a later entry. Ann Dickinson, who was married to Arthur Gates Auchmuty, September 3, 1734, was probably a sister of the two. In a record of November 27, 1737, Dr. MacSparran mentions baptizing Mary, a "Daughter of Charles Dickinson tertius, The Son Charles Jun<sup>r</sup> who also is the Son of Charles Dickinson of Narragansett now living."

## 764 "Mr. Levally."

The Levally family of Warwick and Coventry is of French Protestant origin, but unconnected with the Huguenot settlers of Frenchtown, East Greenwich. The founder of the family in America, Peter Levally (Pierre Le Vallé), is believed to have been born in the Channel Islands. It is almost certain that he landed in Marblehead, Massachusetts, somewhere about 1700, where he was in the fishing business. He seems to have been living there in 1726 or 1727, at the time of the arrival of the Rev. George Pigot, from Rhode Island, to become rector of St. Michael's Church. In November, 1727, he exchanged his house and large lot in that town for a tract of land belonging to Mr. Pigot, near the junction of the north branch and the south of the Pawtuxet River, and called by that gentleman "Monteagle." Mr. Levally appears to have removed immediately after this transaction to Rhode Island, and to have continued to live upon his estate there until his death, in 1757. His wife was named Sarah, and probably came with him from the Channel Islands. They had at least six children,—Peter, John, Michel, Mary, Margaret, and Sarah.

Mr. Levally, having been an attendant at St. Michael's Church, Marblehead, seems to have identified himself promptly upon his arrival in Warwick with the new church at Cowesett (or Coeset). It is recorded that, March 19, 1737, James Utter sold to Anthony A. Rice the farm of fifty acres lying on the south side of the north branch of the Pawtuxet River (opposite the village now called Lippitt), "bounded southerly partly on land of *John Levalley* and partly on land of the heirs of *Michael Levalley*, west on land of *Peter Levalley*, north and east on the north branch of the Pawtuxet River." So extensive were the lands of the Levallys in those days that they were said to embrace "all that you can see." When Dr. MacSparran baptized Samuel King, at Coeset Church, April 21, 1745 (a young son of Magdalene King), one of the sponsors is said, in the record, to have been "Mr. Lavally," presumably his grand-

father. It is probable that "Magdalene King" was the son-in-law rather than the daughter of Mr. Levally, as stated in the text, inasmuch as, in the record of the baptism of two other children (called Susannah and Eliza King), it is said that "their *Far* is *Madylane King*." The Christian name of the mother does not here appear, but is known, from other records, to have been Mary, that of the eldest of the daughters of Peter Levally, enumerated above.

765 "*Moses Lippit*."

Dr. MacSparran, in his *Diary*, repeatedly records his visits at the house of Mr. Lippit at Old Warwick, he being very evidently a hospitable and generous host. The date of Moses Lippit's birth is not known, but he was still a minor when his father made his will, January 6, 1700. He became a freeman in 1704. For the period in which Mr. Lippit lived he was a man of wealth. To each of his five sons he devised large and valuable lots of land, much of it being of unstated amount, but more than four hundred acres being specified lying in Providence, Natick, Warwick, and "Pascouge" (Pascoag). The inventory of his personal estate reached the then unusual sum of £2090.

766 "*Henry Knowles*."

Mr. Knowles was born in 1609, and died in January, 1670. At the time of the earliest record concerning him he was living in Portsmouth, Rhode Island, but in 1654 he sold his house and land there and removed to Warwick, being admitted a freeman of that town in 1655. At the time of his death he appears to have been living in Kingstown, where he left "my now dwelling" to his son Henry and land to his son William.

767 "*Joseph Whipple*."

Colonel Whipple has been already noticed, in letters of the Rev. James Honyman and Gabriel Bernon, concerning the beginning of St. John's Church, Providence, in the early part of this work. He will also be found mentioned below, in the sketch of St. John's, as its



principal patron, at the time of the erection of the first church. He lived to the age of eighty-four, dying in 1746. His daughter Anphillis (whom, however, he calls *Ann* in his will) was born October 6, 1689, and, like her sister, received £300 from him at the time of his death.

768 "*John Rhodes.*"

Major John Rhodes, of Warwick (born November 20, 1691; died 1776), was a son of John Rhodes and a grandson of Zachariah Rhodes, of Providence, the original settler of that name in Rhode Island. His mother, Waite (Waterman) Rhodes, was a granddaughter of Roger Williams. He married, April 29, 1714, Catharine Holden, who became the mother of his first nine children, and (second) Mary Whipple, who had one son. He does not appear to have been possessed of large means, one clause of his will being "To daughter Wait Lippitt's children two Spanish milled dollars."

769 "*Abraham Francis.*"

Dr. MacSparran makes many references to Mr. Francis, in his *Diary*, frequently holding services at his house at Old Warwick, as well as staying there as a guest. The two were evidently very closely attached friends.

770 "*Anthony Holden.*"

Anthony Holden (born November 8, 1693) was a son of Lieutenant Charles Holden (born March 22, 1666; died July 21, 1717) and a grandson of Captain Randall Holden, the original settler of the name in Rhode Island. His mother was Catharine Greene, a daughter of Major John Greene, and a granddaughter of John Greene, surgeon. Anthony Holden married Phebe, a daughter of John and Waite (Waterman) Rhodes. Waite Rhodes, wife of Moses Lippitt, and Catharine Holden, wife of Christopher, were first cousins. *The Greens of Rhode Island* (p. 79) places the marriage of Christopher Lippitt and Catharine Holden at January 2, 1736, rather than 1740, as in the text.

771 "He afterwards removed into Cranston."

At the death, December 12, 1745, of Moses Lippitt, grandfather of General Christopher, "one hundred and ten acres of land in Natick" passed, by his will, to his son Christopher, the father of the General. It was probably the same estate, in Meshanticut, upon which he had been for some time living, he having been married (see preceding Note) in 1736. Dr. MacSparran, in his *Diary*, under date May 17, 1745, records how he "rode 14 miles to Xtopher Lippet's, who lives well and kind [ly] entertained my Companion, Benj<sup>n</sup> Mumford, and myself." Again, on November 17, 1751, he sets down: "Went to Shanticut to see Mr. Xtopher Lippet, who has lost his Eldest Son and 5 other of his children are sick with y<sup>e</sup> Distemper called y<sup>e</sup> Canker in y<sup>e</sup> Throat." Shanticut is obviously a shortened form of Meshanticut, the full Indian name of the locality between and to the northward of the present villages of Natick and Pontiac, so called from the Meshanticut Brook, which here runs from the north into the Pawtuxet River. The name is still preserved in "Meshanticut Park," in the vicinity, occupied by suburban residences. A saw-mill had been established upon or near the estate of the Lippitts. The next day, after the above entry, the Doctor records: "We left Mr Lippet's about 11 a Clock, crossed one Bridge near his Saw mill, rode over y<sup>e</sup> Force, and crossed y<sup>e</sup> South Branch." As Mr. Updike narrates in the text that General Lippitt inherited the great landed estate of his father, it is not unlikely that "his farm in Cranston," to which he removed after the War of the Revolution and on which he died, was the same one as that alluded to in the above extracts, much of the Meshanticut region lying in that town. It seems to be an error in the text that Colonel Lippitt was appointed *Major-General* of State's militia. In the May sessions of the General Assembly, from 1780 to 1786, he was continuously elected *Brigadier-General* of the militia, in the county of Providence. (Rhode Island Colonial Records, ix. 55, 385, 543, 692; x. 23, 195.)

General Lippitt was born in Cranston, in 1744. An

old memorandum, otherwise verified, reads: "Died at Cranston, June 18, 1824, General Christopher Lippitt, a distinguished officer of the Revolution, aged 80." The beginnings of Methodism in that part of Rhode Island are among the most engaging of the chronicles of that order. As St. Paul, in sending his greetings to the Christians at Rome, Priscilla and Aquila, speaks of "The church that is in their house," so, at first, the church of the Wesleyans, in the valley of the Pawtuxet, was confined to a single devout family. General Christopher Lippitt, whose attention, during his service in the Revolutionary War, had been turned to the spirituality and enthusiasm of the Methodists by his brother in New York, made his house in Cranston a centre of hospitality for all the preachers of the order who passed that way. As early as the autumn of 1791, Jesse Lee was led to the house of General Lippitt and preached to him and his family, from that time on, the place being one of the best known homes of travelling ministers, Bishop Asbury speaking of the host as one who kept "an open house for Methodists." In 1794, Mr. Lee again visited General Lippitt's, forming "a class," a few from the outside having become interested. Not only the General and his daughter, but also Mrs. Lippitt, at this time became members of the Methodist body, although he at least had been brought up in the Episcopal Church, his mother, Katherine (or Catharine) (Holden) Lippitt,<sup>770</sup> "wife of Xtopher Lippet of Shanticut," having been baptized, by Dr. MacSparran, by immersion, in Old Warwick Cove, August 9, 1746. In 1800, General Lippitt built a chapel for the use of the Methodists upon his own estate, it becoming a favourite place for the holding of "Quarterly Meetings," Mrs. Lippitt being known, at such times, to have lodged as many as thirty guests in her roomy house. On one occasion, in 1802, Bishop Asbury and Richard Whatcoat ordained, in that little sanctuary, several preachers. On Sundays, when no minister could be procured to hold the services, General Lippitt himself led the congregation in its devotions, reading a sermon, generally one of John Wesley's. So pro-

found was his old-fashioned reverence for sacred places that he was accustomed, before entering the desk, on such occasions, in literal accordance with the angelic injunction to Moses at Horeb, "Put off thy shoes from off thy feet," carefully to remove his boots. With his long white hair and silvery beard, as well as his deeply devout manner, the venerable octogenarian looked, in the eyes of the worshippers, like one of the prophets in the Old Testament. As population increased in the now swarming valley of the Pawtuxet, Methodist services began to be held in the villages, and General Lippitt's little chapel, in the midst of scattered families, fell into disuse.

772 "*Charles Lippitt.*"

Mr. Lippitt was about ten years the junior of his distinguished brother, General Christopher Lippitt, and outlived him by more than twenty years. He married Penelope Low and had a son, Warren Lippitt, who was in early life a sea-captain and subsequently a cotton merchant in Providence, Rhode Island, and Savannah, Georgia. Governor Henry Lippitt, a son of Warren, was born October 9, 1818, and early engaged in mercantile pursuits and later in manufactures. In 1840, he was active in reorganizing the Providence Marine Corps of Artillery and, in 1842, was elected lieutenant-colonel of the corps, commanding a portion of the company, armed and drilled as infantry, during the "Dorr War" of that year. In 1875, Mr. Lippitt was elected governor of Rhode Island.

Governor Charles Warren Lippitt, eldest son of Governor Henry Lippitt, was born in Providence, October 8, 1846, and graduated at Brown University in 1865. Four years later he began his active career by association with his father in several of the extensive manufacturing establishments, with which he was identified as proprietor and manager. Governor Lippitt has spent his entire business life, to the present year (1907), in connection with the manufacturing enterprises of Rhode Island. In April, 1895, he was elected to be chief executive of



the State and, in 1896, reelected to the office. (*The Greenes of Rhode Island*, pp. 79, 80.)

773 "*Thomas Stafford.*"

Thomas Stafford was born in 1605. After leaving Plymouth, Massachusetts, he lived for some years in "Nieu-Port," Rhode Island, his name appearing on the list of inhabitants of that town after May 20, 1638, seventeen acres there being granted to him. As late as 1647 he acted as witness of a will in the neighbouring town of Portsmouth. The evidence that Mr. Stafford "came to *Providence*," in accordance with the tradition noted in the text, if *residence* there be included in the statement, appears to be defective. His name is found on "The Roule of y<sup>e</sup> Freemen of y<sup>e</sup> Colonie of everie Towne," of 1655, as a resident of "Warwicke," although there is ground for believing that he removed thither before 1652. (Colonial Records of Rhode Island, i. 92, 302.)

774 "*Stukeley Westcott.*"

Stukeley Westcott (born 1592; died January 12, 1677) was made a freeman and received as an inhabitant, at Salem, Massachusetts, in 1636. In 1638, having been given "a license to depart," amounting to an order to do so, he removed to Providence, where, on October 8th, he, with eleven others, received from Roger Williams a deed of land, bought by him from the Indian chiefs. Mr. Westcott was one of the twelve original members of the First Baptist Church, organized at Providence, in 1639. In 1648, he became (or was recorded as such) an inhabitant of Warwick. In his will, made on the day of his death and not signed, he gave away land in Potowomut, "Toseunk," Coweset, Warwick, and Shawomet.

775 "*Roger Burlingame.*"

The date of Mr. Burlingame's birth is unknown, but he is believed to have been at Stonington, Connecticut, as early as 1654. In 1660, he appears at Warwick. In 1671, at the September session of the General Assembly held at Newport, it was ordered, "That Thomas Relph, Roger Burlingham and John Harrud, or any two



of them, shall be the persons to make the rate and levie the assessment on the inhabitants of Meshantatat [Cranston].” (Colonial Records of Rhode Island, ii. 413.) In the same year Roger Burlingame removed to Providence, where he became a member of the town council.

776 “*Samuel Bennett.*”

The Samuel Bennett here referred to was a son of the original settler of that name, who first appeared in Providence in 1652, where he was “General Sergeant” and held other offices, removing to East Greenwich about 1678, where he was granted by the Assembly one hundred acres of land, dying September 4, 1684. The Samuel Bennett (died 1745) who is the subject of this Note was a carpenter, living in East Greenwich and Coventry. He had three daughters by his first wife, all a few years younger than Samuel Stafford, but the name of the one he married does not now appear. Samuel Bennett bore the title of lieutenant.

777 “*John Smith.*”

“John Smith the Miller” (born 1595, died about 1648) first settled at Dorchester, Massachusetts, and came thence to Providence with Roger Williams and four others in the spring or summer of 1636, and made the first settlement of white persons in this territory. Roger Williams made a declaration (November 17, 1677) that, “I consented to John Smith, Miller, at Dorchester (banished also) to go with me.” Smith’s name appears upon the “revised list [preserved in the clerk’s office of the city of Providence] of lands and meadows as they were originally lotted from the beginning of the plantation of Providence in the Narragansett Bay in New England, unto the (then) inhabitants of the said plantation.” (Colonial Records of Rhode Island, i. 24.) John Smith was also among “our loving and well-trusted friends and neighbours,” to whom, as a committee of ten, the town of Providence, in 1647, entrusted its share of the work of organizing a government for the colony. (*Id.*, i. 42.) In or about the same year he had laid out to him “ten acres where mill now standeth. . .

Part of the land was granted to him as purchaser and part for building a mill." This mill was situated upon the Moshassuck River, in the northern part of the town of Providence.

If the tradition that Thomas Stafford built John Smith's mill be authentic, the work would appear to have been done in the interval between the spring of 1647, when he seems to have been still living at Newport, and the date of his permanent settlement at Warwick in or before 1652.

778 "*Randall Holden.*"

Mr. Holden (born 1612; died August 23, 1692) came from Salisbury, Wiltshire, England, by or before 1637. In March of that year, together with Roger Williams, he was a witness to the deed of the island of Aquidneck, from Canonicus and Miantonomi to Coddington. One year later he is found at Portsmouth, Rhode Island, as one of the nineteen signers of the Compact. In January, 1643, he joined with ten others at Warwick in buying from Miantonomi the tract of land known as Shawomet. In September of the same year Mr. Holden and others of the Warwick settlers were notified to appear at the General Court at Boston, and soon after carried thither by force, being charged with heresy and sedition. After being imprisoned several months at Salem, he was released, but banished both from Massachusetts and Warwick, and proceeded to England, in company with Samuel Gorton and John Greene, where they obtained the desired vindication of the rights of Warwick settlers. After his return to Rhode Island, Mr. Holden held several important offices, such as town treasurer, deputy, and assistant. In 1654, he was one of the purchasers of Potowomut from an Indian sachem. In a declaration to the King in 1678, in answer to a petition of Richard Smith, concerning the Narragansett country, he called himself *Randall Howldon*. He was commonly known as *Captain Holden*, and in the latter part of his life he was made justice of the court of common pleas.

779 "*Samuel Stafford.*"

The statement that Samuel Stafford, who married Mercy Westcott and died in 1718, succeeded to the estate of his father, the original Thomas Stafford, seems to be an error. Thomas Stafford's eldest son was also named Thomas, and to him was given, by his father's will (proved April 27, 1678), half of the homestead at once, with the other half after his mother's death. To each of the other two was given "a calf," they having, however, probably received outlying land previously. Samuel Stafford (born 1636) was many times, between 1670 and 1705, a deputy to the General Assembly.

780 "*Thomas inherited the homestead.*"

Thomas Stafford, 3rd (born 1682; died November 18, 1765), married, first, Anne Greene, by whom he had six children, and, second, Audrey Greene, by whom he had eight more. He inherited from his father all his lands in Potowomut. He bore the title of captain and was repeatedly a deputy to the Assembly, the last time (in 1747) representing the town of Coventry.

781 "*Amos fixed his residence about half a mile northwest.*"

Amos Stafford (born November 8, 1665; died 1760) inherited from his father all right in land, on the south side of the Potowomut River, in Kings Town. He was for several years a deputy in the General Assembly, and is recorded as a contributor towards the building of the Quaker meeting-house at Mashapaug. As to the statement that Amos Stafford had thirteen children, it is to be noted that Austin (*Genealogical Dictionary of Rhode Island*, p. 387) enumerates only seven.

782 "*Samuel Gorton.*"

A sketch of Gorton will be found in this work (Vol. i. pp. 74-6). Concerning the nature of the accusations brought against him and his associates, it is difficult to reach an adequate conclusion. On September 12, 1643, he, with John Greene, Randall Holden, Richard Carder,

Richard Waterman, and perhaps others of the eleven original purchasers of Shawomet in the previous year, were summoned to appear before the General Court at Boston (then claiming jurisdiction in Warwick), to answer to certain charges of unjust and injurious dealing, brought by two Indian sachems, Pomham and Socconocco. The Warwick men, denying the authority over them of the Massachusetts magistrates, were besieged by soldiers in a fortified house, and informed, in a parley, "that they held blasphemous errors, which they must repent of," or go to Boston for trial. Having soon afterwards been carried thither and brought before the Court, they were charged with heresy and sedition and sentenced to be confined during the pleasure of the Court, on pain of death should they break jail or preach their heresies or speak against Church or State. Holden was imprisoned in Salem, Carder in Roxbury, and Gorton in Charlestown. In the following year, however, they were all released, with a sentence of banishment from Massachusetts and Warwick. A somewhat curious light is thrown upon the kind of opinions for which incarceration for months was not, in that age, thought too severe a penalty, in a manuscript letter of John Eliot, the famous Apostle of the Indians, addressed to "Richard" only, and preserved in the cabinet of the Rhode Island Historical Society. The facts that this letter was presented to the Society by a lineal descendant of Richard Carder, that Eliot was pastor of the Roxbury church during Carder's imprisonment there, that the letter was written a few months after its close, and that it is plainly addressed to one under the imputation of heresy, almost prove that that "Richard" was Richard Carder, who had previously addressed Mr. Eliot upon the subject, as if in continuation of a former verbal discussion while at Roxbury. Eliot's well-known evangelical sweetness of temper had probably led him to visit Carder in his prison, it not being unlikely also that they had formerly met during the latter's residence in Boston previously to settling in Rhode Island. Although the "Apostle" did not con-



ceal his detestation of his correspondent's heresy, apparently with good reason, yet his gentle spirit towards the offender himself, about a dozen years his junior, did not fail to be here exhibited, as, for example, in the passage where he exclaims: "O: Richard take heade of that dredefull sentance: 2. thesa: 2-11: god shall send them stroung delusions thatt they should beleue a ly for thes things are flatly contrary to the truth of scriptures."

The central startling proposition of Carder seems to have been that "the saints have the same excellency of being that the son of god hath, . . . that we [they] are *eternally generated with the son of god*," —not simply being converted in Christ and having their being in him. The whole letter may be found in the *Publications of the Rhode Island Historical Society* (New Series), Vol. vi. No. 2 (July, 1898), pp. 110-17. It may be that Richard Carder derived some of his strange theories from Anne Hutchinson, with whom he was associated in Boston and perhaps later in Portsmouth, Rhode Island. It is more likely, however, that he merely shared the fantastic opinions of his companion, Samuel Gorton.

### 783 "Richard Green."

Richard Greene was a great-grandson of "John Greene, surgeon," the progenitor of the Warwick Greenes, and was born at "Stone Castle," April 19, 1702. In the division of his father's estate, he received "y<sup>e</sup> homestead and all y<sup>e</sup> land within the four miles common and the Land in Warwick Neck." He died December 28, 1778, and was buried at his ancestral house, "Stone Castle." His wife, whose baptism is recorded in the text, was married to him by the Rev. James Honyman, of Trinity Church, Newport, on June 7, 1727, and was a daughter of Captain John and Elizabeth (Carr) Godfrey, of that town, and a granddaughter of Governor Caleb Carr. She was born May 21, 1709, and died November 30, 1789. Mrs. Greene is alluded to in family correspondence as a woman of remarkable piety, and her daughter Elizabeth, who died unmarried and whose bap-



tism, by Dr. MacSparran, is also noted in the text, is spoken of as "an honourable pious woman of the same society as her mother." (*The Greenes of Rhode Island*, p. 143.)

784 "*Jeremiah Lippett.*"

Jeremiah Lippitt and his wife, Welthan (or Welthyan) Greene, are noticed on pages 119-20 of this volume. Dr. MacSparran, in his *Diary*, mentions repeatedly visiting at Jeremiah Lippitt's, at Old Warwick, in 1745 and 1751, referring in one case to "his Mo' in Law Howland," with the implication that he had been married previously to his marriage to Welthan Greene, although that event occurred when he was only about twenty-three years of age. Jeremiah was given, in the will of his father, Moses (proved January 24, 1745), "a lot in Horse Neck and half of warehouse and lot in Warwick, near the wharf." Mrs. Jeremiah Lippitt was born at "Stone Castle," February 19, 1714-15, and died July 15, 1797.

785 "*Thomas Greene.*"

Thomas Greene (son of the original settler in Warwick, "John Greene, surgeon") was born and baptized at Salisbury, Wiltshire, England, June 4, 1628, and came with his parents to New England in 1635. He married, June 30, 1659, Elizabeth, daughter of Rufus and Margaret Barton, of Old Warwick. One year later Mr. Greene purchased of his sister Mary's husband, James Sweet, a stone house at Old Warwick, which had been built at the earliest settlement of the town, situated on the north side of "The Street," afterwards called "Greene's Stone Castle." Here Thomas Greene and his posterity lived until 1795, when the house was replaced by a wooden structure. During King Philip's War, March 13, 1675-6, the General Assembly, in session at Newport, sent a message to the people of Warwick, advising them to seek safety on the island of Rhode Island. Many accordingly removed thither, and on the nights of March 16th and 17th every house in Warwick was burned, "except the Stone Castle," where

Mr. Greene, his wife, and six children, with a few friends and neighbours, remained in safety. Thomas Greene was commissioner in 1662, deputy for ten years, between 1667 and 1684, and assistant for five years, between 1678 and 1685. He died June 5, 1717, and lies buried, with five generations of his descendants, near the original site of the "Castle." He left the homestead to his son Richard, the father of Richard<sup>783</sup> and Welthan.<sup>784</sup>

786 *"Deputy Governor John Greene."*

Major, or Deputy Governor, John Greene, "of Occupasuetuxet," eldest son of "John Greene, surgeon," the progenitor of the Warwick Greenes, was, like his younger brother Thomas, of the preceding Note, born at Salisbury, Wiltshire, England, and baptized there August 15, 1620. He came with his parents to New England in 1635, and married, about 1648, Anne, daughter of William and Audrey Almy, of Portsmouth, Rhode Island. Major John inherited from his father, by his will (proved January 7, 1659), "that neck of land called Occupasuetuxet and all meadows that belong thereto with a little island adjoining, all of which was purchased of Miantonomi on Oct. 1, 1642." This estate was then known as "Greene's Hold (or Hole)." It remained in the possession of the family for one hundred and forty years, until October 6, 1782, when it was sold by the grandchildren of Major John Greene to John Brown, of Providence.

After the removal of the family to Warwick, John was almost continuously in public affairs. It was written concerning him, at a later period, "He was a man of great weight of thought, sharpness of wit, aptness of action and adroitness of understanding." In early life he was town clerk and surveyor. On several occasions he was sent as colonial agent to England. For twelve years he served as a representative to the General Court. For five years he was a deputy and an assistant for twenty-five. From 1657 to 1660, he held the office of attorney-general and that of deputy governor for eleven years continuously, from 1690 to 1700. For eight years

he was captain of the militia and for seven years "Major for the Main," commanding all the trained hands on the mainland, in Rhode Island. Governor Greene died in Warwick, November 27, 1708, and was buried on his estate, in the eastern part, now called "Spring Green." He had had eleven children, of whom eight appear to have survived him, his four sons receiving from him large landed estates. (*The Greenes of Rhode Island*, pp. 58-62.)

787 "*He had a son, Thomas.*"

Thomas Greene, "of Stone Castle," son of Richard and great-great-grandson of "John Greene, surgeon," the original settler, was born October 11, 1729. He owned the old stone garrison house, in which his ancestors had lived for three generations, but himself occupied a cottage on the opposite side of the road. He was a landholder and shipmaster, trading in the Mediterranean and the West Indies. Thomas Greene married, first, in 1762, Mary Low, of Old Warwick, and, second, January 21, 1768, Sarah, daughter of Robert and Margaret (Barton) Wickes, a member of the Society of Friends. Mr. Greene died November 14, 1813, having had eleven children. (*The Greenes of Rhode Island*, pp. 237, 238.)

788 "*The present Judge Thomas Wickes Greene.*"

Thomas Wickes Greene, eldest son of Thomas Greene, the subject of the last Note, was born at Warwick, August 13, 1769, inheriting from his father the old "Stone Castle," with the adjoining land. When he was about twenty-five years of age, he demolished the ancient structure and built a new one near its site. He was judge of the court of common pleas and was highly respected by his fellow-citizens. August 22, 1790, Judge Greene married Barbara, daughter of Colonel John Low, by whom he had five children. He died on Warwick Neck, October 17, 1854.

Dr. Rowland Greene, physician, a younger brother of Judge Greene, was a noted Quaker preacher of Cranston, Rhode Island, universally loved and respected. (*The Greenes of Rhode Island*, pp. 385, 386.)

789 "*Elizabeth Godfrey, of Newport.*"

Mrs. Greene is noticed, along with her husband, Richard, in Note 783.

Captain John Godfrey, the grandfather of Elizabeth, and the first of the name in Rhode Island, was a mariner, living in Newport as early as 1676. On August 25th of that year he testified at a court martial held in that town. In 1689, he was given command of a vessel fitted out from Newport, for the pursuit of French privateers, which had plundered Block Island. Four years later a craft of which Captain Godfrey was master was seized by a privateer of France.

Governor Caleb Carr, Mrs. Richard Greene's maternal grandfather, embarked in ship *Elizabeth and Ann*, at London, in 1635, at the age of eleven, and came to America with his older brother, Robert, settling at Newport. After holding many offices and acquiring much land, he was appointed justice of General Quarter Session in 1687 and elected governor in 1695, being drowned while holding that office.

790 "*John Smith, who was President of the Colony.*"

"John Smith, of Warwick," said to be the builder of "Stone Castle," removed from Boston to Warwick in 1648, being apparently a shopkeeper at both places. He was chosen "President of the four towns comprising the Colony" in 1649, and "President of Providence and Warwick" in 1652. He died in July, 1663, and left a handsome personal estate, together with "dwelling-house, *stone house*, orchards, corn land, &c." His wife, Ann (Collins), was a widow before his marriage to her, and, with her son, Elizur Collins, inherited the whole of his estate.

791 "*Thomas Greene, the brother of the first Richard above mentioned.*"

Thomas Greene was the eldest son of "Thomas Greene<sup>785</sup> of Stone Castle," and was born at Warwick, August 14, 1662. On account of owning a large farm on Potowomut Neck, he was known as "Thomas

Greene of Potowomut." He married, May 27, 1686, his first cousin, Anne (daughter of his uncle, Deputy Governor John Greene), called in the ancient record "Anne Greene, y<sup>e</sup> younger," to distinguish her from her mother, who bore the same Christian name. Mr. Greene lived to be but thirty-six years of age, being drowned in the winter of 1698-9 in going from Newport to Potowomut. He had seven children, all of whom seem to have survived him.

- 792 "*John, who succeeded to his father's estate, at Potowomut.*"

John Greene, the only son of Thomas, of the last Note, was born at Warwick, April 14, 1691. He married, first, December 6, 1711, Deborah Carr, of Jamestown, granddaughter of Governor Caleb Carr and great-granddaughter of Roger Williams, by whom he had eight children. John Greene married, second, January 28, 1730, his second cousin, Almy, daughter of Richard Greene, of Occupasuetuxet, having by her three children. He died December 8, 1757.

- 793 "*Sarah Fry.*"

Sarah Fry was a granddaughter of Captain Samuel Greene, of Apponaug, her mother being Mary Greene, a second cousin of John Greene, the father of Richard, her husband. Sarah (Fry) Greene's paternal grandfather was Deputy Governor Thomas Fry, who occupied that office from August, 1727, to May, 1729. The interesting old residence of Richard and Sarah Greene was that lately (1907) occupied by Mr. Moses B. I. Goddard, at Potowomut, of which a view is given in this work.

- 794 "*Mrs. Le Baron.*"

Mrs. Le Baron was a granddaughter of Richard Greene, of Potowomut, being the elder daughter, Lydia, of Samuel and Mary (Greene) Brown. She married James Le Baron, of Bristol, Rhode Island, as his second wife, and lived in the house of her mother, on Main Street, opposite the Updike house, in East Greenwich, Rhode Island. Mr. Le Baron's former residence, in Bristol, was at



the foot of Church Street, and was built by him about the time of his former marriage. He was then a merchant, trading with the West Indies, and his stone warehouse adjoins the mansion. The establishment is now a private hotel, known as the *Church Street House*. James Le Baron was a direct descendant of Francis Le Baron, a French physician, of Plymouth, Massachusetts, called, in the title of the novel of his descendant, Mrs. Jane Austin, *A Nameless Nobleman*.

795 "Reached here with his wife and five children in 1630."

This date anticipates, by several years, the arrival of "John Greene, surgeon," in America. The parish register of St. Thomas's Church, in the city of Salisbury, England, records the marriage, November 4, 1619, of John Greene and Joanne Tatarsole (or Tattershall) and the baptisms of their seven children, the last one being on May 19, 1633. April 6, 1635, Dr. Greene was registered for embarkation at Hampton, England, with his wife and *six* children (one having probably died in England before this date), in the ship *James*, of two hundred tons, for New England. After a voyage of fifty-eight days, they arrived in Boston, Massachusetts, June 3, 1635, and settled first at Salem, where they were associated with Roger Williams. Soon after Williams's flight to Rhode Island, John Greene joined him in Providence, and was one of eleven men baptized by him there and one of the twelve first members of the first Baptist church in America, organized in that town. He was also the first physician in Providence. Soon his wife, Joanne, the mother of all his children, died, and he married Ailsce (Alice) Daniels, a widow. In 1642, Dr. Greene bought of the Indian sachem, Miantonomi, land in Warwick, called Occupasuetuxet, and shortly removed thither, where his second wife died in the following year, from fright and exposure, caused by forty armed men sent from Boston to arrest the Shawomet pioneers.<sup>782</sup> While John Greene was in England, about 1644, he was again married, his wife's Christian name being Phillippa (al-

ways written Phillip), the name being perpetuated in the Greene family, although Mrs. Greene herself appears to have had no descendants. She survived her husband nearly thirty years, dying in 1687. (*The Greenes of Rhode Island*, pp. 55-58.)

796 "*Awkley Hall.*"

The Greene family, to which John Greene belonged, is represented, in *The Greenes of Rhode Island* (p. 31), as living at Bowridge Hill, Gillingham, Dorset, England. Awkley Hall does not appear to be mentioned.

797 "*Two thousand acres.*"

Mrs. Le Baron was quite justified, as she goes on to remark, in *not believing* the number of acres in her grandfather's Potowomut estate to have been so great as *two thousand*. The whole acreage of Potowomut is generally estimated at about twelve hundred. At that period Dr. James Greene, "of Potowomut," and his son Paul, also "of Potowomut," belonging to the James and Jabez line of the Greene family, were living and were holders of extensive portions of the Neck. Mr. Moses B. I. Goddard, the late owner of the Richard Greene estate, declared, "I do not think the whole farm at that time [the date of the sale] contained over 800 acres." Mrs. Ives purchased additional land of the Greenes, in the upper part of the Neck, about 1798 to 1803.

798 "*Judge Lightfoot.*"

Judge Lightfoot is mentioned, toward the close of Chapter VIII of this work, among the favourite guests of the old Narragansett families, and is the subject of Note 390 in connection with the passage. It is related, in an ancient manuscript of *reminiscences*, that once, when Judge Lightfoot was staying at "King Richard Greene's," at Potowomut, during the Revolutionary War, the British landed and paid a visit to the house. The Judge, being somewhat the reverse of brave, was so alarmed that he locked himself into a closet and remained there until the "enemy" retired, it not being long, as Richard himself was rather friendly than otherwise with the "red-

coats." Upon the emergence of the Judge from his concealment, some one, unaware that he had not remained out in his room, exclaimed, "Why, Judge, I wonder they had not seen you." "They could not see through *an inch board*," rejoined his Honour, with an oath.

799 "*The Browns of Providence.*"

This, no doubt, refers to "the four brothers," Nicholas, Joseph, John, and Moses, or to the first and the last, they all being, during the Revolutionary period, mature men, somewhat the juniors of "King Richard." It is interesting to note in this connection that a few years later, September 15, 1792, the executors of Richard Greene, of Potowomut, sold by auction his estate in the Neck to Moses Brown, the executor of the will of Nicholas Brown, as a marriage gift to his daughter Hope, who had become the wife of Thomas P. Ives, March 16, 1792. It is not unlikely that the visits of the Browns to their friend, Richard Greene, referred to in the text, were the means of acquainting them with the pleasantness and value of Potowomut and of thus opening the way to the above purchase. (*The Greenes of Rhode Island*, pp. 90, 91.) Moses Brown was not only executor of the will of his brother Nicholas, but guardian of his daughter, a minor at the time of her father's death, May 29, 1791, and doubtless made the purchase with a knowledge of his brother's wishes and purposes. The first payment, as "earnest money," to Valentine Whitman, was \$11,575. The time of the erection of the elegant colonial house, on the estate now called "Hopelands," is not known. Part of the west wing was built after the purchase, and the piazza was added in 1801.

800 "*The O'Harras.*"

It is well known that the Rev. Joseph O'Harra was the second rector of King's Church (now St. John's), Providence, for a portion of the time between 1726 and 1729. As there was, in the eighteenth century, an exceptional degree of reciprocity between Charleston and other parts of South Carolina, on the one hand, and Rhode Island, on the other, it is not unlikely that the

reverend gentleman belonged to the Southern family which later visited at "King Richard's" and whose members Mrs. Le Baron saw during her stay in the South.

801 "*Dr. William Bowen, of Providence.*"

Dr. William Bowen and his brother, Dr. Pardon Bowen, were leading physicians in Providence at the end of the eighteenth century and the beginning of the nineteenth. The former was familiarly called "Dr. Billy Bowen." Many of the descendants of the family have since been among the leading people of Providence and of the State. The intention of Dr. Bowen to remain in Newport during Mr. Greene's stay (he being at the time presumably a busy practising physician), implies only a short proposed tarry and hardly tallies with Mrs. Le Baron's doubt as to whether they might not have gone thither in 1778, many months before the death of her grandfather. It is probable, however, that at first she did not recall the year, but did so later, when she came to speak of the exact date of Mr. Greene's decease. His will was dated February 18, 1779. *Cicuta*, it is somewhat curious to note, is the deadly poisonous water-hemlock, supposed to be the *koneion* of the Greeks, which Socrates when condemned to death, was compelled to drink.

802 "*The 19th of July, 1779.*"

As a matter of accuracy, it may be remarked that *The Greenes of Rhode Island* (p. 235) states that this event occurred June 19, 1779. No other means seem to be at hand to determine the date, which happily is of quite minor importance.

803 "*The Six-Principle Baptist Church.*"

The distinctive tenet of this body is the practice of the laying on of hands as a prerequisite for church membership and admission to the Lord's Supper, in accordance with Hebrews vi. 1, 2, the other *five* "principles of the doctrine of Christ," mentioned in the passage, being, of course, accepted by all Baptists. It appears that before any separation occurred many of the members of the earlier churches, in both Providence and Newport, were

inclined to a belief in the necessity of the laying on of hands. As early as 1653-4, a controversy upon this subject arose in the Providence church, leading to a division. In Newport a similar division took place in 1656.

In the first quarter of the eighteenth century, so overshadowing was the relative importance of those Baptists holding "Six-Principle" convictions, *thirteen* out of the *seventeen* Baptist churches in New England being of that way of thinking, that their influence appeared destined to shape Baptist opinion throughout the whole territory. The Warwick church, alluded to in the text, is known to have been in existence as early as 1730, with sixty-five members, under the pastoral care of Manasseh Martin, whose assistant Mr. Hammett became. Its earliest records go back to 1741.

804 "*Thomas Wicks.*"

Dr. MacSparran, in his *Diary*, under the date of November 10, 1751, records, "I did not go to ch<sup>h</sup>, but read Prayers at Home, and published Tom Weeks & Ruth Browne y<sup>c</sup> 2<sup>d</sup> time." Thomas Wickes's sister Elizabeth became the wife of Judge Philip Greene, of Occupasuetuxet, where Thomas is said to have frequently joined the genial company of guests sure to be gathered there. Judge Greene's son, the distinguished Colonel Christopher, was thus a nephew of Thomas Wickes.

805 "*Ruth, his wife.*"

Mrs. Wickes was a daughter of William Brown (or Browne), of Boston Neck, South Kingstown, now believed to have been a son of Jeremiah Brown, of Newport, and a grandson of Chad Brown, of Providence. The statement above, in this work, that the family of William Browne emigrated from Glasgow, Scotland, and settled in Narragansett, is supposed (but not confidently) to be an error.<sup>648</sup> Her mother was Elizabeth Robinson, a sister of Deputy Governor William Robinson. Ruth Brown was born September 25, 1715. Under date of Monday, September 30, 1745, Dr. MacSparran notes, "Miss Browne and Miss Ruth Browne dined here." William Browne appears to have attached a



final *e* to his name, a custom not followed by other members of his (supposed) father's family.

806 "*John Wickes, a representative.*"

This John Wickes, grandson of John Wickes, the original settler of the name in Warwick, was born August 8, 1677. The house which he built is still (1907) (or has very lately been) standing, although condemned by the Warwick town council as unfit for habitation. It was raised on the day of the death of Randall Holden, the second of that name in Warwick,—that is, September 13, 1726. It is said to have been the first Warwick meeting place of the General Assembly. After the death of John Wickes in 1742, it became the property of his son, Thomas Wickes. From Thomas it descended to his grandson and heir, Wickes Gardiner, and afterwards to the son of the latter, the late Thomas Wickes Gardiner, who, with his family, has occupied it until within a few years. It stands in Old Warwick at the western corner of the Warwick Neck Road. The northwest rooms, on the first and second floor, are about twenty feet square. All of the rooms, except one or two of the bedrooms, have large open fireplaces, and there are almost bricks enough in the central chimney to build a modern good-sized house. Quaint old Biblical tiles used to surround the fireplaces in the parlour and the parlour chamber, until removed by the Gardiner family, upon its vacating the premises, from fifteen to twenty years since. Some of them are in the possession of Thomas Wickes Gardiner, of Pawtuxet, and others in that of his sisters, great-great-great-grandchildren of the original builder of the house. A few of the subjects of the tiles are *Jonah being swallowed by the Whale*, *The Return of the Spies from Canaan*, *Rebecca at the Well*, *Pharaoh crossing the Red Sea*, *Samson and the Lion*, and *Moses on the Mount*.

807 "*John Wickes, one of the first settlers.*"

John Wickes, the progenitor of the family in Rhode Island, was born in 1609, and thus, although Callender calls him "a very ancient man," could have been but

sixty-six years of age at the time of his death. He came from Staines, Middlesex, England, and embarked at London, in ship *Hopewell*, with his wife Mary and his infant daughter Ann, in September, 1635. He was in Plymouth, Massachusetts, in 1637, and appears as one of the signers of the Compact, at Portsmouth, Rhode Island, April 30, 1639. John Wickes was one of the eleven purchasers from Miantonomi of the tract of land called Shawomet (Warwick), January 12, 1643, and in September of the same year was one of those summoned to appear<sup>782</sup> before the General Court at Boston, and was imprisoned for heresy and sedition at Ipswich during the following winter. He occupied most of the local offices, from town magistrate in Warwick to deputy and assistant in the Assembly. His calling was that of a tanner, and traces of his tan vats are still visible near the east end of the old Lippitt house, at Old Warwick.

808 "*He left one son, John.*"

The date of the birth of the second John Wickes is not known. He died in 1689. His wife, Rose Townsend, was apparently a sister of Richard, the husband of his sister, Elizabeth Wickes, whose overseer, at Oyster Bay, New York, he went thither to be, in 1671. By 1675 he had returned to Warwick, being made a freeman by the Assembly in that year. (Rhode Island Colonial Records, ii. 527.)

809 "*Rowland Brown, of South Kingstown.*"

Mrs. Caroline E. Robinson, author of *The Hazard Family of Rhode Island*, kindly communicates the following note: "Mary Wickes married Rowland Brown, brother of Governor George Brown, sons of Robert and Sarah (Franklin), said to have been a niece or grand-niece of Benjamin Franklin, her father being Abel Franklin, of Newport and later of Kingstown." The South Kingstown records assign four children to Robert and Sarah Brown, viz., George, William, John, and Franklin. George was born January 10, 1745-6, and Franklin, May 25, 1750, Mrs. Brown dying six days after the

birth of the last child. After the death of his first wife, Sarah Franklin, Robert Brown married Sarah Sherman. It appears more probable that Rowland was her son than that he was a son of the first wife. In connection with Robert Brown's first marriage, a brief passage may be quoted from Dr. MacSparran's *Diary*, under the date of August 29, 1745: "Rob<sup>t</sup> Browne to be married, (y<sup>e</sup>y say) this Day to Franklin's Daughter."

810 "*Philip Greene.*"

Judge Philip Greene, "of Occupasuetuxet," was born at the old "Pastuxet" home of his ancestors, March 15, 1705. He married, August 12, 1731, Elizabeth Wickes,<sup>804</sup> by whom he had nine children, Colonel Christopher being the fourth. Judge Greene's house was long the centre of the social and political life of Warwick. "In his early manhood," writes Mr. Rousmanière, in his *Letters from the Pawtuxet*, "his figure was noble and imposing, his voice loud but pleasant, and his address good-humoured but commanding. At the head of a stormy assemblage, when men of honest hearts, but weak nerves, would falter and fail, he shone pre-eminently; his voice rose like the swell of an organ, echoing in the souls of the most timid and rousing the brave to deeds of surpassing valour." Philip Greene was a leading man in all town affairs. He was assistant and deputy in the General Assembly, and judge of the court of common pleas for twenty-five years, being chief justice of that court from 1776 to 1784. Beside his land in Old Warwick, he owned a large tract extending from the forks of the Pawtuxet, including a portion of the present village of River Point, for some distance westward into Coventry, occupied by a mill and farms. After a long and useful career, Judge Greene died at the house of his birth, April 10, 1791, aged eighty-six years. (*The Greenes of Rhode Island*, 104-108.)

811 "*Major John S. Dexter.*"

The name of John S. Dexter, although the Dexters were a Providence family, is found among the petitioners for an act of incorporation of the Kentish Guards, in

East Greenwich, in 1774. In 1775, John Singer Dexter was appointed a lieutenant in Colonel Varnum's regiment of the "Army of Observation." In 1776, at the time of the raising of two regiments or battalions in Rhode Island, agreeably to the requisition of the Continental Congress, Dexter was chosen a captain in the first. After the death of Major Flagg, at "Rhode Island Village," New York, May 14, 1781, John Singer Dexter succeeded him as first major. (Cowell's *Spirit of '76 in Rhode Island*, p. 216.) Daniel Singer Dexter was a brother of John, and probably the younger of the two. In 1778, he was adjutant in Colonel Crary's battalion. In 1781, at the February session of the Assembly, he was promoted from a lieutenancy in Colonel Christopher Greene's regiment to the office of a "captain-lieutenant," with the rank of captain, and, at the August session, to a full captaincy. Captain Dexter held also the office of paymaster in Colonel Greene's regiment, and was providentially preserved at the time of the murder of the Colonel and of Major Flagg, at Rhode Island Village, May 14, 1781. He had intended to go down to this post and to be with Colonel Greene on the very night on which he was attacked, in order to pay off the troops in the morning, but his horse being taken lame, he did not arrive before the massacre.

812 "*I am certain he was then Major.*"

The date of the attack on Quebec, by Arnold's expedition, in which were embraced two hundred and fifty men belonging to Rhode Island troops, was December 31, 1775. Arnold (*History of Rhode Island*, ii. 362, 363), in speaking of Christopher Greene as leader of the first battalion in the expedition, styles him "Lieutenant-Colonel." Judge Cowell also, in the *Spirit of '76 in Rhode Island* (p. 262), narrates: "Colonel Greene was *Lieutenant-Colonel* of one of the battalions that marched from Cambridge, in 1775, in the Canada expedition." At the May session of the General Assembly, in 1775, Christopher Greene had been chosen *major* of the regiment of King's County and Kent, in the



"Army of Observation." It may be remarked farther, that in October, 1776, Christopher Greene was recommended, by General Washington, to the General Assembly of Rhode Island, to be appointed colonel, in the "New Establishment," and that, in the first May session of 1777, he was appointed "colonel of the first Continental battalion, raising in this state."

813 "*Major Thayer.*"

Simeon Thayer was appointed a lieutenant in the "Army of Observation" in 1775. "He was ever an active, faithful and enterprising officer, never avoiding, but always grappling with danger and difficulty, in whatever form presented, and it was very rarely that he ever failed to accomplish his design." (Cowell's *Spirit of '76 in Rhode Island*, p. 283.) Lieutenant Thayer was soon raised to the rank of captain, and became a member of the Canada expedition, in the autumn of 1775. His journal, recounting the daily occurrences attending the unsuccessful storming of Quebec, has been partially printed. He was captured with the other officers and retained as a prisoner until August, 1776, when he was permitted to return home on parole, although not exchanged until July 1, 1777. At this time the General Assembly ordered a sword, in recognition of his meritorious services, to be presented to *Major* Simeon Thayer, a rank to which he had been by that time promoted by Congress. As soon as possible Major Thayer rejoined the army, and exhibited all that patriotism, courage, and zeal for his country which he had previously shown in his march through the wilderness of Canada and at the storming of Quebec. He was wounded at the battle of Monmouth, New Jersey, June 28, 1778, but his greatest display of valour and coolness was in the defence of Mud Island, in the Delaware River, below Philadelphia, November 15, 1777. After the termination of the War of the Revolution, Major Thayer was honoured by the State of Rhode Island by being chosen major-general of the militia. He died October 21, 1800, in the sixty-third year of his age.



814 "*The delinquency of Colonel Sam Smith.*"

Samuel Smith belonged in Baltimore and was an officer of the Maryland line. He was, according to the testimony of General Varnum, a gentleman of superior talents and fine sentiments, virtuous and brave. He commanded the garrison upon Mud Island for about six weeks, in the autumn of 1777, until November 11, when the fatigues and dangers of the command, which he had endured with uncommon patience and fortitude, compelled him, after receiving a wound in the arm, to retire. It was at this juncture that Major Thayer took command, and for four days defended the island with great address against a furious and almost continuous bombardment, until he was forced to despatch all his garrison to the shore, except about forty men, with whom he remained, braving death itself. At midnight, on the 15th, after firing the barracks and removing the military stores, he himself, with his brave companions, arrived at Red Bank, to the joy and astonishment of all the army. Congress having voted that an elegant sword be presented to Colonel Samuel Smith, unaware that the commander of Mud Island had been changed, the "delinquency" of Colonel Smith, alluded to in the text, consisted in his having accepted the honour and not having transferred the gift to the final defender, Major Thayer.

815 "*Silas Talbot.*"

Talbot was first appointed a captain in the "Army of Observation" in 1775. In October, 1777, he was promoted by Congress to the rank of major, in the army of the United States. In 1778, as a recognition of his bravery in capturing the British armed schooner *Pigot*, in the East Passage of Rhode Island, Congress presented him with a commission of lieutenant-colonel. During the following year Colonel Talbot was transferred to the navy as a captain, and given command of the sloop *Argo*, as a mark of distinguished merit.

816 "*Colonel Mathews.*"

At the August session of the General Assembly, in 1776,

Caleb Matthews was chosen as an ensign in Colonel Lippitt's (Second) regiment. In February, 1779, he was chosen by the Assembly a lieutenant in the first battalion. *Colonel* appears, from the text, to have been a militia title held in 1778.

817 "*Job Greene, the Colonel's eldest son.*"

Colonel Job Greene, "of Centreville," was born November 19, 1759. He was active in both civil and military affairs and was commander of the Kentish Artillery, a military company, still in existence at Apponaug. He was also a lieutenant in the Second Regiment of the Rhode Island State Brigade, in the Continental service, and an original member of the Rhode Island Society of the Cincinnati. He was a member of the Rhode Island House of Representatives and a State senator, being admired and esteemed in these offices for his integrity and ability. Colonel Greene married, November 29, 1785, Abigail Rhodes, of Stonington, Connecticut, who inherited considerable property from her grandfather Babcock, of Westerly, and was a woman of uncommon energy and judgement and remarkably gifted in conversation. (*The Greenes of Rhode Island*, pp. 275-6.)

818 "*The second son of the Colonel.*"

This allusion plainly refers to Christopher Rhodes Greene, the elder *son* (not the *brother*) of Colonel Job Greene, and grandson of Colonel Christopher. He was born September 19, 1786, and married Mary Ann, a daughter of Dr. Lehrs, of Charleston, South Carolina. He went to Charleston in 1812, and became a commission merchant, dying there November 6, 1825, of scarlet fever. He had but one child, who died young.

819 "*I have never heard of the sword since.*"

The sword of Colonel Greene passed from Simon Henry Greene, into the possession of Edward Aborn Greene, his eldest son and a grandson of Colonel Christopher. It is now in the possession of his son, Edward Aborn Greene, junior, of Providence.

820 "*Colonel DeLancey.*"

John Peter DeLancey (born in New York city, July 15, 1753; died in Mamaroneck, New York, January 30, 1828) was a son of James DeLancey, chief justice and lieutenant-governor of the Province of New York, and a grandson of Étienne DeLancey, merchant in New York city and founder of the DeLancey family in America. John Peter was educated in England, and entered the British Army in 1771 an ensign, being promoted to be captain of the Eighteenth Regiment of foot. During a portion of the Revolutionary War he served as major of the regiment of Pennsylvania loyalists, and was present at the battles of Brandywine and Germantown and at the capture of Pensacola, returning later to his original regiment abroad. In 1789, he took up his residence at Mamaroneck, living there until his death. His son, William Heathcote DeLancey, was the distinguished first bishop of Western New York.

821 "*Captain Asgill.*"

Sir Charles Asgill, baronet, entered the army when only sixteen years of age, serving in America under Cornwallis. He was but nineteen and already a captain when selected by lot from among the British prisoners, as narrated in the text, to be immediately executed. His death was, however, postponed, pending an investigation. Captain Asgill was finally set at liberty by Congress, in response to an appeal from Queen Marie Antoinette, and ultimately became a general in the British Army. His experience was dramatized by Madame de Sévigné.

822 "*Major Flagg.*"

When, at the first June session of the General Assembly of Rhode Island in 1775, "It was voted and resolved, that the committee of safety be, and they are hereby, directed to charter two suitable vessels, for the use of the Colony, and fit out the same in the best manner, to protect the trade of this Colony," Ebenezer Flagg was appointed quartermaster of the larger vessel,—the *Washington*,—at the wages of £4, lawful money, per month, under Abraham Whipple, commodore. This vessel, to-

gether with the *Katy*, formed the embryo squadron of the navy of Rhode Island, ushering in a glorious era of national enterprise on the sea. The naval career of Flagg, however, would seem to have been a brief one, for at the second June session he was chosen one of the captains of the six additional companies to be raised for the "Army of Observation." In 1776, at the October session of the Assembly, Captain Flagg was chosen to hold the same office in the first battalion, or regiment, to be raised by the State, agreeably to the requisition of Congress. At about the same time he was recommended to the General Assembly, by General Washington, for a similar position in "the new establishment," under Colonel Christopher Greene. In May, 1779, the Captain was recommended to Congress for promotion to be a major, and is found, in July, 1780, under marching orders with the same regiment. At the massacre of "Rhode Island Village" Major Flagg was killed in his tent. In January, 1782, the administrator of his estate was empowered to draw his pay in "silver money." (Rhode Island Colonial Records, vii. 347, 357; viii. 10, 36, 536; ix. 121, 518.)

823 "*Miss Anne Lippitt.*"

Anna Lippitt was a third cousin of her husband, being a daughter of Jeremiah and Welthyan or Welthian (Greene) Lippitt and a granddaughter of Moses<sup>765</sup> and Anphillis<sup>767</sup> (Whipple) Lippitt, of Old Warwick. She was born November 15, 1735, and was married May 6, 1757.

At the time of Colonel Greene's death, eight of his children were living, viz., three sons,—Job, Jeremiah, and Christopher,—and five daughters,—Welthyan or Welthian (afterwards wife of Colonel Thomas Hughes), Phebe (who died unmarried in 1786), Ann Frances (afterwards wife of Jeremiah Fenner), Elizabeth (also, before her sister, wife of Jeremiah Fenner), and Mary (who in 1795 married Benjamin Fenner, brother of Jeremiah). Mrs. Christopher Greene afterwards became the wife of Colonel John Low, of Old Warwick.

824 "*Anthony Low.*"

Captain Low was the elder son of John Low, of Warwick, who died in 1757, and Ann (Holden), his wife, and a grandson of John and Mary (Rhodes) Low, also of Warwick. His great-grandfather, called, in the text, "Anthony Low of Swansea," was a son of John and Elizabeth Low, of Boston, his father being a wheelwright. He bought a house and land in Pawtuxet (Warwick) in 1666. In 1670, he deeded to his son John a dwelling-house and land in Warwick, he himself giving his residence as Swansea, Massachusetts, at which place he seems, at about this time, to have built a house. On June 27, 1675, Roger Williams wrote to John Winthrop that the Indians "had burnt about twelve houses, one new great one (Anthonie Loes)" in Swansea.

825 "*In 1791, it was incorporated.*"

This charter was entitled (Rhode Island Colonial Records, x. 466) "An Act to incorporate certain persons, by the name of the Minister, Church Wardens, Vestry and Congregation of St. Paul's Church, in Narragansett, in North Kingstown, in the county of Washington, in this State." It was procured at a troublous time in the history of St. Paul's Parish, soon after Dr. Walter C. Gardiner<sup>750</sup> assumed charge of the church, and is understood to have reflected the wishes of but a portion of the parish and to have been of a somewhat unchurchly character. The opinion of a (then) recent rector, the Rev. William Smith, at that time rector at Newport, upon this Act is shown in a sound letter of advice to one of the parishioners, under date of October 8, 1792: "If you cannot avoid meeting under their foolish charter without running the risque of souring their minds at the first outset, better pass over that punctilio and meet on the best ground you can. . . . Request a hearing of the Act of Incorporation and avoid *hard words* upon it. . . . Remark that it is neither similar in *sense* nor *efficacy* with the charters of your sister churches and that you wish not to be *singular* but to



have an Incorporation with similar powers and words to theirs. . . . Persuade them to a Revision of the Charter on these principles. . . . If they mean well to the Church. . . they will agree to this." In the new charter, procured in March, 1794, and signed by Arthur Fenner, Governor, and H. Ward, Secretary of State, it was expressly provided that the corporation should be endowed "with full Power and Lawful Authority to Make and Ordain all such Laws, Rules and Ordinances as they shall at any time hereafter agree upon, . . . as fully to every intent and purpose, as hath heretofore been granted to *the Other Episcopal Churches of this State.*"

826 "*A church was erected on Tower Hill.*"

The exact date of the consecration of this edifice was November 10, 1818. It is interesting to note concerning this enterprise that Judge Benjamin Gardiner<sup>216</sup> who was a nephew of Mrs. MacSparran and had been brought up in St. Paul's Parish, but was then living in Middletown, Rhode Island, was deeply engaged in the erection of this first church in his native town of South Kingstown. He himself gave sixty dollars for the undertaking and exerted himself to obtain subscriptions for it, in Newport, to the extent of nearly five hundred dollars. (Potter's *Early Narragansett*, p. 375.)

827 "*The Rev. Erastus DeWolf.*"

Mr. DeWolf was ordained to the diaconate not long before the session of the Rhode Island Convention of June 12, 1832. Soon after this date he was appointed missionary in charge of St. Paul's Church, Tower Hill, South Kingstown, where he remained until the early part of 1834. During the spring of that year Mr. DeWolf began to hold services at Westerly. After continuing there a few months, he returned to Tower Hill, as noted in the text, and subsequently removed to the Diocese of Illinois.

828 "*The lands . . . were satisfactorily divided.*"

Bishop Griswold, writing to Henry Codman, Esq., a

member of the board of "Trustees of the Episcopal Fund" of the Eastern Diocese, under date of May 27, 1835, remarks, concerning this subject: "For above thirty years, within my knowledge, those [Narragansett] lands have been a subject or cause of animosity and contention between the people of the two towns. In all that time I have endeavoured to promote peace among them. . . . This last compromise is not certainly what it should be, but is the best that could be effected. It is indeed what I proposed." Mr. DeWolf, in his parochial report at the preceding Convention, records: "The unhappy difficulties concerning the lands in the Narragansett, we have reason to believe will be forgotten, as they have been settled."

829 *"The Rev. Francis Vinton."*

This is the well-known soldier and clergyman (born in Providence, Rhode Island, August 29, 1809; died in Brooklyn, New York, September 29, 1872) who was later successively in charge of St. Stephen's Church, Providence, Trinity Church, Newport, Emmanuel and Grace Churches, Brooklyn, New York, and Trinity Church, New York city.

830 *"Since, there have been but occasional services held at Tower Hill."*

In 1844 an attempt was made, apparently unsuccessful, to revive the Tower Hill Church, under the ministry of the Rev. Elisha F. Watson, then recently ordained a deacon. Fitful services were held there for about a dozen years longer by neighbouring clergymen. After the expiration of this period, the enterprise appears to have been abandoned, the church edifice being advertised to be sold at auction, in the autumn of 1859, and finally transformed into a dwelling-house.

831 *"The Rev. James Pratt."*

The later ministry of Mr. Pratt, as rector of St. Stephen's Church, Portland, Maine, was one of great ability, fidelity, and success, the edifice being enlarged and beautified during its continuance of nineteen years. In the

latter portion of 1858, he became rector of the Church of the Covenant, Philadelphia.

832 "*The Rev. Thomas H. Vail.*"

The Rt. Rev. Thomas Hubbard Vail, D. D., LL. D. (born October 21, 1812; died October 6, 1889), consecrated, in 1864, the first bishop of Kansas.

833 "*The Rev. Sylvester Nash.*"

Mr. Nash came to Rhode Island from St. Albans, Vermont. On leaving this diocese, he took charge of the church in Saco, Maine, and later was rector of St. John's Church, Essex, Connecticut, and of other parishes. The well-known Rev. Henry Sylvester Nash, D. D., a professor at the Episcopal Theological School, Cambridge, Massachusetts, is a nephew of the Rev. Sylvester Nash.

834 "*The Rev. William H. Moore.*"

Dr. Moore was subsequently for more than forty years rector of St. George's Church, Hempstead, Long Island. He was related to the Moores of Newport, Rhode Island, and probably originated there.

835 "*The Rev. Silas A. Crane.*"

Silas Axtell Crane was born in Berkley, Massachusetts, October 21, 1799. He graduated at Brown University in 1823, being immediately invited to the office of tutor in that institution. In 1832, Mr. Crane was ordained to the diaconate by Bishop Griswold, and was invited, in the following year, to the rectorship of St. Stephen's Church, Middlebury, Vermont, where he was ordained a priest. Having been asked, by Bishop Hopkins, to accept a professorship in his new Theological Seminary at Burlington, he removed thither for that purpose, in 1837. The enterprise not, however, on closer acquaintance, appearing to him to be likely to be successful, he took up temporary work in churches of the neighbourhood and, in 1839, removed to Missouri, to assume the presidency of Kemper College, St. Louis. In the autumn of 1841, Mr. Crane returned to New England,

and soon, as noted in the text, entered upon his long and devoted rectorship of St. Luke's Church, East Greenwich. In 1855, he received, from his *alma mater*, the degree of Doctor of Divinity. He died July 16, 1872.

836 "Kingston."

The name of Kingston, or Kingston Hill, for the central village of South Kingstown, is of comparatively modern date, and is believed not to have been derived from the name of the town, differing from it, as it does, in orthography, but to have been given it by a gentleman from England, who discovered in it a resemblance to a "Kingston Hill" near London. The old title of the village was Little Rest, a name by which it is sometimes still called. Concerning this peculiar designation, Mrs. Caroline E. Robinson, the author of *The Hazard Family of Rhode Island*, remarks: "I do not know the origin of the name 'Little Rest.' I think it was called 'Little Rest' before the Courts were established there, though one story is that there was very 'little rest' there, during court-week. Another story is that Captain Church stopped there for a 'little rest,' on his way to or from the 'swamp fight.'" The Court House is called, in the text, the State House, probably in allusion to the fact that, in former times, the Assembly met, in rotation, in each of the three county court-houses, as well as in the two state-houses, of the State.

837 "A church was organized."

This church was called St. Peter's. The wardens, elected December 27, 1834, were Philip Taylor and George Robinson. The vestrymen were Wilkins Updike, Abel Cottrel, Peleg Brown, junior, E. R. Potter, junior, William Brown, Samuel P. Lawton, Thomas B. Church, Christopher Gardiner, William H. Case, Walter W. Updike, and Updike C. Whitford.

838 "Lieutenant A. A. Harwood."<sup>10</sup>

Andrew Allen Harwood was commissioned lieutenant in 1827, and from 1835 to 1837 served in the Mediterranean squadron. In 1848, he was promoted to com-

mander and, in 1855, was appointed captain. In 1862, he became commodore, and was made commandant of the Washington navy-yard and the Potomac flotilla. In 1869, he was promoted to be rear-admiral on the retired list. During the Civil War he wrote a work on *Summary Courts-Martial* and, later, another on *The Law and Practice of the United States Navy Courts-Martial* (referred to in Note 710). Admiral Harwood's mother was a granddaughter of Benjamin Franklin.

839 "*The Rev. James H. Eames.*"

James Henry Eames (born at Dedham, Massachusetts, November 29, 1814; died at Hamilton, Bermuda, December 10, 1877) graduated at Brown University in 1839, and was ordained to the diaconate in, or just before, 1842. After leaving Wakefield in 1846, he continued rector of St. Stephen's Church, Providence, until 1850. From 1850 to 1858, Mr. Eames was a missionary in charge of several small churches in the Woonasquatucket valley. From the latter year until his death he was rector of St. Paul's Church, Concord, New Hampshire. He received the degree of Doctor of Divinity from Norwich University, Vermont, in 1862.

840 "*The Rev. James H. Carpenter.*"

James Helme Carpenter<sup>561</sup> was of genuine Narragansett stock, being a descendant, on his father's side, of the prominent Willett family, of Boston Neck, described in Chapter XIII and in Notes 555 and 560. Miss Esther Bernon Carpenter, the well-known writer, was a daughter of the Rev. James H. Carpenter.

841 "*Sir Francis Nicholson.*"

It appears that soon after this date Sir Francis was acting, not merely as a philanthropist, in founding and fostering churches in America, but as a recognized agent of the S. P. G. In November, 1712, "on the authority given him by the Society," he sent the Rev. John Lambton to the parish or mission at Newbury, Massachusetts, and in December, 1713, the Rev. Thomas Eager "petitioned Sir Francis Nicholson, who at this time *had a gen-*





*Hon. Henry Marchant*  
*Copley*



*eral supervision of the missions of the Society in the northern Colonies*, showing that 'he . . . desired to be dismissed'" from the church at Braintree, in the same colony. In the latter year, the ministers, wardens, and vestry of King's Chapel, Boston, in a letter to Bishop Robinson, speak of "the Benefactions of the Hon'ble Francis Nicholson, Esq<sup>r</sup>. (whose Eminent services to his Queen and country, and Affectionate Concern for the Church of England, will render his name ever precious amongst us, and famous to Posterity)." On the same date, in a communication to the Society for the Propagation of the Gospel, they refer to "the Hon. General Nicholson, a most worthy member of your honourable Society, and a most generous benefactor to the Church in these parts." At Christmas, 1713, the Rev. Mr. Myles records that his Excellency, General Nicholson, with Governor Dudley, was present "at the communion." (Batchelder's *History of the Eastern Diocese*, i. 382-5, 433, 489.) It is interesting, in this connection, to note the association of Trinity Church, Newport, under the inspiration of Sir Francis, with the initial activities of the Society for the Propagation of the Gospel. Mr. George Gordon King, senior warden of that parish, in a letter written from London, in May, 1906, remarks: "I have just found, much to my amazement, from an examination of the records of the S. P. G., that the People of Newport, in Rhode Island, were the first people to make application for assistance and were also *the first people to receive it from the Society.*"

#### 842 "Mr. John Lockyer, an Episcopal clergyman."

It has been hitherto assumed, on the existing evidence, that Mr. Lockyer was the first Church of England minister stationed at Newport. It has, however, been recently discovered that a Rev. Mr. Bethune was regularly licensed for the position as early as 1700, and that Mr. Lockyer had succeeded him in the following year. Professor John Franklin Jameson, then attached to Brown University, found, about 1896, in the library of Sion College, London, certain lists of

books sent out to Rhode Island by the Rev. Dr. Bray "tow<sup>ds</sup> the Raising a Parochial Library for the Minister there." Two of these consignments are receipted for, October 19, 1700, by *D<sup>d</sup> Bethune* (or Bethun), "Licens'd to be the Minister of y<sup>t</sup> Place." Another receipt, of the date of November 12, 1701, bears the signature of John Lockier. (*Publications of the Rhode Island Historical Society* [New Series], Vol. iv, No. 4 [January, 1897], pp. 227-31). As there is evidence (Mason's *Annals of Trinity Church*, p. 13) that the congregation in Newport began to assemble soon after September, 1698, it is reasonable to suppose that it was by Mr. Bethune, probably under the appointment of General Nicholson, that services were then established there. Sometime between October, 1700, and November, 1701, Mr. Lockyer, as above stated, must have succeeded Mr. Bethune, remaining certainly until September, 1702, and probably nearly until the arrival of Mr. Honyman, in 1704. Little has been transmitted concerning the origin or the history of Mr. Lockyer (or *Lockier*, as the name seems to have been indifferently spelled), "of whom," as Mr. Mason remarks (p. 10), "it is to be regretted that we know so little." There was a certain Nicholas Lockyer, born in Somersetshire, England, in 1612, who was successively a clergyman of the Church and a Presbyterian divine, a chaplain in Cromwell's army and a provost of Eton College. It is not improbable that John was a son or grandson of this Nicholas. He appears to have been, to some extent, a companion of Keith and Talbot. Mr. Talbot, in writing to the S. P. G., April 4, 1704, remarks: "I should not have forgotten my honest brother Lockier, of Rhode Island, who is very industrious, *when well*. The Quakers, themselves, so far as I can hear, have no evil to say of that priest." (*Collections of the Protestant Episcopal Historical Society*, xli-xliii. 13, 22, 23; *Christian Witness and Church Advocate*, 1845, p. 169; Drake's *Biographical Dictionary*; *Boston News Letter*, April 24, 1704.) The earliest extant record of Mr. Lockyer, at Newport, appears to be the one, just re-

ferred to, where he receipted for the books, in November, 1701, and the latest, that where he joins with the wardens of Trinity Church, September 29, 1702, in a communication to the Society for the Propagation of the Gospel. In the interval, as the first record book of Trinity parish has disappeared, there seems to have been no mention of him preserved, except that by the Rev. George Keith, who records that in August, 1702, he repeatedly met, in Newport, Mr. Lockyer, "the Church of England minister there." Mr. Lockyer died in Boston, about April 20, 1704. As the above application to the Society (September 29, 1702) resulted in the sending to Newport of a substitute for himself, it is probable that Mr. Lockyer for some reason, perhaps his well-known ill health or possibly his advanced age, did not feel able to remain. It is somewhat interesting to note, in this connection, that the records of the town of Portsmouth, on Rhode Island, show that, on April 9, 1702, Benjamin Shearman and Mary Lawton were married there, by John Lockier, *Justice*. Bishop Berkeley (then Dean) relates, in the introduction to the *Minute Philosopher*, that the gentleman with whom he lived immediately after his arrival upon the island was a *clergyman's nephew*, who had been brought up by his uncle, and possessed a convenient house with a hundred acres of land adjoining. After his customary manner, the Bishop, instead of giving his host's real name, calls him by the fanciful Greek appellation of *Euphranor*, characterizing him as "a philosopher and a farmer," and says that he possessed a good collection of chiefly old books, which had been left him by his uncle. As there is no record of any clergyman of the Church of England living in Newport previously to the Rev. James Honyman (then in the middle of his long ministry), with the exception of Mr. Bethune and Mr. Lockyer, it seems almost certain that this Euphranor was the nephew and foster-son of one of these two and the inheritor of his library. Such a one would naturally have formed a congenial host for his brother philosopher from England. It appears also not improbable



that the "John Lockier, Justice," who, as alluded to above, was living upon the island in 1702 and performed a marriage at Portsmouth in the spring of that year, was a namesake and nephew of the second minister of Trinity Church, and that he was identical with the early entertainer of Dean Berkeley. The confounding of the clergyman himself with a magistrate, in this case, is, however, possible.

843 "*A valuable library.*"

The establishment of a parochial library in Newport antedates the foundation of the Venerable Society by a few months, although the collection may have been subsequently augmented from that source. Dr. Thomas Bray, commissary of the Bishop of London in Maryland in the time of William III, interested himself greatly in the promotion of parochial libraries in America, some of them intended for the use of the clergy and for reference by the laity and others exclusively for the latter, under the title of *Laymen's Libraries*. Such a collection of books was received in Newport in October, 1700, embracing not far from a hundred volumes and constituting the *first public library* in Rhode Island. It contained such standard works as Pearson's *Exposition of the Creed*, Hooker's *Ecclesiastical Polity*, Dr. Barrow's *Works*, and Bishop Burnet's *Pastoral Care*, together with some such oddly entitled books as delighted the souls of that period,—*Satan Disrobed*, *A Snake in the Grass*, and *A Defence of the Snake*. There is a record of a vote at a Vestry meeting in 1709: "That y<sup>e</sup> Books belonging to y<sup>e</sup> Library of y<sup>e</sup> Church, which have been Lent out, be called in . . . By Placards Affixed to the Church Doors." Many of these books are in a fair state of preservation and are stamped on the cover in gold letters: "Belonging to y<sup>e</sup> Library in Rhode Island." (*Publications of the Rhode Island Historical Society*, iv. 4, pp. 227-31; *Annals of Trinity Church*, pp. 18, 19.)

844 "*Mr. Nathaniel Kay.*"

The name of Mr. Kay is commemorated in Newport by *Kay Chapel*, on Church Street, and by *Kay Street*.

845 "The new building was erected on the site of the old one."

This surmise appears to be erroneous, as there is evidence that the new church was completed, sufficiently for occupation, before the removal of the old one was begun. In 1725, Mr. Honyman reported to the Society that his congregation "*are now building* a large new church." On Monday, December 6th of that year, the record shows that a meeting of the minister, church wardens, and vestry of Trinity Church was held "*in the new Church.*" (Mason's *Annals of Trinity Church*, p. 40.) On March 21, 1725-6, three and a half months later, Dr. MacSparran wrote, from Narragansett, to "the Gentlemen of New London," that he had visited Newport for the purpose of inquiring on what terms the old church would be parted with, with a view to its removal to New London, and informed them, as a result of his investigations, that "if you have their Church you must Send the Carpenters, you Intend to Raise it, to *pull it down,*" showing that it was then still standing. (*Id.*, p. 43.) How much longer the building remained in position before its ultimate removal to Warwick<sup>759</sup> is not known, but it is significant of possible further protracted delay that it was not until September 2, 1728, that the lot of ground there, on which it was reërected, was conveyed, for the purpose, by the Rev. George Pigot to the Society for the Propagation of the Gospel, although the formal deed may, of course, have been delivered somewhat later than the making of the actual transfer. The history of the acquirement of its church lots by Trinity parish also favours the position that the first edifice and the second, while standing side by side, did not occupy the same site.

In his will, made July 8, 1703, Robert Carr, junior, of Newport, refers to "a piece of land I gave to set a Church of England on." This is evidently the land on the northern side of the present church lot, where the earlier church must have stood. In 1720, when the project of a new and larger church began to be discussed, Francis Brinley, on October 3rd, conveyed to

the wardens of Trinity Church a piece of land on the southern side of the present lot, bounded south upon "a way between the land of the said Francis Brinley and the land of Caleb Carr" (that is, the present Frank Street), west on land retained by Brinley, and *north partly on the lot already belonging to Trinity Church* and partly on land belonging to the Rev. James Honyman, the parcel measuring approximately one hundred feet by fifty. It was on this Brinley lot that, on September 10, 1723, the minister, church wardens, and vestry of Trinity Church "unanimously agreed to erect and build a new Church." (*Annals of Trinity Church*, p. 57.) As the first edifice stood on the Carr land and the second on the Brinley land, adjoining, it is evident that the belief that they occupied the same site is unfounded. The present church did not reach the extreme eastern end of the lot until 1762, when the edifice, for the purpose of lengthening, was cut in two, the eastern part being moved east to the line of Spring Street. (*Id.*, p. 125.) The portion of the church-yard, west of the steeple, must have been acquired from the Brinley land at some period subsequent to the erection of the church.

#### 846 "Two sorts of Anabaptists."

There were in Newport, at the period here under consideration, *three* kinds of Baptists:

(1) The regular *Calvinistic Baptist Church*, which was organized in 1644 and which continues to the present day.

(2) The *Six-Principle Baptist Church*, also called *General* and later *Old*, established in 1656, practising laying on of hands and holding the doctrine of the potential redemption of all men by the death of Christ rather than *particular* redemption. By 1731, the Six-Principle Church in Newport had grown to be the largest of all, of any kind, in the Colony, continuing until after the Revolution.

(3) The *Seventh-Day Baptist Church*, or *Sabbatarian*. This church was organized in 1671, and became extinct after 1850.

847 "*Other gentlemen passengers.*"

One of the companions of Dean Berkeley upon this voyage was John Smibert, the portrait-painter, to whom Dr. and Mrs. MacSparran afterwards sat. Another was Peter Harrison, the assistant architect of Blenheim Palace, who subsequently designed the front of the Redwood Library, the old Newport City Hall, the Jews' Synagogue, and probably some of the finer private houses of the town. (The neglect of the second of these buildings, one of the most charming in Newport, is lamentable.) It is also not improbable that the Rev. Arthur Browne,<sup>706</sup> afterwards rector of King's Church, Providence, was one of those "other gentlemen passengers." But see Note 849.

848 "*The Dean purchased a farm.*"

The speedy determination of Berkeley to become a resident of Newport is attested by the fact that among those from that town admitted freemen of the Colony of Rhode Island and Providence Plantations, at the session of the General Assembly held on May 6, 1729 (only about three months after his arrival), appears the name *Dr. George Berkeley*. (Rhode Island Colonial Records, iv. 420.)

849 "*His Minute Philosopher.*"

It is interesting to note that the *characters* of this work appear to be chiefly the friends and neighbours of the Dean upon Rhode Island. In the introduction, addressed to *Theages* (perhaps Thomas Prior, his fellow-student in Dublin University), he presents *Euphranor*,<sup>842</sup> his host; *Crito*, "a neighbouring gentleman of distinguished merit and estate;" *Alciphron* and *Lysicles*, free-thinkers, the latter a near kinsman of Crito; and *Dion*, apparently the author himself. Dion and Euphranor go to spend a week with Crito, at whose place the dialogues occur.

Arthur Browne, 2nd,<sup>707</sup> a son of the Rev. Marmaduke Brown, rector of Trinity Church, Newport, from 1760 to 1771, speaks (*Miscellaneous Essays*, ii. 241) of "White-Hall," the house of Dean Berkeley, "where I



have often been and have visited many scenes evidently pointed out in the beginning of some of his dialogues, particularly about certain romantic hills, where he used to wander, called 'the hanging-rocks.'" Mr. Browne remarks also, in the same passage, concerning the Dean, "While in that country [America] he resided much in the house of my grandfather," meaning, no doubt, the Rev. Arthur Browne.<sup>706</sup> The tradition<sup>847</sup> attributed to Dr. Ezra Stiles, that Mr. Browne was one of those who came to America *in company with Dean Berkeley*, although supported by the facts that they arrived in the same year, 1729, and that both were educated at Trinity College, Dublin, as well as otherwise highly probable, is yet not absolutely established. It seems somewhat strange that, if genuine, it was not referred to in the above passage by the grandson. Dr. Batchelder, moreover (*History of the Eastern Diocese*, i. 165-6) asserts, perhaps on imperfect evidence, concerning the Rev. Arthur Browne: "July 29, 1729 [six months after Dean Berkeley's landing in Newport], he received the degree of Master of Arts [from Trinity College, Dublin]. Influenced, in some measure, by the reputation and course of Dean Berkeley, he *soon after* offered his services to the Society for the Propagation of the Gospel in Foreign Parts. . . . He arrived in Newport September 2, 1729. He remained there about a year, and then entered on his duties in Providence, October 1, 1730." Whether or not, therefore, the two came to America together, they must have been on intimate terms, and it must also have been during Mr. Browne's year at Newport that the Dean, according to the account of Arthur Browne the younger, resided much in the house of his grandfather. Indeed, as we know nothing about the family of the elder Browne, it is impossible to disprove that he, rather than a supposed nephew of Mr. Lockyer (see Note 842), was "the clergyman's nephew," with whom Berkeley, in the introduction to the *Minute Philosopher*, described himself as living "immediately after his arrival upon the island." In that case Mr. Browne was the *Euphranor* of the dialogues, the possessor of the good collection of old books left him by his uncle. The



friendship of Berkeley and Browne is likely in any case to have begun in the Old Country, and may have led to Dr. Stiles's error, if it be an error, as to their having emigrated from it together. (See also Note 865.)

850 "*His preaching.*"

On the first Sunday after the arrival of Dean Berkeley at Newport, January 26, 1728-9, he preached, at Trinity Church, a sermon from the texts St. Luke xvi. 16 and 1 Corinthians i. 21. This sermon he repeated in the Narragansett country on the 11th of the succeeding May. The "skeleton" of this discourse is given in Berkeley's Works, edited by Frazer (iv. 629-31). The texts and dates of a considerable number of his sermons in Rhode Island are recorded. Arthur Browne, in the passage from his works referred to above (Note 849), remarks, "He used to preach at Newport and some of his sermons there lived in tradition."

851 "*Still possesses some pipes of unrivalled excellence.*"

Mr. Mason, writing nearly a half century later than Mr. Bull, remarks, concerning the Berkeley organ: "The pipes, &c., were long since so worn, as to make it necessary to replace them, but the case, of English oak, beautiful in design and as beautifully made, remains as of old; surmounted in the centre by a crown, and on either hand a bishop's mitre. To meet modern demands and to secure larger compass, the organ has, in recent years, been greatly enlarged, by adding wings, attached to the old case, which latter is made the central portion." (*Annals of Trinity Church, Newport*, pp. 58, 59, note.)

851<sup>a</sup> "*In 1750, the Rev. Mr. Honyman died.*"

The portrait of Mr. Honyman, hanging in the vestry-room of the church, was painted by an artist named Gaines (or Gains) and presented to the parish by Miss Catharine Tweedy, in 1816. (Mason's *Annals of Trinity Church, Newport*, pp. 95, 311.) The painting was engraved in mezzotint by S. Okey and printed by Reak(?) & Okey, Newport, November 2, 1774. It is one of the earliest specimens of this art in America.

852 *"To apply to the Venerable Society for a minister."*

The record shows that although there was not unanimity as to the candidate recommended to the Society, Dr. Samuel Johnson, then missionary at Stratford, Connecticut, and later president of King's College (now Columbia University), New York, received a considerable majority of the votes cast, and was accordingly named to the Society as the choice of the Church. It appears that Dr. Johnson declined the position, as, on July 30, 1750, the committee appointed to invite him was instructed "to answer Dr. Johnson's letter and to *repeal* their invitation to him."

853 *"Mr. Beach."*

The Rev. John Beach was born October 6, 1700, and graduated at Yale College in 1721, becoming, at first, a Congregational minister. In 1732, Trinity Church, Newport, contributed to a fund to send him to England for Holy Orders. From 1732 to 1782, he was settled at Newtown and Redding, Connecticut, dying during the latter year. An old letter speaks of "the indefatigable labours of the ever industrious Mr. Beach." At the time of the Revolutionary War he is said to have declared that he would pray for the King till the rebels cut out his tongue. (Digest of the S. P. G. Records, p. 76.) Upon the earnest request of the Church at Newport for the services of Mr. Beach, the Society consented to his removal from Newtown, but he declined, through want of good health, to accept a cure so much greater than his (then) present one.

854 *"An act of incorporation."*

This is said to have been the first charter granted to any religious society in Rhode Island. The act was passed at the session of the Assembly held at East Greenwich on the last Monday in February, 1769, the name of the corporation being fixed as "The Minister, Church Wardens, Vestry, and Congregation of Trinity Church, in Newport." (Rhode Island Colonial Records, vi. 573.)

855 "*The Rev. Willard Wheeler.*"

William Willard Wheeler was born in Concord, Massachusetts, December 24, 1734, and graduated at Harvard College in 1755. He was ordained in London, in 1767, and was appointed by the Society missionary at Georgetown, on the Kennebec River. In April, 1772, Mr. Wheeler became assistant minister and school-master at Newport. He does not appear to have succeeded well in the latter capacity, as, in 1776, a committee of the Church was instructed to acquaint him with the fact that the vestry and congregation were greatly dissatisfied with regard to his school and that "they would have no objection to Mr. Wheeler's being removed to another more advantageous living." After serving briefly at Providence and some time at Scituate and Marshfield, Massachusetts, with occasional services at Bristol, Mr. Wheeler died, at Scituate, January 14, 1810.

856 "*Mr. John Bours.*"

For more than fifty years Mr. Bours<sup>637</sup> was prominent and efficient in Trinity parish. There is abundant evidence that, although he appears to have been a leader of those who were opposed to the rector, the Rev. James Sayre, he lived a godly life and was an exemplary Christian.

857 "*The Rev. James Sayre.*"

At the time of Mr. Sayre's nomination to the rectorship of Trinity Church, Newport, by Bishop Seabury, in 1786, he was tarrying, without a charge, at Fairfield, Connecticut. As the Rev. *John* Sayre had been settled at Fairfield from 1774 to 1779, it is reasonable to conclude that there was a relationship between them, perhaps that of father and son. The high recommendation of the bishop is reconcilable with the subsequent troubled rectorship of Mr. Sayre at Newport, upon the theory of his mind's becoming diseased, it being known that he was insane at the end of his life, in 1798.

858 "*This and the neighbouring states.*"

The convention held at Boston, September 7, 1785, consisted of clergy and lay deputies from the churches in

the States of Massachusetts, New Hampshire, and Rhode Island only, and was called to deliberate upon a plan for maintaining uniformity in divine worship and adopting such other measures as might tend to the union and prosperity of the Episcopal churches in the American States. On Mr. Bours's return from this convention and report of its proceedings, the congregation of Trinity Church, Newport, on the *following September 12, 1785*, voted and resolved "that they fully approve of said proceedings and do agree to adopt the alterations made in the Liturgy, agreeable to the plan proposed." On Easter Monday, April 13, 1789, the congregation "Voted: that the new form of worship, recommended by the Convention at Boston and adopted by the Congregation the 31<sup>st</sup> of July, 1786, be discontinued, and that the service be performed in the manner that it was prior to that vote" (the Boston convention, referred to here, having been one held *July 21, 1786*). The statement of the text, that it was the parish vote of 1785 which was rescinded at the Easter meeting of 1789, is not, therefore, strictly accurate. (Mason's *Annals of Trinity Church, Newport*, pp. 174-6, 179-81, 187-8.)

859 "*Theodore Dehon.*"

As an introduction to the account of Mr. Dehon's subsequent career, contained in the text, it may be noted that he was born in Boston, December 8, 1776, and graduated at Harvard College in 1795. He was ordained deacon by Bishop Bass, December 24, 1797, and priest October 9, 1800.

860 "*The Rev. Abraham Bronson.*"

Mr. Bronson came to Newport from Cheshire, Connecticut. In addition to fulfilling the duties of parish school-master, he acted as assistant minister at Trinity Church. In succeeding years he lived in Vermont, serving, in 1820, the parishes at Manchester and Arlington, in that State.

861 "*The Rev. Clement Merriam.*"

Mr. Merriam came to Newport from Brooklyn, New

York. A letter, inserted in the *Annals of Trinity Church* (p. 237), written in response to a request from the vestry that he take charge of the services, in the absence of Mr. Dehon, for three months, with a remuneration of *one hundred and twenty-five dollars*, evinces a curious spirit of mingled courtesy and sarcasm. He expresses regret "that their present embarrassment will not permit them to do justice to their feelings in offering a greater pecuniary satisfaction; for I have a higher opinion of their generosity than to suppose they deem the sum which they have offered me an equivalent for discharging the duties of my profession," closing, however, with an acceptance of the offer, "lamenting not that my recompense is small, if it can be paid with the same pleasure with which my duties shall be performed." About eight months later, October 19, 1803, Mr. Merriam was married, in Newport, to Elizabeth Hastie.

862 "*Mr. John Ward.*"

The Rev. John Ward was assistant minister at Trinity from November, 1805, to July, 1810. There being no town of *Harrington* in Connecticut, it is probable that Mr. Ward's residence was *Harwinton*, a town adjoining Litchfield, of which latter place he was later called a resident.

863 "*The first missionary for Newport or Rhode Island.*"

There is reason to believe that the first Churchman living in Providence and the first one in any part of Rhode Island, except the Rev. William Blackstone in Cumberland, was David Yale, the father of Elihu Yale, from whom Yale College derived its name. In a letter to Mr. Updike, written soon after the publication of the *History of the Narragansett Church*, the Rev. Thomas Clap Pitkin, a son of the eminent historian of the United States, Timothy Pitkin, and himself a scholar little likely to make an unfounded historical statement, remarks: "I was sorry, in the notice of the Church in Providence, to see no notice of David Yale. He was, so far as I



know, the first Churchman in Rhode Island (with the exception of the Rev. William Blackstone, whose case is an obscure one) and signed the famous Remonstrance and Petition of 1646, for which he incurred the censure of the General Court of Massachusetts for meddling in other people's business."

Mr. Pitkin mentions neither his authority for this statement nor the period when Mr. Yale was in Rhode Island. But it is not unreasonable to suppose that it was just subsequent to the "censure," above alluded to, of which his retreat to the refuge of the Colony, where Roger Williams's "lively experiment" was being tried, may have been the result. David Yale came to America and settled in New Haven, in 1638, and in 1651 he definitively returned to England, the last six years of his tarry, during which his distinguished son Elihu was born, being spent in and around Boston. That Mr. Yale was a Churchman is rendered likely by the fact that his mother was a daughter of the famous Bishop of Durham, Thomas Morton, and certain by the statement of Dr. Pitkin, above. The emigration of David Yale to Connecticut appears to have been occasioned by his having become the stepson of Theophilus Eaton, the first governor of New Haven Colony, who married his mother, Mrs. David Yale, senior. Eaton came to New England in 1637, and, in conjunction with the Rev. John Davenport, founded the future New Haven at Quinnipiac, in 1638.

From all these circumstances it appears probable that Elihu Yale also was reared in the Church of England. At the age of three years he was carried to England, with the remainder of his father's family, and never revisited America. After his return from his governorship in the East Indies, the possessor of great wealth, his first purpose was to bestow a portion of it upon some college at Oxford; but he finally diverted his gift to the new Collegiate School at Saybrook, upon an appeal made to him, not apparently, as a Congregationalist, but as a New Englander and, as it was supposed, although erroneously, a Connecticut man by birth. On May 22, 1711,

Jeremiah Dummer<sup>34</sup> wrote from London to the Rev. John Pierpont, then a trustee of the Collegiate School of Connecticut: "Here is Mr. Yale, formerly governor of Fort George in the Indies, who has got a prodigious estate and, having no son, now sends for a relation of his from Connecticut to make him his heir. He told me lately that he intended to bestow a charity upon some college in Oxford under certain restrictions, which he mentioned. But I think he should much rather do it to your college, seeing he is a New England and, I think, a Connecticut man. If, therefore, when his kinsman comes over, you will write him a proper letter on that subject, I will take care to press it home."

The identification of Elihu Yale with the Church of England is further suggested by his contributions (subsequently to his early gifts to Yale College) to the Society for the Propagation of the Gospel. "In 1717, Elihu Yale, Esq., offered 100 guineas for the purchase and building of a house for the Society, to contain a Chapel, a Charity School and a Library, and £10 per annum towards repairing the house and maintaining the school, also books for the Library and further help in raising a sufficient fund. Mr. Yale paid the 100 guineas, in 1718, and offered a loan of £500." (Digest of S. P. G. Records, 1895, p. 835.)

The cosmopolitan character of Governor Yale's life is illustrated by the curious inscription upon his tomb at the ancient seat of the family in Wrexham, Wales:

BORN IN AMERICA, IN EUROPE BRED,  
IN AFRIC TRAVELLED, AND IN ASIA WED.

864 "*The 11th day of June, A.D. 1722.*"

St. John's Church has sometimes been said to have been the *fourth* Episcopal Church organized in Rhode Island. It is true that, of the churches *now existing* in Rhode Island, not only Trinity Church, Newport (1698), and St. Paul's, Wickford (1706), but St. Michael's Church, Bristol (1719), antedate St. John's, Providence (1722). But, at the time of the organization of St. Michael's and until 1746, Bristol was embraced in Plymouth Colony and was a part of Massachusetts. It is thus correct

to assert that St. John's (or King's) Church was the *third* formed in Rhode Island Colony, *as it then existed*.

865 "*Persuaded away from Providence.*"

"Queen's Chapel," Portsmouth, New Hampshire, was opened for divine service in 1734, having been erected by many men of character and substance, who had become residents there. One of these wrote at that period to a friend in London, concerning a minister: "We have a prospect of a person that I am sure will be agreeable and believe very serviceable, his name is Brown—he is now a missionary at Providence in Road Island Governm't, we have heard him preach at Kittry to admiration and he is an unexceptionable man in his Character & behaviour & I believe might be obtained if the Bishop and Society would allow of it. . . . He is a Particular favourite of Dean Berkly's.<sup>849</sup>" In August, 1735, a formal invitation, signed by David Dunbar, John Wentworth, and fourteen other gentlemen, was sent to Mr. Browne, to become rector of the Church at Portsmouth. At the same time Mr. Atkinson, the writer of the letter quoted above, wrote again to his London friend in a strain which sounds rather incongruous now, when Providence contains from ten to twenty times the population of Portsmouth: "The Society I apprehend has allways made it their practice to send their missionary where there was the greatest Prospect of success & if they'r made (as I doubt not you have don) sensible of the difference of the places—this being *a seaport the metropolis of the Kings Govern't* . . . Providence being *a country town*, . . . & I believe were Mr. Brown to write his own sentiments he could give but a very Indifferent carracter of the people there." Mr. Browne took charge of Queen's Chapel in 1736.

866 "*The 15th of last month.*"

The date of the letter containing this statement (March 4, 1754) seems to show, without doubt, that John Checkley died *February 15, 1754*. This view is verified, to the extent of proving that his death occurred previously to March 4, 1754, by the date of the vote, introduced in

the text, acquainting the Society with the event. The Digest of S. P. G. Records, however (p. 853), records that Mr. Checkley died *April* 15, 1754. The former date is the more probable. No stone or inscription of any kind marks the traditional resting-place of the *fourth* rector of St. John's, in the narrow plot of ground between the church and North Main Street.

867 "*This difference was amicably adjusted.*"

That Mr. Graves had the grace of *forgetting* injuries as well as *forgiving* them is shown by the letter, which, a dozen years after the allaying of this contention, at the time of Mr. Merritt's death (September 25, 1770), he wrote to the Society. In it he records: "That his particular friend, Mr. Merritt, is lately deceased and much lamented, having always supported a very amiable and exemplary character." (Proceedings of the Society, 1771.)

868 "*The Rev. Mr. Jarvis.*"

The Rev. Abraham Jarvis, afterwards second Bishop of Connecticut.

869 "*The Rev. Mr. Viets, of Simsbury, Connecticut.*"

The Rev. Roger Viets, born about 1737, graduated at Yale College, and was settled at Simsbury from 1763 to 1783, after which date he was transferred to Nova Scotia. Bishop Alexander Viets Griswold, born at Simsbury, was connected, through his mother, with Mr. Viets.

870 "*The Rev. Moses Badger.*"

Mr. Badger was educated at Harvard College, and after ordination became an itinerant missionary of the S. P. G., in New Hampshire, serving from 1767 to 1774, when he resigned his position under the Society. From about 1780 until his acceptance of the rectorship of St. John's, Providence, in 1786, he seems to have passed much time, if not the whole period, in Newport, officiating occasionally at Trinity Church, during the Revolutionary interregnum, and performing a rather large number of marriages. At the Convention held in Newport, in

1790, Mr. Badger was chosen president and made a member of the standing committee.

- 871 "*The Rev. Mr. William Rogers, a Baptist clergyman.*"

Dr. Rogers is remembered as the first and, for several days, the only student at Rhode Island College (now Brown University), and a member of the first graduating class of the institution, in 1769. He was born in Newport, July 22, 1751, and died in Philadelphia, April 7, 1824, where most of his life was passed as a pastor and an educator.

- 872 "*Eben. Thompson.*"

Ebenezer Thompson was the elder son of the Rev. Ebenezer Thompson, the highly respected missionary at Scituate, Massachusetts, from 1743 to 1775. He married Lydia Kennicott and early settled in Providence. It was in the house of his son, Edward Thompson, afterwards the residence of President Caswell, that the MacSparran *Diary* was found.

- 873 "*John I. Clark.*"

John Innes Clark was for many years a very prominent citizen and merchant of Providence, being a member of the firm of Clark & Nightingale. The partners built two large and handsome wooden houses on the east side of lower Benefit Street, one of which is still standing as the residence of Mrs. John Carter Brown and the other, upon the site of the present Thomas Hoppin house, was burned many years since, when it was the residence of Mrs. Annie Jenkins. During the War of the Revolution Mr. Clark was distinguished for his public spirit and patriotism, being appointed major of the first regiment of militia for Providence County at the May session of the General Assembly in 1775, and repeatedly one of the "assistants." His name first appears on the records of King's Church (now St. John's) when he was elected junior warden, Easter Monday, 1771. From this date he served the church as either vestryman or warden until his death, in 1808, at which time





*Mrs. Henry Marchant  
Copley*



he had discharged the duties of senior warden for twelve successive years. In October, 1771, Mr. Clark was one of the petitioners to the General Assembly to be permitted to raise six hundred dollars *by lottery*, to build a steeple and procure a clock for "the Episcopalian Church in Providence." He was present at the vestry meeting, August 4, 1776, when it was "Voted, That Mr. John Graves, our late pastor [who had not felt justified in abstaining from using the prayer for the King], as he has been pleased to leave this church destitute, be paid off for his past services, to the date of his letter of dismissal." Mr. Clark was a very liberal giver to St. John's Church, contributing, in 1791, £36 towards the organ and, in 1805, one thousand dollars towards the "permanent fund." He died at Brattleboro, Vermont, being buried in the southeast part of St. John's church-yard, where his tomb has been lately restored by his great-grandchildren. The name has been sometimes spelled *Clarke*, but apparently more frequently *Clark*. Mr. Clark's portrait, by Trumbull (in the possession of Colonel Delancey Kane), is shown in this work.

874 "*Mr. James Wilson.*"

Mr. Wilson was an Irishman, and possessed great power over men, being a very eloquent preacher. In theology he was an Arminian, or disciple of John Wesley, rather than a Calvinist, as were then most of his Congregational brethren. With perfect simplicity of character, unaffected devotion, and an earnest love for the souls of his people, he left a profound impression upon his church and upon the community at large. In the *revival of 1804*, Mr. Wilson was the means of adding to his church nearly one hundred and fifty members, while, during his whole ministry of forty-six years, about eight hundred made profession of Christ, and more than a thousand couples were married by him.

875 "*John H. Greene.*"

John Holden Greene, father of the late well-known judge and poet, Albert Gorton Greene,<sup>438</sup> was not only a "carpenter" and "master-builder," as here indicated,

but an architect of reputation and the designer of the present St. John's Church. Mr. Greene was also the architect of the existing exceedingly tasteful stone edifice, built for the First Congregational (Unitarian) Society, on Benefit Street in 1816, the graceful "Dorr Mansion," on the same street, the Dexter Asylum, and a counterpart, in Savannah, Georgia, of the beautiful Renaissance building of the First Congregational Society in Providence mentioned above.

876 "*Miss Fairchild.*"

Miss Ann Fairchild was a daughter of Major and Bathsheba (Palmer) Fairchild, who were married in Trinity Parish, Newport, March 12, 1729. "Major" was Mr. Fairchild's Christian name, not a military title. In an old deed, he is styled a *cooper*. But later he engaged with his son-in-law, Mr. Bowler, in commercial enterprises, perhaps in privateering. The "Major Fairchild" who, in October, 1764, was married, in Trinity Parish, to Godfrey Malbone's daughter Catharine (born October 21, 1737), was undoubtedly a brother of Mrs. Bowler. (*Annals of Trinity Church, Newport*, pp. 47, 131.) Mr. Bowler lived, in 1787, two years before his death, at the "Queen's Head." (*Id.*, p. 108.) He and his wife were both twice painted by Copley, the two portraits of Mrs. Bowler being still in existence.

877 "*His age at the time of his death I have not been able to ascertain.*"

Mr. Bowler died in Providence, in 1789, and was buried in the church-yard of St. John's. There also are found the graves of a number of the other old families connected with the parish: Andrews, Allen, Blodget, Bowen, Bradford, Butler, Dr. John Chace, John Carter, Crawford, Carlile, Creighton, DeBlois, Dexter, Dunn, Farnum, Godfrey, Gurney, Halsey, Harding, Jenkins, Jones, Larned, Lippitt, Mumford, Merritt, Olney, Paget, Russell, Rhodes, Sabin, Stewart, Sterry, Thompson, and (John) Updike. (*Notes on Saint John's Church [formerly King's Church] in Providence*, by D. Berkeley Updike, 1905, p. 10.)

878 "*A petition was forwarded to the Bishop of London.*"

The Rev. Dr. Humphreys, secretary of the S. P. G. from 1716 to 1739, in his *Historical Account of the Society to 1728* (pp. 331-3), gives the following somewhat fuller account of the circumstances attending the foundation of the Church in Bristol: "The chief Inhabitants of Bristol, in the year 1720, wrote very earnest Letters to the Bishop of London and to the Society, for a minister of the Church of England and promised to build a Church. Before they had an answer from the Society, they proceeded to get contributions to build one. . . . The Rev. Mr. Orem was sent missionary there in 1722. When he arrived here, he found the Outside of the Church and the Steeple only finished. The people received him with great Kindness and there seemed to be a general disposition in the Inhabitants to have the Church of England Worship established here. Tho' the Church was not floor'd nor the Walls plastered, the People were zealous to have Divine Service performed in it. Which was done, and Forms and Benches were laid in it on Saturday Night for the Auditory; and a large Congregation, between 2 & 300 Persons, came there, not all Inhabitants of Bristol, but a great many from Swansea, Tiverton and the neighbouring Towns. . . . But, about a year after, the Governor of New York, who was acquainted with his Merit, invited him to come to New York and offered him a commission of Chaplain of King's Forces there, which Mr. Orem accepted of. . . . The Rev. Mr. Usher was appointed a Missionary there, in the year following." The "Missionary Roll" (Digest of S. P. G. Records, pp. 853, 854) gives the time of the Rev. James Orem's settlement at Bristol as 1721-2, and that of the Rev. John Usher as 1723-75. That the date 1722, given in the text as the time of Mr. Usher's appointment to Bristol, is at least a year too early, is shown also by the statement of Hawkins (*Missions of the Church of England*, p. 178), that the Rev. Daniel Browne, companion of Samuel Johnson and Timothy Cutler in their voyage



to England for Orders, was appointed missionary to Bristol (New England), in what the context shows to have been the early part of the year 1723. It could not have been until subsequently to Mr. Browne's death from the small-pox, soon after his ordination, that Mr. Usher, a resident of New England, already ordained, was commissioned in his place. Johnson and Cutler did not return to America until the summer of 1723.

879 "*The decision of the rector.*"

The Digest of S. P. G. Records (p. 46) shows that a much more important matter than "these weighty questions" was at this period engaging the attention of Mr. Usher. From Bristol, he reported, in 1730, that "sundry negroes" had made "application for baptism, that were able to render a very good account of the hope that was in them." But he was "not permitted to comply with their requests . . . being *forbid by their masters.*" In the same year, however, he succeeded in baptizing three adult Indians, and later on the Bristol congregation included "about 30 Indians and Negroes," most of whom joined "in the Publick Service very decently."

880 "*At the advanced age of nearly eighty years.*"

The "Missionary Roll," in the Digest of S. P. G. Records (p. 854), gives the time of Mr. Usher's birth as "about 1689." As he died April 30, 1775, he must, according to this statement, have lived to about his eighty-seventh year, some seven years longer than is recorded in the text. Dr. Batchelder also, in his *History of the Eastern Diocese* (Vol. ii, manuscript), declares that Mr. Usher was eighty-six at the time of his death. It is to be noted that these declarations require that he must have attained the exceptional age of *thirty* at the date of his graduation, in 1719 (at Harvard College), and that of *thirty-three* at the time of his ordination, in 1722. The statement of the text is, however, the more probable, and must have been the tradition existing among his direct descendants, still living when the sketch was written at Bristol.

- 881 "*There were never any more services held in the church from that time.*"

It is interesting to notice, however, in this connection that the Rev. Dr. Henry Caner,<sup>644</sup> formerly rector of King's Chapel, Boston, Massachusetts, was appointed to Bristol, 1776-82, by the S. P. G., to show its regard for "the Father of the American Clergy." (Digest, p. 853.) Dr. Batchelder in his *History of the Eastern Diocese* (Vol. ii, manuscript) declares that Dr. Caner, early in 1777 or late in 1776, returned to this country and *took charge of the Church in Bristol*, alluding to a record of the payment of his salary there. (See Abstracts of Proceedings of the Society in Appendix B.) It appears probable, however, that the appointment was a sinecure.

- 882 "*A beautiful Gothic structure.*"

This edifice, built of wood in 1833, was burned on the night of December 5, 1858. Immediately afterwards the present (1907) church of brown stone was erected at a cost of about thirty thousand dollars, being the *fourth* standing upon the spot since 1722.

- 883 "*Instituted in March, 1834.*"

The Rev. Mr. Bristed appears, in the journal of the Rhode Island Convention of 1830, as rector of St. Michael's Church, Bristol, Bishop Griswold being mentioned in that capacity for the last time in 1829.

- 884 "*George Taylor.*"

Mr. Taylor kept his school in a room of the *County House*, in Providence, being required in return for this favour to erect a handsome sun-dial in front of the building, "both for ornament and use," and to keep the glass of the house "in constant good repair." (Rhode Island Colonial Records, iv. 511.) Beside being school-master, he was a justice of the peace, and married many parties. In 1757-8 and 1765-6, Mr. Taylor was the junior warden of King's Church (now St. John's). An ancient silver paten, belonging to the parish, was his pious gift, and is inscribed: "An Oblation of G. T. School-

master for the Use of the Altar in the Church of England, at Providence, N. E., 1748."

885 "*Mr. Robert Hamilton.*"

Under the date of October 8, 1751, Dr. MacSparran recorded in his *Diary*, "Mr. Robert Hamilton in his way to New York lodged here," mentioning his departure also the next day. Mr. Hamilton is undoubtedly identical with the bearer of the letter, referred to in the text. Strabane, his residence in Ireland, is in County Tyrone, about twenty miles south of Londonderry and nearly equally distant from Dungiven, the place where the Doctor appears to have passed his youth.

886 "*One Mr. Smith.*"

The Rev. William Guy, previously missionary at Naragansett, was the first missionary of the S. P. G. to visit the Bahamas, remaining there two months in 1731, but the Rev. William Smith was the first to be permanently stationed there. He arrived at Nassau on October 20, 1733, and continued in the islands until his death, in November, 1741. Governor Fitzwilliam wrote concerning him, in 1735: "The abilities, life and good behaviour of Mr. Smith . . . justly entitle him to the favour of all good men among us."

887 "*One Mr. Carter, an Englishman.*"

The Rev. Robert Carter was settled at Nassau, Harbour Island, and Eleuthera from 1749 to 1765, when he resigned. He represented this mission as being of greater extent and having more pastoral duties to be performed in it than any other under the Society's care.

888 "*Two Missionaries, who are Settled at the Towns of Savannah and Augusta.*"

Bartholemew Zouerbuhler was the missionary of the Society at Savannah from 1746 to 1766. He was born in St. Gall, Switzerland, educated at Charleston, South Carolina, and ordained by the Bishop of London about 1745. It is interesting to note that Mr. Zouerbuhler succeeded (but not immediately), as missionary of the

S. P. G. in Savannah, John Benjamin Wesley, subsequently the founder of Methodism.

The missionary at Augusta, at the date here referred to by Dr. MacSparran, was Jonathan Copp, who was born at New London, Connecticut, educated at Yale College, and ordained to the diaconate and the priesthood by the Bishop of London, in 1750. He was settled at Augusta, from 1750 to 1756, when he resigned.

889 *"Two Clergymen, who are the Society's itinerant Missionaries here."*

The Rev. Clement Hall, ordained in 1743, travelled as a missionary of the Society, in Chowan County and about Edenton, North Carolina, from 1744 to 1759, the year of his death. While a magistrate of the colony, he had previously officiated for several years as a lay reader. After taking Orders, he gave himself up to a life of almost incessant labour, being the only clergyman for hundreds of miles of country. Several of his congregations were too large to assemble except under the shade of trees. During the fifteen years of his ministry Mr. Hall baptized ten thousand persons, ninety-seven of them in a single day. The other missionary referred to by the Doctor was James Moir, a North Carolinian, who ministered at Wilmington and in the valley of the river Neuse, from 1740 to 1765, when he resigned.

890 *"Mr. Sturgeon, their catechist."*

The Rev. William Sturgeon was educated at Yale College, New Haven, Connecticut, and was settled at Philadelphia from 1747 to 1762, dying November 5, 1772. He was appointed catechist to the negroes in Philadelphia on the representation of the Rev. Dr. Jenney that there was a great and daily increasing number of them in the city who would with joy attend upon instruction.

891 *"Reverend Dr. Jenny."*

The Rev. Robert Jenney, LL.D., was born in 1687. From 1710 to 1714, he was a chaplain in the royal navy. Dr. Jenney was a missionary of the Society in

Philadelphia in 1714 and 1715, being transferred to New York in the latter year. After serving in that city, at Rye, and at Hempstead until 1742, he resigned his connection with the S. P. G. and returned to Philadelphia as the commissary of the Bishop of London, in Pennsylvania, and rector of Christ Church. He died January 5, 1762.

- 892 "*A venerable lady, who was a niece of Dr. MacSparran.*"

This was Mrs. Roswell Saltonstall, eldest daughter of Matthew Stewart and his wife, Abigail, a daughter of William Gardiner, of Narragansett, a brother of Mrs. MacSparran. She was born in March, 1744-5, and consequently must have attained the age of about ninety-six. Dr. MacSparran, under date of March 10th in that year, records, in his *Diary*, baptizing her by the name of Elizabeth, remarking that she had been "born during our stay in his [Mr. Stewart's] house." Mrs. Lee, in her account of her horseback journey to Connecticut, in 1791 (see Appendix F), speaks of passing the day with the Saltonstalls, her cousins, at New London. Dr. Hallam, in a part of this letter omitted in the text, says that Mrs. John Handy, of Newport, was a sister of Mrs. Saltonstall, as was also Mrs. John Robinson, of Narragansett.

- 893 "*Miss Mary L. Hillhouse, of Sachem's Wood.*"

Mary Lucas Hillhouse was a daughter of the Honourable James Hillhouse, of New Haven, treasurer of Yale College and United States Senator, and a sister of James Abraham Hillhouse, poet, and Augustus Lucas Hillhouse, who lived for about forty years in France. In her letter (July 21, 1845) to Mr. Updike, she remarks: "If you should ever feel any disposition to know more of my Brother (James Abraham), you will find a brief biographical sketch, drawn up by the Rev. William I. Kip (subsequently Bishop of California) in Rufus Griswold's *Poets of America*." In a slightly later communication, Miss Hillhouse refers to "a valuable Italian Bible, which belonged to the same gentleman [Augustus



tus Lucas, Huguenot emigrant],” adding, “It was left, with a cloth of gold waistcoat of her grandfather’s, by Mrs. James A. Hillhouse (granddaughter of Augustus Lucas), to my brother Augustus *Lucas* Hillhouse.” Later, in the same letter, she makes the following rather curious, although doubtless just, remarks upon the Rev. Samuel Peters’s *General History of Connecticut*: “I was a little surprised to see Peters’s *History of Connecticut* quoted in your Historical Collections. In our part of the world, it is regarded much such an authority as *Gulliver’s Travels*. I remember, many, many years since, Peters corresponded with our Episcopal clergyman, the Rev. Mr. Hubbard, who used to show the letters, as the amusing productions of a half crazy man. In my childhood, I recollect being entertained by the extravagance of some of his stories. For example, he says New Haven contained 300 squares, 40 of which were built with houses of stone and brick, 5 yards apart. New Haven contains 9 squares, and it is, to this day, very much a wooden city.”

894 “*About 1700.*”

As the Revocation of the Edict of Nantes occurred in 1685, it is probable that Augustus Lucas took refuge in America at a considerably earlier time than 1700. He settled in Newport, where his first wife died in 1698. (Mason’s *Annals of Trinity Church, Newport*, p. 35.) The name of Mr. Lucas’s daughter after her marriage was Johnston rather than Johnson, as given in the text. A notice of Madame Johnston’s second husband, Matthew Robinson, Esq., will be found in Chapter XIII.

895 “*Mr. Thomas Clap was my Scholar, when I came first into these Parts.*”

Dr. MacSparran here refers to his original visit in America, when he arrived at Boston in June, 1718, and is known to have soon after repaired to the vicinity of Plymouth, as Scituate might readily have been considered. He was then twenty-four years of age and young Clap was fifteen. The fact that, at that period, the tutor was

a Presbyterian may have rendered him more acceptable to the household of Stephen Clap than if the engagement had been after his conformance to the Church of England. The supposition, sometimes entertained, that Thomas Clap was a pupil of Mr. MacSparran while he was living at Narragansett is erroneous, inasmuch as he was already a junior in Harvard College when the missionary arrived in Rhode Island, in 1721. Several of the dates in the original note concerning President Clap do not agree with other accounts, especially that of his death, which appears to have been 1767. ("Whitefield's time" also is not given quite accurately.) Thomas Clap married, in 1727, a daughter of the Rev. Samuel Whiting, his predecessor in the pastorate of the church in Windham, Connecticut. Later he married Mary (Haynes) Lord Saltonstall, widow of Roswell, a son of Governor Gurdon Saltonstall.

896 "*Ebenezer Punderson, of Groton.*"

Dr. MacSparran mentions, in his *Diary*, among the clergy present at the convention at Newport, June 12, 1745, "Mr. Punderson." He also notes, September 18th, in the same year, "Mrs. Punderson and her Son came and lodged here." Mr. Punderson was a missionary of the S. P. G., in Connecticut and New York, from 1734 to 1764, in September of which year he died. In addition to the places mentioned in the body of this work, he ministered, in Connecticut, at Brimfield, Middletown, Stafford, Simsbury, Northford, and West Haven. The Rev. Ephraim Punderson, who lived in western New York and Cleveland, Ohio, from 1850 to 1880, is believed to have been a descendant of Ebenezer Punderson.

897 "*Narragansett Pacers.*"

An old manuscript, unsigned but supposed to be in the handwriting of Daniel Updike, of East Greenwich, gives a somewhat different account of the origin of Narragansett pacers from that of Mr. Isaac Peace Hazard: "The first pacing horse was called 'Old Snip' and he was found on old Governor William Robinson's farm,

in Point Judith, where Christopher, James and Ben lived. Horses were then *wild* (?) in Point Judith and he was found among them. Where he came from, no one knew. He was the sire of the Narragansett Pacers. The wild horses were *five pound apiece*, and you may pick out. They were well-formed forward and narrow behind." This tale of *wild horses* in Point Judith reminds one of the similar story of wild Spanish *genets* (or jennets), in the New Forest, in England, said to be descended from those which swam ashore there after the destruction of the Spanish Armada in 1588.

898 "*Snows.*"

A vessel somewhat like a bark, with a mainmast and a foremast similar to those of a ship, and a third small one, very close behind the mainmast, carrying a single fore-and-aft sail, or trysail. This method of rigging was somewhat common in old times, but is not now in use.

899 "*Mr. Morrel, their Minister.*"

The Rev. William Morell came to New England in 1623, with Captain Robert Gorges, taking up his residence at Wessagusset (now Weymouth), on Massachusetts Bay, where Gorges planned to establish a colony, as "Lieutenant-general and Governor of New England." Upon the abandonment of the project, Mr. Morrell remained awhile in the country, but, in the midst of unfavourable surroundings, does not appear to have attempted to exercise his clerical functions. The results of his observations upon the state of the Colonies, the productions and resources of the region, and the manners, customs, and government of the natives, he wrought into a Latin poem entitled "*Nova Anglia.*"

900 "*Ten Churches of England in that Province.*"

King's Chapel, Christ Church, and Trinity Church, Boston; Queen Ann's Chapel, Newbury; St. Paul's Church, Newburyport; St. Michael's Church, Marblehead; Christ Church, Braintree; St. Andrew's Church, Scituate, with a chapel at Marshfield, and churches at Salem, Hopkinton, and Taunton,—twelve in all,—ap-

pear to have been standing in Massachusetts at the date of Dr. MacSparran's letter.

901 "*In Rhode-Island Colony, . . . six churches.*"

In addition to the four well-known colonial churches in Rhode Island, at Newport, Narragansett, Bristol, and Providence, there were standing, at the period of Dr. MacSparran's letter, also houses of worship at Coweset and Charlestown (Westerly Church).

902 "*That town called London Derry.*"

Five ships, containing about one hundred families, arrived in Boston, from the north of Ireland, in the autumn in 1718, with the intention of making a new settlement in America. These people were the descendants of a colony of Scottish Presbyterians who had been living for about a century in Ulster. In the spring of 1719, sixteen families of these established themselves on a tract of good land in New Hampshire, above Haverhill, Massachusetts, called *Nutfield*, on account of the great number of chestnut and walnut trees to be found there. Two or three years later, their new town was incorporated under the name of *Londonderry*, it being that of the chief city of their former home in Ireland. (Belknap's *History of New Hampshire*, ii. 30-33.) Dr. MacSparran, in his *Diary*, under date of September 15, 1751, speaks of a woman of his parish who was a daughter of "Robert Martin, of Nutfield, *alias* Londonderry." The Doctor may well have known Martin before either of them left Ireland.

903 "*A small History of the English Plantations.*"

It may be that this history, if ever written, and that of the Narragansett country, alluded to in the Note concerning Dr. MacSparran's will, were among the papers sent to Dr. Thompson at Scituate, and inadvertently destroyed, before the *Diary* was discovered.

904 "*A false Charge in my Youth.*"

What the specific accusation was, made at Bristol to prevent young MacSparran from being settled as pas-

tor there, has not transpired. It appears to have related to some unguarded youthful language or conduct, while he was previously tarrying near Plymouth. It is, however, a matter of record at Bristol, that a committee, especially appointed to investigate the charge, reported so favourably that Mr. MacSparran was exonerated in town-meeting by a vote unanimous but for a single exception. The transparently sincere declaration of the ageing clergyman, after thirty-three years had elapsed, as to the falsity of the charge, and his long blameless life at Narragansett, sufficiently dispose of the aspersion.

- 905 "*Not more than two or three copies of his America Dissected are known to be extant.*"

A copy of this most rare work is now to be found in the John Carter Brown Library of Brown University, at Providence.

- 906 "*The pictures of Dr. MacSparran and wife.*"

The portraits of Dr. and Mrs. MacSparran, since the writing of Mrs. Allen's letter, have been removed from Gardiner and separated from each other, that of the Doctor being now in the possession of Bowdoin College, Brunswick, Maine, and that of his wife being deposited in the gallery of the Museum of Fine Arts, in the city of Boston.

- 907 "*It was painted by Smibert.*"

John Smibert (or Smybert) was born in Edinburgh, Scotland, about 1684. After studying painting in the academy of Sir James Thornhill, in London, he passed three years in Italy. Subsequently to his return to England (and, as it appears, *soon* afterwards) Bishop (then Dean) Berkeley induced him to join in his benevolent scheme of carrying arts and letters to the New World, the party landing at Newport, in January, 1729. This project, however, proving a failure, Smibert shortly repaired to Boston, and established himself there as a portrait-painter, marrying in 1730. His most important work, the painting of the group, Bishop Berkeley and his Family, presented to Yale College in 1808, is said to have been



sketched during the voyage from England, but could not have been actually executed until considerably later, as the child in the arms of Mrs. Berkeley was not born until several months after her arrival in this country. One of the figures in this picture is that of the painter himself, another, doubtless, that of Peter Harrison and a third, probably, that of the Rev. Arthur Browne.<sup>847, 849</sup> Other portraits by Smibert, beside those of the MacSparrans, represented Jonathan Edwards, Judge Edmund Quincy, Governor John Endicott, and Peter Faneuil. Indeed, Gulian C. Verplanck remarks of him that, although he was not an artist of the first rank, yet "the best portraits which we have of the eminent magistrates and divines of New England and New York, who lived between 1725 and 1751 (the year of Smibert's death), are from his pencil." It is said that from his fine copy of Vandyke's *Cardinal Bentivoglio*, Copley, Trumbull, and Allston caught their first ideas of colour and drawing. In the chancel of the first Trinity Church, Boston (consecrated April 15, 1735), were paintings, considered very beautiful in their day, from the brush of John Smibert. (Chester's *Trinity Church in the City of Boston*, p. 10.) Two little heads of cherubs, preserved in the sacristy of the present Trinity Church (1907) and known to be by him, are supposed to have been taken from these old chancel decorations. It has been asserted that Smibert, although a Scotchman by birth, was of Dutch extraction and that, beginning his career as a house-painter, he later worked in London as a coach-painter and, in time, as a copyist of old pictures, being a born artist and struggling hard to get a chance of doing better work than that which at first came to him. (Cyril Davenport's *Mezzotints*, London, 1904, pp. 121-2.) Horace Walpole, in his *Anecdotes of Painting*, characterizes Smibert as "a silent and modest man, who abhorred the *finesse* of some of his profession and was enchanted with a plan that promised him tranquillity and an honest subsistence in a healthful, elysian climate." Some indications point at the possibility that Smibert, who was forty-four years of age when he emi-

grated from England in company with Dean Berkeley, had already lived for some time in America.

Mrs. Allen, a granddaughter of Dr. Sylvester Gardiner (who must have been intimately acquainted with the painter), and herself the owner of the MacSparran portraits, remarks, in a letter of the date of December 4, 1845 (about sixty years nearer than the present to the period under consideration), "The portraits were painted by Smibert, the master of Copley. He was the *first American painter* who went to Rome to study the fine arts. He *returned* from England in the same ship with Bishop Berkeley." It is noticeable, too, that Mr. Verplanck, as quoted above, makes the beginning of his American career at least as early as 1725, four years anterior to his final arrival with Berkeley. Smibert appears to have repaired to Boston almost immediately after landing at Newport and to have established himself there in his profession, as if in a familiar place, where he may have already been acquainted with the lady whom he shortly married.

908 "*The Grand Duke of Florence.*"

The Grand Duke of Tuscany from 1723 to 1737, the last of the Medici family to bear that title, was the pleasure-loving Giovan Gastone and, probably, the one referred to in the note, if, as seems likely, Smibert's traditional three years in Italy were immediately before his crossing the sea in company with Berkeley. The Czar of Russia, the maker of the strange present, must have been Peter the Great, who died, after a long reign, in 1725, and was succeeded by Catharine.

909 "*Die Martis, . . . tricesimo septimo.*"

In the original translation of the Latin of Dr. MacSparran's diploma from Oxford University, "*die Martis*" is rendered "*in March*," the whole clause reading, "*in March, to wit, on the fifth day of April*,"—a somewhat confused date. It should, however, plainly be "*on Tuesday*," that having been anciently considered "*the day of Mars*," or the day of which the *planet* Mars was the regent, in accordance with the French name of the

third day of the week, *Mardi*. The fact that the 5th of April, 1737, did occur on a Tuesday is confirmatory of this view. "Tricesimo septimo" also is incorrectly rendered, in the translation, "thirty-one," instead of "thirty-seven." The Latin form agrees with the statement in the earlier part of this work: "In June, 1736, Mr. MacSparran went to England, on a visit, and returned in August, 1737. *During his residence* in England, the University . . . conferred on him the degree of *Doctor in Divinity*."

910 "*Old Archibald, of the Hafs.*"

*Hass* is a Scottish term for a *narrow pass* through the hills, a *defile*, and is sometimes found, in composition, in names of places in Scotland. "Old Archibald of the Hass" may have been a common, well-known ancestor of Dr. MacSparran and Mr. Limrick, living in the mountainous district of Scotland, Archibald having been a traditional family praenomen; or possibly he was their uncle of that name, the Presbyterian minister, at Dungen, Ireland.



West St. Paul's

(The Newmanist Church)





## Records of St. Paul's Church Narragansett

*Entries in the Narragansett Parish Register,  
April 14, 1718 — November 6, 1774*

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*After the latter of the above dates, there are no more entries, in St. Paul's Parochial Register, until the minutes of a Parish Meeting, held in 1784, and a list of Baptisms by the Rev. William Smith, in 1787. From these dates, entries, occupying about one-third as much space as do those given here, are contained in the first "Register Book," extending to  
Easter, April 15,  
1805*



*Quem Deus Conservat*

The Register Book  
Belonging to the Church of S<sup>t</sup> Pauls  
in Naragansett

*Bought in Boston by Tho<sup>s</sup>. Phillips*

Record Book belonging to y<sup>e</sup>  
Church of S<sup>t</sup> Pauls in Narraganset

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**K**INGSTOWN in Naragansett *April y<sup>e</sup> 14<sup>th</sup> 1718*  
att a Meeting of the Parrishners afore s<sup>d</sup> the ffol-  
lowing persons were Elected as Church Wardens and  
Vestreyemen for the Year Ensueing.

Viz<sup>t</sup> The Reverend M<sup>r</sup> W<sup>m</sup> Guy Rec<sup>t</sup> being present

M<sup>r</sup> Sam<sup>l</sup> Phillips } Church Wardens  
M<sup>r</sup> Sam<sup>l</sup> Albro }

M<sup>r</sup> Cha. Dickinson }  
M<sup>r</sup> Gabriel Bernon } Vestry Men  
M<sup>r</sup> Geo. Balfour }  
M<sup>r</sup> Tho<sup>s</sup> Lillibridge }  
M<sup>r</sup> Jn<sup>o</sup> Kettridge }  
M<sup>r</sup> Tho<sup>s</sup> Phillips }  
M<sup>r</sup> Jn<sup>o</sup> Albro }

M<sup>r</sup> Tho<sup>s</sup> Phillips, Chosen Register  
and Moses Parr, Sexton

The same Day y<sup>e</sup> s<sup>d</sup>

M<sup>r</sup> Cha. Dickinson } Vestry Men  
M<sup>r</sup> Gabriel Bernon }  
M<sup>r</sup> Jn<sup>o</sup> Kettridge }  
M<sup>r</sup> Tho<sup>s</sup> Phillips }

Were Sworn into their Office by Jn<sup>o</sup> Eldred Esq<sup>r</sup>  
Assistant

as also M<sup>r</sup> Sam<sup>l</sup> Phillips }  
and M<sup>r</sup> Sam<sup>l</sup> Albro } Church Wardens

The same Day Agreed that M<sup>r</sup> Cha. Dickinson, M<sup>r</sup> Gabriel Bernon M<sup>r</sup> Sam<sup>l</sup> Albro and M<sup>r</sup> Sam<sup>l</sup> Phillips and M<sup>r</sup> George Balfour go down to Boston y<sup>e</sup> 15<sup>th</sup> of June: 1718 in Order to obtain A Benifaction or Contribution towards the finishing the Church in Narragansett, and that a letter be writt and signed By the Vestry for the same purpose.

Agreed

that M<sup>r</sup> Sam<sup>l</sup> Phillips and M<sup>r</sup> Sam<sup>l</sup> Albro Wait Upon the Gentlemen in Newport on Rhoad-Island in Order to Obtain the like Benifaction on April y<sup>e</sup> 23: 1718.

1718 *June* y<sup>e</sup> 15<sup>th</sup> Jn<sup>o</sup> Dickinson and Mary Phillips were Married by the Rever<sup>d</sup> M<sup>r</sup> W<sup>m</sup> Guy.

*June* y<sup>e</sup> 22: Edmond Bawden Guy son of the Rever<sup>d</sup> M<sup>r</sup> W<sup>m</sup> Guy was Baptized.

*Sep<sup>t</sup>* y<sup>e</sup> 28<sup>th</sup> 1718 Hannah an Indian woman was Baptized by the Reverend M<sup>r</sup> W<sup>m</sup> Guy.

*ffeb<sup>r</sup>* y<sup>e</sup> 6<sup>th</sup> 1719/20 Sam<sup>l</sup> Dickinson son of Jn<sup>o</sup> Dickinson and Mary his Wife was Born Near Seaven of the Clock in the after Noon and on the 10<sup>th</sup> was Baptized by the Reverend M<sup>r</sup> James Honyman

*June* y<sup>e</sup> 15<sup>th</sup> 1720. Sent three letters home to Great Brittain Viz:

one to my Lord Bishop of London

one to the Honourable Society

and one to the Honourable ffrancis Nicholson Esq<sup>r</sup> for Obtaining and Sending a Missionary to Us.

1721 *April* y<sup>e</sup> 28<sup>th</sup> persueant to our Request the Reverend M<sup>r</sup> James M<sup>cc</sup>Sparran Arrived here.

Whereas April y<sup>e</sup> 14<sup>th</sup> 1718 in the Incumbancy of the Rev<sup>d</sup> M<sup>r</sup> W<sup>m</sup> Guy a Vestrey Meeting was held att the Church of S<sup>t</sup> Pauls in Kingstown in Narragansett in New England, when and where M<sup>r</sup> Sam<sup>l</sup> Phillips and

M<sup>r</sup> Sam<sup>l</sup> Albro were Chosen Churchwardens for that Year and M<sup>r</sup> Charls Dickinson and M<sup>r</sup> Geo. Balfour and others (as by Record of s<sup>d</sup> Vestry may appear Reference there Unto being had) were Chosen Vestrymen and Now whereas, by the Remoueall of y<sup>e</sup> s<sup>d</sup> M<sup>r</sup> Guy there [hath] been a Vacancy Ever Since Untill April 1721 When the Reverend M<sup>r</sup> James M<sup>cc</sup> Sparran y<sup>e</sup> Societies Missionary look [*sic*] possession of s<sup>d</sup> Church, and Commenced his Ministerial Office here, there hath been No Vestrey Nor Church Meeting it is therefore Agreed and Unanimously Voted by the Members of the Vestry present att an appointed Meeting for Regulateing and Bringing into Better Order the affairs of the Church in [*sic*] in the afore s<sup>d</sup> Parrish of S<sup>t</sup> Pauls, that the afore s<sup>d</sup> Church Wardens and Vestry Men be Continued in their Respective offices and places Untill the Next and Most Immediate proper Season for Entering Upon a New Choice Att a Meeting of the Members of the Vestry *May y<sup>e</sup> 23<sup>rd</sup> 1721 y<sup>e</sup> Above s<sup>d</sup> was Voated by a Unaminy Nemine Contradicente.*

The Same Day Unanimously Voted y<sup>t</sup> a Letter of Thanks be writt by the Church Wardens to the Society for Sending M<sup>r</sup> M<sup>cc</sup>Sparran their Missionary to them, a letter of thanks to the Society was Read and Approued of, and Voted to be Sent by the Church Wardens with the first Opportunity.

Att y<sup>e</sup> s<sup>d</sup> Meeting those persons Voted that Next Munday y<sup>e</sup> Workmen for Repareing the Church are to be Mett with and Agreed with for the Same.

and what Summ or Summs are agreed on towards the Same shall be paid by the Members of the Church and that Such as shall be Appointed to See and Over see y<sup>e</sup> Work their Names to be Returned Upon Record and they Looked Upon by the Vestry as Obligated to all possible Expedition Care and ffaithfullness and a True Accompt of the amount of the Work pre-



pared and by them presented to the Vestry.

The Minutes of the proceedings of the Church of S<sup>t</sup> Pauls in Kingstown *May y<sup>e</sup> 28<sup>th</sup> 1721*

By an Adjournment of the aboue s<sup>d</sup> Meeting to Monday the 27<sup>th</sup> of May att the Church

Agreed with Thomas Peckham Jn<sup>r</sup> to make a Communion Table.

Kingstown, *May y<sup>e</sup> 29<sup>th</sup> 1721* Then Agreed with Thomas Peckham Sn<sup>r</sup> to Lath and Plaster the Church & s<sup>d</sup> Peckham is to have six <sup>8</sup>/<sub>9</sub> Y<sup>d</sup> for Over head and Rainging, finding s<sup>d</sup> Peckham Materialls in Place, and s<sup>d</sup> Peckham finding himselfe Vicktualls, Drink, Washing and Lodgeing — And s<sup>d</sup> Employers to find Labourers to make Morter and Tend s<sup>d</sup> Peckham; and further s<sup>d</sup> Peckham is to Assist s<sup>d</sup> Labourers in their Work and y<sup>e</sup> s<sup>d</sup> Peckham is to be Allowed for it.

ffurther Agreed With Tho<sup>s</sup> Peckham Sn<sup>r</sup> to Gett Timber for y<sup>e</sup> Galleries.

An Accompt of Persons Baptized by the Reverend M<sup>r</sup> James M<sup>cc</sup>Sparran

*May y<sup>e</sup> 7<sup>th</sup> 1721* George Buckmaster and Elizabeth Tombs were Baptized.

*May y<sup>e</sup> 28<sup>th</sup>* There was Seaven Communicants att S<sup>t</sup> Pauls Church Viz<sup>t</sup> M<sup>r</sup> Charles Dickinson, Sam<sup>ll</sup> Albro, Sam<sup>ll</sup> Phillips, Tho<sup>s</sup> Lillibridge, M<sup>r</sup> Buckmaster, M<sup>rs</sup> Albro, & M<sup>rs</sup> Gallop.

*May y<sup>e</sup> 14<sup>th</sup>* Alice Woodall an Adult person was Baptized att Bristole.

And *May y<sup>e</sup> 18* Tho<sup>s</sup> Gains an Infant and Martha Willson an Adult Married Person, and her Two Children Viz<sup>t</sup> David & Margaret Willson were Baptized att Bristole.

*June y<sup>e</sup> 4<sup>th</sup>* Were Baptized at Kingstown Thomas Brown and Mary Brown.

*June* y<sup>e</sup> 9<sup>th</sup> 1721 M<sup>r</sup> George Balfour pertiscipated of y<sup>e</sup> Communion att Kingstown.

*July* y<sup>e</sup> 11<sup>th</sup> four Children were Baptized at Providence Viz<sup>t</sup> Mary Bernon, and Eve Bernon, Anna Donnison & Elizabeth Donnison.

*July* y<sup>e</sup> 13<sup>th</sup> were Baptized att Brislole [*sic*] Thomas Lawtonan Adult person and Three Children Viz<sup>t</sup> Tho<sup>s</sup> Little, Sam<sup>l</sup> Little, and Mary Little.

1721 *Aug<sup>t</sup>* 12<sup>th</sup> y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran Rec<sup>d</sup> a Letter from his Unkle Dated att Dungiven in Ireland Sep<sup>r</sup> y<sup>e</sup> 2<sup>nd</sup> 1719, (by the hands of M<sup>r</sup> W<sup>m</sup> Brown Memorandum that tho his Unkle told him twas Inclosed In a Cover to Esq<sup>r</sup> Blackgrove at Bristole Yett the Cover is Destroyed and it Came Directed to y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran att Bristole.

*August* y<sup>e</sup> 22: Ebenezer Brenton a Child was Baptiz<sup>d</sup> att Bristole.

This Account is Transmitted to London.

Mathew Cooper married to Abigail Updike by M<sup>r</sup> McSparran 1721

1721 *Octob<sup>r</sup>* 19<sup>th</sup> William Gallop and Mary his Wife were Married att Bristool by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran

*Dec<sup>r</sup>* 25<sup>th</sup> 1721 M<sup>r</sup> W<sup>m</sup> Gardner an Adult person was Baptiz<sup>d</sup> att y<sup>e</sup> Church, of St Pauls in Narragansett by M<sup>r</sup> M<sup>cc</sup>Sparran

*Jan<sup>y</sup>* 14<sup>th</sup> 1721/2 George and Ruth Brown Children were Baptized

*ffeb<sup>y</sup>* 11: 1721/2 Mary Gardner Gardner an Adult person was Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran

*ffeb<sup>y</sup>* y<sup>e</sup> 27<sup>th</sup> 1721/2 Henery Gardner an Adult person was Baptzed, as allso Hen. Gardner, Hannah Gardner, and Desier Gardner, Children of the afores<sup>d</sup> Henry Gardner, were Baptiz<sup>d</sup>.

*March y<sup>e</sup> 18<sup>th</sup> 1721/2* Edw<sup>d</sup> Bowman, Sam<sup>l</sup> Bowman & Elizabeth Bowman, Children were Baptized at Bristol by the Reverend M<sup>r</sup> M<sup>cc</sup>Sparran

Att a Vestrey Meeting held att the Church of S<sup>t</sup> Pauls In Narragansett on *Easter Monday March 26<sup>th</sup> 1722* the Reverend M<sup>r</sup> M<sup>cc</sup>Sparran being Rect<sup>r</sup> were Chosen

William Brown } Church Wardens  
Tho<sup>s</sup> Phillips }

Tho<sup>s</sup> Phillips Clerk to y<sup>e</sup> Vestery

Sam<sup>l</sup> Phillips

Sam<sup>l</sup> Albro

Cha. Dickinson

Geo. Balfour

Rich. Updike

Cha. Dickinson Jn<sup>r</sup>

Rob<sup>t</sup> Case

Tho<sup>s</sup> Lillibridge

Jn<sup>o</sup> Buckmaster

W<sup>m</sup> Gardner

Hen. Gardner Jn<sup>r</sup>

Jn<sup>o</sup> Albro

Moses Parr, Sexton

} Vestry Men

*1722 May 10<sup>th</sup>* Silvester Gardner a Youth was Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran And the *22<sup>d</sup> of May 1722* the Rev<sup>d</sup> MacSparran was married to M<sup>rs</sup> Hannah Gardner at y<sup>e</sup> Church by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Ja<sup>s</sup> [Honeyman]\*

*June y<sup>e</sup> 17<sup>th</sup>* Baptized Ichobod Peckham and Lydia Power.

Att a Vestry Meeting att the Church of S<sup>t</sup> Pauls In Naragansett *July y<sup>e</sup> 12<sup>th</sup> 1722*: M<sup>r</sup> Cha. Dickinson was Chosen In the Quallity of a Questman or Assistant to be joyn<sup>d</sup> with the two Church Wardens to Sue for & Recover the ffarm in y<sup>e</sup> Pettequamscutt purchase Commonly Called the Ministeriall ffarm.

The Vote was Nemine Contradicente

\* Page torn and illegible.

*August y<sup>e</sup> 19<sup>th</sup> 1722* Freelope Webb an Adult person & a Mustee by Colour and her Child Katharine Lyn alies Gardner† were Baptized at y<sup>e</sup> Church In Narragansett by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran

† *Note y<sup>e</sup> child's fa<sup>r</sup> being a Slave to one Gardener is the reason of y<sup>e</sup> addition of (alias Gardenr)*

*Sep<sup>r</sup> 1722* Geo. Marriner and Elizabeth Eelly were married by M<sup>r</sup> M<sup>cc</sup>Sparran (3)

Att a Vestry Meeting held att the Church of S<sup>t</sup> Pauls In Narragansett *Sep<sup>r</sup> 13: 1722* it was voted that y<sup>e</sup> Church Wardens viz. M<sup>r</sup> W<sup>m</sup> Brown & Tho<sup>s</sup> Phillips should Carry about a paper among the people to Obtain a Subscription to pay for the Repareing y<sup>e</sup> Church.

*1722 September y<sup>e</sup> 23:* James Buckmaster a Child was Baptized att Narragansett

*Octob<sup>r</sup> y<sup>e</sup> 4<sup>th</sup> 1722:* Tho<sup>s</sup> Peckham and Sarah Brown were Married by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran. (4)

Anna Case an Adult Young woman being Dangerously Sick was Baptized In Bed by M<sup>r</sup> M<sup>cc</sup>Sparran *Octob<sup>r</sup> y<sup>e</sup> 4<sup>th</sup>* att Night 1722

Jn<sup>o</sup> Stafford of Preston in Conecticut, Upon the Recommendation of y<sup>e</sup> Reverend M<sup>r</sup> Jn<sup>o</sup> Tho<sup>s</sup> of Hampstead on Long Island, was Admitted to y<sup>e</sup> Holy Eucharist on y<sup>e</sup> 4<sup>th</sup> day of *Novemb<sup>r</sup> 1722* ¶ J: M: Sp<sup>n</sup> a Coppy of M<sup>r</sup> Jn<sup>o</sup> Thomas<sup>s</sup> Letter

Hemsted July y<sup>e</sup> 12<sup>th</sup> 1722

These are to Certifie Whome it may Concern y<sup>t</sup> M<sup>r</sup> Jn<sup>o</sup> Safford a Black-Smith, Dureing his Residence att Hemstead, lived honestly and soberly, According to y<sup>e</sup> Best [of] My Knowledge; and was a Constant Attendant att [torn off] Service, According to y<sup>e</sup> Usage of y<sup>e</sup> Religious Worship [torn off] Church of England this I doe Testifie as [torn off] my Hand y<sup>e</sup> Day and Year Aboue Written

Jn<sup>o</sup> Thomas

The Transcript att y<sup>e</sup> Bottom, on y<sup>e</sup> Other Side is a True Coppy of M<sup>r</sup> Jn<sup>o</sup> Thomas<sup>s</sup> Certificate to y<sup>e</sup> Within Named Jn<sup>o</sup> Safford Examined and Compared by me.

Jm<sup>s</sup> M<sup>cc</sup>Sparran Clerk and Incumbent of Narragansett

The following is y<sup>e</sup> Societies Letter Rec<sup>d</sup> by M<sup>r</sup> W<sup>m</sup> Brown *Nov<sup>r</sup> y<sup>e</sup> 24: 1722*

Gentlemen

London June y<sup>e</sup> 5<sup>th</sup> 1722

The Society for y<sup>e</sup> Propagation of y<sup>e</sup> Gospel in in fforeign parts, haveing been Informed by a Letter from y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran their Missionary among You that 300 Acres of Land have been formerly Laid out in Narragansett for y<sup>e</sup> Ministrey which might be forever Secured to Your Church if you would Raise a Summ of Money to Reimburse y<sup>e</sup> Present Possesser what he has Laid out Upon it, which is Represented to Amount to one hundred and fifty pounds Your Money: the Society have thereUpon Ordered Earnestly to Recommend to you, the Raising Such a Summ for the purpose afores<sup>d</sup>: and they have the More Reason to Beleve You will Comply with their Request, because you have Allways Expres<sup>d</sup> Your Zeal and Readiness (as Much as in You Lies) to Contribute towards y<sup>e</sup> Support of y<sup>e</sup> Societies Missionary Resideing with you

I am, Gentlemen Your Most Humble Serv<sup>t</sup>

David Humphreys

To y<sup>e</sup> Church Wardens and Vestry of Naragansett

Copia Vera Attested & Jm<sup>s</sup> M<sup>cc</sup>Sparran Clerk in Naragansett

Naragansett *Decembr<sup>r</sup> 23<sup>rd</sup> 1722* Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran Lidia Gardner a Young Woman of Sixteen Years of Age.

*Decembr<sup>r</sup> 25: 1722:* Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran Mary



Chappel an Adult Married Woman, Wife to W<sup>m</sup> Chappel, and her two Children Viz<sup>t</sup> W<sup>m</sup> Chappel and Meribah Chappel; att y<sup>c</sup> Church In Naragansett.

1722 *Dec<sup>r</sup>* 26: Baptized att Narragansett by M<sup>r</sup> M<sup>cc</sup>-Sparran Rich<sup>d</sup> Gallop an Adult person

*Dec<sup>r</sup>* 27<sup>th</sup> Hen. Gardner Jn<sup>r</sup> (of Kingstown, & Katharine Davis of East Greenwich being Lawfully Published were Married by the Rev<sup>d</sup> M<sup>r</sup> Jm<sup>s</sup> M<sup>cc</sup>Sparran (5 Providence *Dec<sup>r</sup>* 30<sup>th</sup> 1722 the Reverend M<sup>r</sup> M<sup>cc</sup>-Sparran preacht att Providence and in the Evening of S<sup>d</sup> Day Married M<sup>r</sup> Benjamin Brown of Barrington to M<sup>rs</sup> Keziah Brown, Daughter to M<sup>r</sup> Nath<sup>l</sup> Brown of Rehoboth; they being published as the Law of the Province of the Massachusetts Require [*sic*] (6 Bristol in New England *ffeb<sup>r</sup>* 5<sup>th</sup> Were Imprisoned twelve men of the Church of England for Refuseing to pay towards the Support of y<sup>c</sup> Prsbeterian Teacher there Viz<sup>t</sup> M<sup>r</sup> Nath<sup>l</sup> Cotton

M<sup>r</sup> M<sup>cc</sup>Sparran being Sent for to Vissitt y<sup>c</sup> Gentlemen above s<sup>d</sup> in Prison in M<sup>r</sup> Orems Absence, preached in Bristoll Church y<sup>c</sup> 10 *Day of ffeb Anno Domini* 1722/3

*March y<sup>c</sup>* 31<sup>st</sup> 1723 att y<sup>c</sup> Church of S<sup>t</sup> Pauls in Naragansett was Baptized Tho<sup>s</sup> Gardner An Adult person of y<sup>c</sup> age of Aboute 20 Years & five months Born in Narrags<sup>t</sup> Octob<sup>r</sup> y<sup>c</sup> 31: 1702

Att a Vestry Meeting att y<sup>c</sup> Church of S<sup>t</sup> Pauls in Narragansett *April y<sup>c</sup>* 4<sup>th</sup> 1723 A Letter from y<sup>c</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran to my L<sup>d</sup> Bishop of London praying an Order for our Church ffurniture which Lyes at Stratford and Begg he would Espouse y<sup>c</sup> Cause of y<sup>c</sup> Church of England att Bristole where y<sup>c</sup> Desenters have Lately Imprisoned Twenty persons and Distrain<sup>d</sup> Upon y<sup>c</sup> Estats of Several Other Church Men, for payment of y<sup>c</sup> Rate to Support their Dissenting Teacher

(M<sup>r</sup> Nath<sup>l</sup> Cotton,) was Read and Concurr<sup>d</sup> with, and that Concurrence and Anexed prayer Subscribed by all that were present att s<sup>d</sup> vestry

Jacobus M<sup>cc</sup>Sparran  
Rector of s<sup>d</sup> Church

*April y<sup>e</sup> 15<sup>th</sup> 1723 Being Easter Munday y<sup>e</sup> Vestry*  
Mett and y<sup>e</sup> ffollowing officers were Chosen Viz<sup>t</sup>

M<sup>r</sup> Cha. Dickinson } Church Wardens  
M<sup>r</sup> Sam<sup>l</sup> Albro }

Tho<sup>s</sup> Phillips Clerk to y<sup>e</sup> Vestry

M<sup>r</sup> W<sup>m</sup> Brown }  
M<sup>r</sup> Sam<sup>l</sup> Phillips } Vestry Men  
M<sup>r</sup> W<sup>m</sup> Gardner }  
M<sup>r</sup> Hen. Gardner Jn<sup>r</sup> }  
M<sup>r</sup> Geo. Balfour }  
M<sup>r</sup> Jn<sup>o</sup> Albro }  
M<sup>r</sup> Tho<sup>s</sup> Lillibridge }  
M<sup>r</sup> Rob<sup>t</sup> Case }  
M<sup>r</sup> Jn<sup>o</sup> Buckmaster }  
M<sup>r</sup> Christ<sup>r</sup> Phillips }  
M<sup>r</sup> Cha. Dickinson Jn<sup>r</sup> }

*April y<sup>e</sup> 28<sup>th</sup> 1723 y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Preached*  
att Bristol & Baptized, Geo. Munroe and his family  
Viz<sup>t</sup>

Geo. Munroe }  
Mary Munroe his Wife } Adult persons  
Sarah Munro his Daughter }  
Benjamin Munroe }  
Simeon Munroe } Children, of y<sup>e</sup> s<sup>d</sup> Geo. Munroe  
Thomas Munroe }  
Tabitha Munroe }  
Hannah Munroe }

*May y<sup>e</sup> 5<sup>th</sup> 1723 Baptized by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Spar-*  
ran Sarah Dickinson a Child Daughter of Chales [*sic*]  
Dickinson Jn<sup>r</sup>

*On Satterday y<sup>e</sup> 15<sup>th</sup> of June: 1723 We had y<sup>e</sup> Mel-*

oncholly News of y<sup>e</sup> Death of y<sup>e</sup> Right Reverend Jn<sup>o</sup> Lord Bishop of London: May God Almighty Direct his Majesty in y<sup>e</sup> Choice of his Successer y<sup>t</sup> may Be-friend y<sup>e</sup> Cause of These American Churches.

*June* 16: 1723 M<sup>r</sup> MccSparran Baptized a Child att Bristol named Katharine Willson.

*July* y<sup>e</sup> 1<sup>th</sup> 1723 Wee had the News of the Translation of the Right Reverend ffather in God Doct<sup>r</sup> Edmond Gibson from the See of Lincoln to the See of London in the Room of Doct<sup>r</sup> Jn<sup>o</sup> Robinson Deceased, and a Gratulatory Letter Sent him by the Minister and Vestery att Narragansett August y<sup>e</sup> 12: 1723

*July* 14: 1723 the Reverend M<sup>r</sup> M<sup>cc</sup>Sparran Baptized a Child (att Groton in Conecticutt Colony) Named Elizabeth Pearce att the House of M<sup>r</sup> Tho<sup>s</sup> Mumford.

*July* 31<sup>st</sup> 1723: Dyed verry Sudainly Moses Parr the first Sexton of the church of S<sup>t</sup> Pavls; and was Interred Aug<sup>t</sup> y<sup>e</sup> 1:

1723 *Aug<sup>t</sup>* 14: M<sup>r</sup> M<sup>cc</sup>Sparran preached a Lecture att Providence.

*Sep<sup>r</sup>* 13: 1723 Was Baptized by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Ephraim Gardner An Adult person (on his Sick Bed) in presence of four of the Church Members.

*September* y<sup>e</sup> 29<sup>th</sup> being y<sup>e</sup> Feast of S<sup>t</sup> Micheal the Arch Angel, was Baptized at the Church of S<sup>t</sup> Pauls in Narragansett (by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran) Sarah Isaac an adult Young Indian Woman

1723 *Octob<sup>r</sup>* 6: Was Admitted to the Communion, M<sup>r</sup> W<sup>m</sup> Brown of Boston Neck who hath since turned Quaker

1723 *Novemb<sup>r</sup>* 3<sup>rd</sup> Was Baptized by the Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran att y<sup>e</sup> Church of S<sup>t</sup> Pauls in Narragansett

Hannah Mumford Wife } of Tho<sup>s</sup> Mumford  
 Tho<sup>s</sup> Mumford Son } of Groaton in Con-  
 & Abigail Mumford Daughter } ecticutt all Upon  
 their own personall profession of faith.

*Nov<sup>r</sup> 20<sup>th</sup> 1723* were Joyned together in Holy Matrimony, att Darlmouth [*sic*] in the Province of the Massachusetts Bay, by the Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Rect<sup>r</sup> of Narragansett &c Rob<sup>t</sup> Willcox of Naragansett and Sarah Willcox of s<sup>d</sup> Dartmouth (7

[*sic*] 1724: *Nov<sup>r</sup> 24*: Was Baptized att the Church of S<sup>t</sup> Pauls in Narragansett (By M<sup>r</sup> M<sup>cc</sup>Sparran) Anna Place an Adult person

1723 *Dec<sup>r</sup> 25* *Being the Birth of our Lord and Saviour Jesus Christ*, was admitted to y<sup>e</sup> Sacrament of the Lords Supper att y<sup>e</sup> Church of S<sup>t</sup> Pauls in Narragansett by M<sup>r</sup> M<sup>cc</sup>Sparran: Jn<sup>o</sup> Launce & Anna Place.

1723 *Dec<sup>r</sup> 28*: About 10 att Night Died a Child of this Church being scalded by a Kettle of Boyling Water falling Upon her, Viz<sup>t</sup> Desire Gardner Daughter of Hen. Gardner Jn<sup>r</sup>. She was Buried *Dec<sup>r</sup> 30* after her funerall Sermon had Been preached by the Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran from Job: y<sup>e</sup> 9: 22: 23

*Jan<sup>y</sup> y<sup>e</sup> 5<sup>th</sup> 1723/4* Was Baptized att Groton in Conecticut att y<sup>e</sup> House of M<sup>r</sup> Thomas Mumford; (by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran) Jn<sup>o</sup> Mumford & Caleb Mumford Children of the afore s<sup>d</sup> Thomas Mumford.

Att a Vestry Meeting held att the Church of S<sup>t</sup> Pauls in Narragansett on *March y<sup>e</sup> 17<sup>th</sup> 1723/4* present y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran and Vestry, Agreed that the pews Should be Numbred & Each Mans Name Affixed to y<sup>e</sup> Number of his Pew as followeth

Numb<sup>r</sup> 1: M<sup>r</sup> Charls Dickinson

Numb<sup>r</sup> 2: M<sup>r</sup> Sam<sup>ll</sup> Phillips

No. 3: M<sup>r</sup> W<sup>m</sup> Mumford

No. 4: M<sup>r</sup> W<sup>m</sup> Gardner

- No. 5: M<sup>r</sup> Jn<sup>o</sup> Albro haveing exchanged w<sup>th</sup> M<sup>r</sup> Tho<sup>s</sup> phillips for n<sup>o</sup> 26 on y<sup>e</sup> other side.
- No. 6: M<sup>r</sup> Sam<sup>ll</sup> Albro
- No. 7: M<sup>r</sup> Hen. Gardner
- No. 8: M<sup>r</sup> Cha. Dickinson Jn<sup>r</sup>
- No. 9: M<sup>r</sup> Geo. Balfour
- No. 10: Mrs<sup>s</sup> Katharine & Sarah Updike
- No. 11: M<sup>r</sup> Rob<sup>t</sup> Case
- No. 12: M<sup>r</sup> W<sup>m</sup> Gardner Jn<sup>r</sup>
- No. 13: M<sup>r</sup> Jn<sup>o</sup> Gardner
- No. 14: Cap<sup>t</sup> Benony Sweet
- No. 15: y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran
- No. 16: M<sup>r</sup> Elisha Cole.
- Numb<sup>r</sup> 17: M<sup>r</sup> Sam<sup>ll</sup> Brown
- No. 18: M<sup>r</sup> W<sup>m</sup> Cole
- No. 19: M<sup>ss</sup> Norton & Shipwright
- No. 20: Cap<sup>t</sup> Jn<sup>o</sup> Eldred forfeited and since belonging to Ephraim Gardner
- No. 21: Cap<sup>t</sup> Dan<sup>ll</sup> Eldred
- No. 22: M<sup>r</sup> Stephen Cooper
- No. 23: M<sup>r</sup> W<sup>m</sup> Brown
- No. 24: The ffont Pew Built by M<sup>r</sup> M<sup>cc</sup>Sparran
- No. 25:
- No. 26:

Att a vestry held at S<sup>t</sup> Pauls in Narraganset *Janry* 29 1723/4 M<sup>rs</sup> Charles Dickinson, William Browne and William Gardiner did Each of them promise to be y<sup>e</sup> tenth part of 50<sup>£</sup> ₤ annum toward M<sup>r</sup> M<sup>cc</sup>Sparrans Support or Salary; that is to Say 5<sup>£</sup> each of them Sent a Letter to y<sup>e</sup> Honourable Coll. Tayler for the Obtaining the Honourable Generall Nicholsons Donation to this Church

*March* y<sup>e</sup> 26: 1724: Elizabeth Dickinson Daughter of Jn<sup>o</sup> Dickinson (and Mary his Wife) was Baptized by the Reverend M<sup>r</sup> James M<sup>cc</sup>Sparran. She was Born March y<sup>e</sup> first



1724 *April y<sup>e</sup> 5*: Ed<sup>wd</sup> Gardner Son of Hen. Gardner Jn<sup>r</sup> was Baptized att y<sup>e</sup> Church by M<sup>r</sup> M<sup>cc</sup>Sparran

Att a Vestry Meeting, att the Church of S<sup>t</sup> Pauls in Narragansett on *Easter Monday, Being y<sup>e</sup> 6<sup>th</sup> of April*:

1724: present y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran & Vestry.  
Were Chosen

M<sup>r</sup> Cha. Dickinson }  
M<sup>r</sup> Sam<sup>ll</sup> Albro } Church Wardens

M<sup>r</sup> W<sup>m</sup> Brown }  
M<sup>r</sup> Sam<sup>ll</sup> Phillips }  
M<sup>r</sup> Jn<sup>o</sup> Albro } Vestry Men  
M<sup>r</sup> Tho<sup>s</sup> Lillibridge }  
M<sup>r</sup> W<sup>m</sup> Gardner }

M<sup>r</sup> Hen. Gardner Jn<sup>r</sup> }  
M<sup>r</sup> Ephraim Gardner }  
M<sup>r</sup> Charles Dickinson Jn<sup>r</sup> } Vestry Men  
M<sup>r</sup> Christ<sup>r</sup> Phillips }  
M<sup>r</sup> Geo. Balfour }  
M<sup>r</sup> Rob<sup>t</sup> Case }  
M<sup>r</sup> Tho<sup>s</sup> Phillips }

Tho<sup>s</sup> Phillips, Clerk of y<sup>e</sup> Vestry

Voated Nemine Contradicente y<sup>t</sup> the Reverend M<sup>r</sup> M<sup>cc</sup>Sparran Should Prosecute the Appeal for the Recovery of the Ministerial Land (that is Detain<sup>d</sup> by M<sup>r</sup> George Mumford) before his Majesty and Councell in Great Brittain; to which M<sup>r</sup> M<sup>cc</sup>Sparran Conceded Voated Likewise that a Subscription be presented to all Well Disposed persons to Obtain their Charitable Benefaction to Defray the Charges that will Accrue in the Building of the Gallerys and other Nessesary Repairs to the Church.

1724. *May 3<sup>rd</sup>* Tho<sup>s</sup> Culverwell, Abigail Culverwell, and Elizabeth Culverwell, Children of Tho<sup>s</sup> Culverwell were Baptized att the Church of S<sup>t</sup> Pauls by the Rev<sup>d</sup> M<sup>r</sup> Jm<sup>s</sup> M<sup>cc</sup>Sparran.

*May 24*: 1724 *Being Whitsunday*, Mary Higgin-

bothom Daughter of Charls Higinbothom was Baptiz<sup>d</sup> att the Church of S<sup>t</sup> Pauls In Narragansett by the Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran.

The Numb<sup>r</sup> of the Pews in y<sup>e</sup> Gallery are a Followeth and are Disposed of to y<sup>e</sup> Following Persons Viz<sup>t</sup>:

The Pew Next y<sup>e</sup> Pulpett is No. 1

No. 1: Doct<sup>r</sup> Cha. Higinbothom

No. 2: M<sup>rs</sup> Gronett & Curtis

No. 3:

No. 4: M<sup>r</sup> Tho<sup>s</sup> Eldred & M<sup>r</sup> Jeffery Champlin

No. 5:

No. 6:

No. 7:

No. 8: George Fowler

No. 9: M<sup>r</sup> Yeo

No. 10: M<sup>r</sup> Bennett

M<sup>rs</sup> Ann Bennet Coicated in y<sup>e</sup> Sacram<sup>t</sup> of y<sup>e</sup> L<sup>ds</sup> Supper in Narraganset *aug<sup>st</sup> y<sup>e</sup> 2<sup>d</sup> day 1724*

*Aug<sup>t</sup> y<sup>e</sup> 16<sup>th</sup> 1724* Anstis Gardner Daughter of John Gardner was Baptized att y<sup>e</sup> Church of S<sup>t</sup> Pauls in Naragansett, by y<sup>e</sup> Reverend M<sup>r</sup> James M<sup>cc</sup>Sparran.

*Aug<sup>t</sup> 27<sup>th</sup> 1724* Christopher Curtis and Sarah Winterton were married in Narraganset by Mr M<sup>cc</sup>Sparran. (8 Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran *Aug<sup>st</sup> 29 1724* at y<sup>e</sup> house of M<sup>r</sup> Tho<sup>s</sup> Lillybridge three children viz: Edw<sup>d</sup> Jn<sup>o</sup> & Patience Lilly-bridge

1724 *Sep<sup>t</sup> y<sup>e</sup> 1* Hannah Hill an adult Young woman Being verry Sick was Baptized att Westerly by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran.

*Octob<sup>r</sup> 18<sup>th</sup>* Jn<sup>o</sup> Brown Son of W<sup>m</sup> Brown Schoolmaster was Baptized att y<sup>e</sup> Church of S<sup>t</sup> Pauls by y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran.

*Nov<sup>r</sup> 8<sup>th</sup>* Cap<sup>t</sup> Benony Sweet, of North Kingstown, and Tho<sup>s</sup> Mumford of Groaton in Conecticut Colony; were Both Baptzed att the Church of S<sup>t</sup> Pauls

in Naragansett by the Reverend M<sup>r</sup> M<sup>cc</sup>Sparran. y<sup>e</sup> Same day were admitted to y<sup>e</sup> Lords supper M<sup>rs</sup> Hannah Mumford and m<sup>r</sup> Wm. Browne and his wife

*Now the 17<sup>th</sup> 1724* at the House of M<sup>r</sup> William Gardiner of Boston-Neck in Narraganset were Joined togaher in marriage by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Josiah Arnold of Jamestown alias Connanicut to Lydia Gardiner daughter to said William. (9)

*March 14<sup>th</sup> 1724/5* were baptized at S<sup>t</sup> Pauls in Narraganset Sarah and Hannah Parr daughters of Moses Parr late Sexton of said Church by M<sup>r</sup> M<sup>cc</sup>Sparran.

*March 29<sup>th</sup> 1725* At the Church of St Pauls in Narraganset Present y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran and Vestry the following Gentlemen were Chosen into the Respective offices following

Rob <sup>t</sup> Case	}	Church Wardens
William Gardiner		

Tho<sup>s</sup> Phillips, Clerk for the Responses

Charles Dickinson	}	Vestry Men
Charles Dickinson Jun <sup>r</sup>		
Geo. Balfour		
Jn <sup>o</sup> Case		
Sam <sup>l</sup> Phillips		
Christopher Phillips		
Sam <sup>l</sup> Albro		
Jn <sup>o</sup> Albro		
Bennoni Sweet		
Stephen Cooper		
William Browne		
Jn <sup>o</sup> Buckmaster		
Henry Gardiner	}	
Ephraim Gardiner		
Christopher Curtis		

Att Said Vestry M<sup>rs</sup> Rob<sup>t</sup> Case, Jn<sup>o</sup> Albro & Henry Gardiner were Chosen to Provide a Parrish School-

master according to the Society for y<sup>e</sup> propagation of y<sup>e</sup> Gospels desire and pursuant to their bountiful design [?] the Year Ensueing viz. for 1725

This *March* 1724/5 are Imprisoned att Bristol in y<sup>e</sup> Province of the Massachusets Bay Cap<sup>t</sup> Nath<sup>l</sup> Browne one of y<sup>e</sup> Cch wardens of Providence, Joseph Browne and M<sup>r</sup> Carpenter all of the town of Rehoboth, for refusing to pay towards the Support of y<sup>e</sup> Dissenting teacher in y<sup>t</sup> Town (viz. M<sup>r</sup> Greenwood) w<sup>ch</sup> they refuse, Supposeing it Criminal to contribute towards Supporting Schism and a Causeless Separation from y<sup>e</sup> Church of England; and I have Inserted the Same here, y<sup>t</sup> the age to come may not forget the oppressing Spirit of y<sup>e</sup> New-England Presbyterians, and w<sup>t</sup> mercy and moderation y<sup>e</sup> Church of England is like to feel at their hands when ever they have y<sup>e</sup> opportunity of Lording it over her, as they have too much already in this Country.

*Sunday May 2<sup>d</sup>*: 1725 att the Cch of S<sup>t</sup> Pauls in Narraganset were published y<sup>e</sup> 3<sup>d</sup> time and No objections made Tho<sup>s</sup> Phillips and Mary Browne both of Narraganset.

at S<sup>t</sup> Pauls in Narraganset *May 9<sup>th</sup>* 1725 was baptized by M<sup>r</sup> M<sup>cc</sup>Sparran William Buckmaster a child  
On *Friday June the 11<sup>th</sup>* 1725 M<sup>r</sup> Tho<sup>s</sup> Phillips was married to Mary Browne by M<sup>r</sup> M<sup>c</sup>Sparran Rector of Narraganset at Narraganset (10

On *Friday June 25<sup>th</sup>* 1725 was Baptized by M<sup>r</sup> M<sup>cc</sup>-Sparran at y<sup>e</sup> House of M<sup>r</sup> W<sup>m</sup> Gardiner of Boston-Neck Abigail Arnold daughter of Josiah and Lydia Arnold.

on *Sunday July y<sup>e</sup> 4<sup>th</sup>* 1725 was baptized by M<sup>r</sup> M<sup>cc</sup>-Sparran [att?] y<sup>e</sup> Cch of S<sup>t</sup> Pauls Ruhamah Still daughter to Capt. Jn<sup>o</sup> Still at Westerly being an adult was baptized on her own faith:

The following is a Manuscript of a Memorial Presented by y<sup>e</sup> Independent, Congregational or Presbyterian ministers (as they call themselves) of the Province of y<sup>e</sup> Massachusetts Bay to the Great & General assembly of y<sup>t</sup> Province.

A Memorial and Address humbly presented at a General Convention of Min<sup>rs</sup> from Several parts of the Province at Boston *May 27<sup>th</sup> 1725*

Considering the Great and Visible decay of piety in y<sup>e</sup> Country and y<sup>e</sup> Growth of Many Miscarriages w<sup>ch</sup> we may fear have provoked y<sup>e</sup> Glorious Lord in a Series of various Judgement, wonderfully to Distress us, considering also y<sup>e</sup> laudable Example of our Predecessors to Recover and Establish y<sup>e</sup> faith and order of the Gospel in y<sup>e</sup> Churches and provide against what immoralities might threaten to impair y<sup>m</sup> in y<sup>e</sup> ways of General Synods convened for y<sup>e</sup> purpose, and Considering y<sup>t</sup> about forty five years have now rolled [?] away Since these Churches have seen any such Conventions

It is humbly de[sired?] y<sup>t</sup> the Honoured General Court would Express their Concern for y<sup>e</sup> Great Interests of Religion in y<sup>e</sup> Country by calling y<sup>e</sup> Several churches in y<sup>e</sup> province to meet by their Pastors and Messengers In a Synod and from thence offer their advice upon y<sup>t</sup> weighty case w<sup>ch</sup> y<sup>e</sup> Circumstances of y<sup>e</sup> day do loudly call to be Considered

What are y<sup>e</sup> Miscarriages whereof we have reason to think y<sup>e</sup> Judgements of heaven upon us call us to be more generally sensible and w<sup>t</sup> may be y<sup>e</sup> most Evangelical and Effectual Expedients to put a stop unto those and y<sup>e</sup> like Miscarriages. This proposal we humbly make in hopes y<sup>t</sup> if it be presented it may be followed with many desireable Consequences worthy y<sup>e</sup> Study of those whom God has made, and we are so happy to Enjoy, as y<sup>e</sup> Nurssing fa<sup>rs</sup> of our churches

Cotton Mather



In y<sup>e</sup> name of y<sup>e</sup> min<sup>rs</sup> assembled in General Convention

The Rev<sup>d</sup> M<sup>r</sup> Danforth, M<sup>r</sup> Williams, M<sup>r</sup> Sewal and M<sup>r</sup> Thayer are desired to present this Memorial.

Indorsement

To y<sup>e</sup> very Honourable William Dummer Esq<sup>r</sup> Lieutenant Gov<sup>r</sup> & Commander in Chief &c to y<sup>e</sup> Honourable y<sup>e</sup> Councillers, to the Honoured the Representatives in y<sup>e</sup> Great and General Court assembled of his Maj<sup>ties</sup> Province of y<sup>e</sup> Massachusetts Bay and now sitting In Council June y<sup>e</sup> 3<sup>d</sup> 1725. Read and voted that y<sup>e</sup> Synod and assembly proposed in this Memorial will be agreeable to this Board, and y<sup>e</sup> Rev<sup>d</sup> Min<sup>rs</sup> are Desired to take their own time for the Said assembly and it is Earnestly wished y<sup>e</sup> Issue thereof may be a happy Reformation in all y<sup>e</sup> articles of a Christian life among his Majesties Good Subjects of his Province

Sent Down for Concurrence

The Memorial of Timothy Cutler and Samuel Miles Min<sup>rs</sup> of y<sup>e</sup> Established Church of England in Boston humbly presented to y<sup>e</sup> Honourable W<sup>m</sup> Dummer Esq<sup>r</sup> Lieutenant Gov<sup>r</sup> of his Majesties Province of y<sup>e</sup> Massachusetts Bay, to y<sup>e</sup> Honourable his Majesties Council [? and to the] Representatives of y<sup>e</sup> Said Province in General Court assembled this [10<sup>th</sup> day?] of June 1725

Whereas we have been informed y<sup>t</sup> a Memorial has been presented to this Honoured Court, and y<sup>t</sup> y<sup>e</sup> prayer of it hath already been granted by y<sup>e</sup> Honourable His Majesties Council, and is now Depending in y<sup>e</sup> Honourable House of Representatives Therefore we humbly beg leave to offer y<sup>e</sup> following Reasons against

y<sup>e</sup> Said Memorial

1: The Matter of y<sup>e</sup> Petition being general, respecting

y<sup>e</sup> Miscarriages of y<sup>e</sup> whole body of People in this land it is presumed to Comprehend y<sup>e</sup> Churches of England wherein y<sup>e</sup> Petitioners have no right to intermedle

- 2: Whereas by y<sup>e</sup> Tenour of y<sup>e</sup> Petition, w<sup>ch</sup> is to revive decaying piety in Conformity to y<sup>e</sup> faith and Order of y<sup>e</sup> Gospel. In Explication of w<sup>ch</sup> general terms y<sup>e</sup> petitioners Referr y<sup>e</sup> Honourable Court to a time [45 years ago] when there was no Church of England in New-England. We therefore apprehend y<sup>t</sup> y<sup>e</sup> Synod Petitioned for is Designed to Prejudice y<sup>e</sup> People of y<sup>e</sup> land against y<sup>e</sup> Said Church. And we have litle Reason to Expect y<sup>t</sup> in such a Synod she will be treated with y<sup>t</sup> tenderness and Respect w<sup>ch</sup> is due to an Established Church.
- 3 As y<sup>e</sup> Episcopal Min<sup>rs</sup> of this Province are Equally Concerned with y<sup>e</sup> Petitioners for y<sup>e</sup> purity of faith and Manners it is disrespectful to them not to be Consulted in this important affair.
- 4 Whereas it is Desired y<sup>t</sup> y<sup>e</sup> several Churches in y<sup>e</sup> Province do Meet &c. It is either an hard reflection on y<sup>e</sup> Episcopal Churches, as none, in not includeing them, and if they are included, we think it verry improper, it being without y<sup>e</sup> knowledge of their Reverend Diocesan y<sup>e</sup> Lord Bishop of London.
- 5 Whereas by Royal Authority y<sup>e</sup> Colonies in America are annexed to y<sup>e</sup> Diocese of London, and in as much as Nothing can be transacted in Ecclesiastical matters without y<sup>e</sup> Cognizance of y<sup>e</sup> Bishop, we are humbly of opinion y<sup>t</sup> it will neither be Dutiful to his Most Sacred Majesty King George nor Consistent with y<sup>e</sup> Rights of our right Rev<sup>d</sup> Diocesan to Encourage or call y<sup>e</sup> Said Synod until y<sup>e</sup> Pleasure of his Majestie shall be known therein.

We humbly pray this Hon<sup>d</sup> Court to take y<sup>e</sup> premisses into their Serious Consideration.

Timothy Cutler  
Samuel Myles

(turn over)

In y<sup>e</sup> House of Representatives *June 11<sup>th</sup> 1725* Read

In Council *June 14<sup>th</sup> 1725* Read

Examined & J. Willard Secretary

Recorded for y<sup>e</sup> Information & Benefit of Posterity  
by Ja<sup>s</sup> M<sup>cc</sup>Sparran Cler.

*July 18 1725* Winterton Curtis a child was baptized  
at S<sup>t</sup> Pauls Church by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Honyman

*July 25<sup>th</sup> 1725* Martha Bennet & John launce both  
children were Baptized at y<sup>e</sup> Cch of S<sup>t</sup> Paul's in Nar-  
raganset by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Samuel Johnson min<sup>r</sup> of y<sup>e</sup>  
church of England in Stratford in Connecticut

*Aug<sup>st</sup> 1<sup>st</sup> day 1725* Margret albro wife to Jn<sup>o</sup> Albro,  
and Sussannah Baker both adult persons were bap-  
tized by M<sup>r</sup> M<sup>cc</sup>Sparran at S<sup>t</sup> Pauls [in] Narraganset

*Aug<sup>st</sup> 15<sup>th</sup> in y<sup>e</sup> morning* Died Martha Bennet y<sup>e</sup> child  
of Tho<sup>s</sup> Bennet

Elizabeth Gardiner [dau]ghter of Geo. Gardener an  
adult young woman was Baptized by M<sup>r</sup> M<sup>cc</sup>Sparran  
and so was Tho<sup>s</sup> Gardener son of Jn<sup>o</sup> Gardener this  
*22<sup>d</sup> of Aug<sup>st</sup> 1725*

Margret Browne a child daughter of William Browne  
Schoolmaster was baptized at Narraganset by M<sup>r</sup>  
M<sup>cc</sup>Sparran *September the 5<sup>th</sup> 1725*

*September the 19<sup>th</sup> 1725* were baptized by M<sup>r</sup> M<sup>c</sup>Spar-  
ran at S<sup>t</sup> Pauls in Narraganset Elizabeth Cole wife  
of Elisha Cole and her children viz John, Edward,  
Sussannah, Ann, Elizabeth, and Abigail Cole chil-  
dren; their Sureties were M<sup>r</sup> M<sup>cc</sup>Sparran M<sup>rs</sup> M<sup>c</sup>Spar-  
ran M<sup>r</sup> William Browne and M<sup>rs</sup> Sarah Shellet

Baptized by M<sup>r</sup> M<sup>c</sup>Sparran at the house of J<sup>n</sup><sup>o</sup> Shak-  
maple Esq<sup>r</sup> of new-London John Dillen and Ann  
Dillen twin children *September y<sup>e</sup> 26<sup>th</sup> 1725*

Died at Narraganset the 18<sup>th</sup> of *December 1725* Abi-  
gail Arnold daughter of Josiah Arnold a child, and was  
interred in the church Yard of S<sup>t</sup> Pauls in said Nar-  
raganset after a Sermon preached by the Rev<sup>d</sup> M<sup>r</sup>  
M<sup>c</sup>Sparran from S<sup>t</sup> James: 4: 14 w<sup>t</sup> is your life? it is  
even a vapour y<sup>t</sup> appeareth for a litle time and y<sup>n</sup>  
vanish away.

Baptized by M<sup>r</sup> M<sup>c</sup>Sparran at the Church of S<sup>t</sup> Pauls  
in Narraganset *January 9<sup>th</sup> 1725* an adult Person  
named Sussannah Parr widow and Relict of Moses  
Parr deceased

Mary Cooper wife of Stephen Cooper an adult being  
sick abed and in danger of Death was baptized by  
M<sup>r</sup> M<sup>c</sup>Sparran *Janry 11<sup>th</sup> 1725* [*sic*]

the same day at night departed this life the sd Mary  
Cooper

Maroca african a negro girl of 13 year old belonging  
to the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran was by him baptized upon  
her personal Profession of her own faith *february 6<sup>th</sup>  
1725/6*

White Hall, 7<sup>th</sup> october 1725

SIR

The Lords Justices being informed from Such good  
hands as makes the truth of this advise not to be  
doubted y<sup>t</sup> at a General Convention of ministers from  
Several Parts of his majesties Province of the Massa-  
chusets Bay at Boston on the 27 of May last a me-  
morial and address was framed, Directed to you as  
Lieu<sup>t</sup> Gov<sup>r</sup> and Commander in Chief, and to the Coun-  
cil and House of Representatives then sitting, Desire-  
ing that the General Assembly would call the Several  
Churches in that Province to meet by their Pastors

and Messengers in a Synod. Which memorial and address being accordingly Presented by some of the said min<sup>rs</sup> in the name, and at the Desire of the said Convention was Considered in Council the 3<sup>d</sup> June following, and there approved; But the House of Representatives put off the Consideration of it to the next Session in which the Council afterward Concurred.

Their Excellencys were Extreemely Surprized that no account of so Extraordinary and Important Transaction should have been transmitted by you, pursuant to an article in y<sup>e</sup> Instructions, by w<sup>ch</sup> you are directed upon all occasions, to send unto his Majesty and to the Commissioners of Trade and Plantations, a Particular account of all your Proceedings and the Condition of affairs in y<sup>e</sup> Government.

As this matter does highly concern his Majesties Royal Prerogative, their Excellencys Referred the Consideration of it to M<sup>r</sup> attorney and solicitor General; who after mature deliberation, and Makeing all the Proper Inquiries, Reported, that from y<sup>e</sup> Charter and laws of y<sup>e</sup> Colony, they cannot Collect That there is any Regular Establishment of a National or Provincial Church there, so as to warrant the holding of Convocations or Synods of y<sup>e</sup> Clergie; but if such Synods might be holden, yet they take it to be clear in point of law, that his Majesty<sup>s</sup> Supremacy in Ecclesiastical affairs, being a branch of his Prerogative, does take Place in the Plantations, and that Synods cannot be held, nor is it lawful for the Clergy to assemble as in Synod without authority from his Majesty.

They conceive the above mentioned application of the min<sup>rs</sup> not to you alone as Representing the Kings Person, but to you and the Council, and the house of Representatives to be a Contempt of his Majestys Prerogative, as it is a Publick acknowledgement that the Power of Granting w<sup>h</sup> they Desire, Resides in the Legislative Body of the Province, w<sup>ch</sup> by law, is vested



only in his Majesty. And the Lieu<sup>t</sup> Gov<sup>r</sup> and Council and Assembly Intermedleing therein, was an Invasion of his Majestys Royal authority, w<sup>ch</sup> it was y<sup>r</sup> particular duty as Lieu<sup>t</sup> Gov<sup>r</sup> to have withstood and Rejected. And that the Consent of the Lieu<sup>t</sup> Gov<sup>r</sup> the Council, and House of Representatives will not be a Sufficient authority, for the Holding such a Synod.

Their Excellencys upon consideration of this opinion of the attorney and Sollicitor General which they have been pleased to approve, have commanded me to acquaint you therewith, and to Express to you their Surprize, that no account of so Remarkable a Transaction, w<sup>ch</sup> so nearly concerns the Kings Prerogative, and the welfare of his Majestys Province under your Government has been received from you, and to signify to you their directions, that you put an Effectual Stopp to any such Proceedings, but if the consent desired by the Min<sup>rs</sup> Above mentioned for the holding of such a Synod, should have been obtained, and this Pretended Synod should be actually sitting when you Receive these their Excellencys Directions, they do in that case, Require and Direct you to cause such their meeting to cease, acquainting them that their assembly is against law, and a contempt of his Majestys Prerogative, and that they are to forbear to meet any more; and if notwithstanding such signification, they shall continue to hold their Assembly, you are to take care that the Principal actors therein, be Prosecuted for a Misdemeanour, That you are to avoid doing any formal act to dissolve them, least that might be Construed to imply, that they had a Right to assemble. This S<sup>r</sup> is, what I have in Command from their Excellencys to signify to you, and I must observe to you, that the Precedent quoted in the abovementioned Memorial of such a Synod being Held 45 years ago, falls in with the Year 1680, and that the former Charter upon which the Gov<sup>t</sup> of your Province De-

pended, was Repealed by [Scire facias] in the year 1684, and the new Charter was Granted in the year 1691 from whence it appears that if such Synod or assembly was holden as is alledged it happened a short time before the Repealing of the old Charter, but none hath been called since the Granting of the new one.  
I am S<sup>r</sup>

Y<sup>r</sup> most humble servant

Charles D: la Faye

The above Recorded is a Copy of the L<sup>d</sup> Justices Letter to Lieu<sup>t</sup> Gov<sup>r</sup> Dummer of Boston

*February 22<sup>d</sup> 1725/6* was Baptized by M<sup>r</sup> M<sup>c</sup>Sparran Mary Dickinson a child y<sup>e</sup> Daughter of Capt Jn<sup>o</sup> Dickinson of Newport at her Grandfa<sup>rs</sup> House viz Sam<sup>l</sup> Phillips of North-Kingstown where she was born

*February 24<sup>th</sup> 1725/6* Rich<sup>d</sup> Updike was Married to Hannah Eldred by M<sup>r</sup> M<sup>c</sup>Sparran their Banns of Marriage haveing been first duly published (11

*April 10<sup>th</sup> 1726 being Easter sunday* was baptized at S<sup>t</sup> Pauls Church In Narraganset by M<sup>r</sup> Ja<sup>s</sup> M<sup>c</sup>Sparran 3 children viz<sup>t</sup> James, Sarah, & Mary Cooper the children of Stephen Cooper admitted likewise the first time to the Sacrament of y<sup>e</sup> Lords Supper M<sup>rs</sup> Eliz<sup>a</sup> Cole wife of Elisha Cole Esq<sup>r</sup>

At S<sup>t</sup> Paul's Church in Narraganset *April the 11<sup>th</sup> 1726 being Easter Monday* Present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran one of the Church wardens and only two of y<sup>e</sup> Vestry altho publick and timely Notice was given for y<sup>e</sup> meeting of said Vestry by the Min<sup>r</sup> the Sunday before according to y<sup>e</sup> Cannon and Rubrick, voted y<sup>t</sup> y<sup>e</sup> Vestry be adjourned to May the 16<sup>th</sup> that then y<sup>e</sup> old Churchwardens bring in their annual accounts and other things usual to be transacted be then Considered of and Done attest Ja<sup>s</sup> M<sup>c</sup>Sparran Cler.

Upon *Tuesday may y<sup>e</sup> 10<sup>th</sup> 1726* died Mary Daugh-

ter of Charles Higgingbotham and was the next day Interred in the Cch-yard of S<sup>t</sup> Pauls in Narraganset after a funeral sermon Preached by M<sup>r</sup> M<sup>c</sup>Sparran

May 16<sup>th</sup> 1726 at a vestry held at y<sup>e</sup> church of S<sup>t</sup> Pauls by adjournment from *Easter Monday* present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran & vestry they proceeded to choose the following Gentlemen in the respective offices following

Cap <sup>t</sup> Jn <sup>o</sup> Albro	}	Church wardens
Charles Dickinson, Jun <sup>r</sup>		

Tho<sup>s</sup> Phillips Clerk for y<sup>e</sup> Responses

Charles Dickinson	}	Vestry men
Geo. Balfour		
Sam <sup>l</sup> Albro		
Sam <sup>l</sup> Phillips		
William Browne		
William Gardiner		
Bennoni Sweet		
Rob <sup>t</sup> Case		
Tho <sup>s</sup> Phillips		
Christopher Phillips		
Henry Gardiner		
Eph. Gardiner		
Jn <sup>o</sup> Case		
Stephen Cooper		
James Delpech		
Christopher Curtis		

Narraganset *June 6<sup>th</sup>* 1726 were joined together in holy Matrimony (after being duely published and no sufficient objections made) William Wilkinson and Rebecca Tomkins both of y<sup>t</sup> Part of Narraganset called South-Kingstown (12

*June the 8<sup>th</sup>* 1726 Elisha Cole Esq<sup>r</sup> an adult being sick had clinical Baptism administred to him by M<sup>r</sup> M<sup>c</sup>Sparran at said Coles House in y<sup>t</sup> part of Narraganset called North-Kingstown. (1

*Sunday June 12<sup>th</sup>* 1726 baptized at the House of Jn<sup>o</sup> Shackmaple of New London Esq<sup>r</sup> by the Rev<sup>d</sup> M<sup>r</sup> James M<sup>c</sup>Sparran 3 adult Persons viz Mary Whittwell, Sussannah Wyatt, & Alice Pell and one Infant viz: Ann Whitwel. (4)

*June 26,* 1726 at S<sup>t</sup> Pauls Church in Narraganset were baptized by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> James M<sup>c</sup>Sparran Margret Hackstone an adult Person, & Samuel, John, James, Bennoni, Elizabeth & Isabel Albro the 6 children of Cap<sup>t</sup> Jn<sup>o</sup> Albro. (7)

Sureties for said Children were M<sup>r</sup> Dickinson, Samuel Albro, M<sup>rs</sup> Albro & M<sup>rs</sup> M<sup>c</sup>Sparran all Communicants

*July 1<sup>st</sup>* 1726 about 11 of y<sup>e</sup> Clock at night Clinical Baptism was administred by M<sup>r</sup> M<sup>c</sup>Sparran at y<sup>e</sup> House of William Gardiner of Boston-Neck to Josiah Arnold y<sup>e</sup> child of Josiah Arnold, said Child being sick and in danger of Death. The Same Night upon y<sup>e</sup> like occasion about 2 of y<sup>e</sup> clock in y<sup>e</sup> Morning Clinical Baptism was administred to Charles Higginbotham y<sup>e</sup> child of Doctor Charles Higginbotham at Said D<sup>ns</sup> House (2)

*July 17<sup>th</sup>* 1726 at S<sup>t</sup> Pauls Cch in Narraganset was baptized by M<sup>r</sup> M<sup>c</sup>Sparran Hannah Gardiner the Child of Jn<sup>o</sup> Gardiner of S. Kingstowne (1)

*August 15<sup>th</sup>* 1726 Clinick Baptism was administred to Capt Daniel Eldred by M<sup>r</sup> M<sup>c</sup>Sparran who the 18<sup>th</sup> of said m<sup>o</sup> departed this life

*Aug<sup>st</sup> 16* Charles Dickinson's Son Tho<sup>s</sup> Dickinson was baptized in Infancy by M<sup>r</sup> M<sup>c</sup>Sparran (2)

*Aug<sup>st</sup> 28* 1726 baptized by M<sup>r</sup> M<sup>c</sup>Sparran at M<sup>r</sup> Pigots a child named James Alford (1)

*September 11<sup>th</sup>* 1726 at night Clinick Baptism was administred by M<sup>r</sup> M<sup>c</sup>Sp: to Abigail y<sup>e</sup> wife of Cap<sup>t</sup> Lodowick Updike it being y<sup>e</sup> 63 year of her age, and to Hannah Mitchel an adult likewise (2)



*September 18<sup>th</sup> 1726* at New-London baptized by M<sup>r</sup> M<sup>c</sup>Sparran a child named Lambert Tree

*October 18<sup>th</sup> 1726* Clinical Baptism was administred to Mary Gardiner y<sup>e</sup> wife of Will<sup>m</sup> Gardiner Commonly called Long William She being dangerously sick by M<sup>r</sup> M<sup>c</sup>Sparran who died next day

*October 29<sup>th</sup>* was buried James a twin Son of Capt Jn<sup>o</sup> Albrow's, the next day at Night died Elizabeth his Eldest Daughter, and y<sup>e</sup> next Isabella his youngest Daughter born at one Birth with y<sup>e</sup> aforsaid James w<sup>ch</sup> two Daughters were interred in one grave on *Tuesday y<sup>e</sup> 1<sup>st</sup> Day of November, 1726*

*September y<sup>e</sup> 17<sup>th</sup>* were Joined together at New London in holy Matrimony Jn<sup>o</sup> Gidley and Sarah Shackmaple the man haveing been duely published in y<sup>e</sup> Cch of Newport on Rhode Island and the wo<sup>n</sup> in New London according to y<sup>e</sup> laws of y<sup>e</sup> Colony of Connecticut

Gentlemen

London Aug<sup>st</sup> 9<sup>th</sup> 1726

I have laid y<sup>e</sup> address dated May y<sup>e</sup> 20<sup>th</sup> 1726 before the Society [for] the Propagation of the Gospel in Forreign Parts, and they have agreed upon Consider[ati]on of the Good Character you have given M<sup>r</sup> James Delpech with regard to his a[bili]ties for teaching, his Morals and Affection to his Majesty King George to allow him [an] annual Salary of Ten Pounds to commence from y<sup>e</sup> time of his teaching school. [You] will please to acquaint M<sup>r</sup> Delpech with this allowance the Society have made [him] and as you must be best acquainted w<sup>t</sup> may be the most Convenient Place for a school, to fix it there; and direct M<sup>r</sup> Delpech to transmit to y<sup>e</sup> Society Certificates signed by you of his due teaching school, and he may draw on the Treasurer for his Salary; I am Gentlemen

your most humble servant

David Humphreys Secretary



*Directed on the outside*

to the min<sup>r</sup> Church Wardens  
and vestry of Narraganset in  
New-England

*on y<sup>e</sup> inside*

To the Church wardens and Vestry of Narraganset

The above is a true Record of the Letter from the  
Society Received by Post the 16<sup>th</sup> of nov<sup>r</sup> 1726 by me.

Ja<sup>s</sup> M<sup>c</sup>Sparran Cler:

Nov<sup>r</sup> 28<sup>th</sup> 1726 Abigail Gardiner aged 69 years the  
wife of Henry Gardin[er] of Narraganset was bap-  
tized by M<sup>r</sup> M<sup>c</sup>Sparran at said Gardiners House she  
being sick.

At a vestry held at y<sup>e</sup> Cch of S<sup>t</sup> Paul in Narraganset  
Nov<sup>r</sup> y<sup>e</sup> 30<sup>th</sup> 1725 [*sic*] the vestry agreed M<sup>r</sup> Delpech  
should begin School keeping as the Societ[ys] School-  
master at or upon the 21<sup>th</sup> of Decem<sup>r</sup> 1726.

agreed y<sup>e</sup> Same Day y<sup>t</sup> the Said Delpech be obliged  
to take into his Care and School and there to teach  
gratis such and so many and no other Children as shall  
be Recommended by and have a Certificate from y<sup>e</sup>  
Mini<sup>r</sup> or Incumbent for the time Being y<sup>t</sup> such child  
or children are proper objects of the Societys Charity  
voted and agreed to nemine Contradicente

Decem<sup>r</sup> 25<sup>th</sup> 1726 being Xmass and Sacrament Day  
Tho<sup>s</sup> Bennet [M]argret albro y<sup>e</sup> wife of Capt Jn<sup>o</sup>  
Albro and Mary Gardiner wife [of] Jn<sup>o</sup> Gardiner Re-  
ceived y<sup>e</sup> Sacrament of y<sup>e</sup> Lords Supper at y<sup>e</sup> Cch of  
[S<sup>t</sup>] Pauls y<sup>e</sup> first time

Jan<sup>y</sup> 1<sup>st</sup> 1726/7 were Joined together in Holy Matri-  
mony by M<sup>r</sup> M<sup>c</sup>Sparran Samuel Carr of Connanicut  
and Sussannah Spink of N<sup>o</sup> Kingstown in Narragan-  
set the Banns being first duely published in Church (14  
Sunday Jan<sup>y</sup> 22<sup>d</sup> 1726/7 baptized by M<sup>r</sup> M<sup>c</sup>Sparran  
three children of Jn<sup>o</sup> Launce Namely Ann, Eleanor,

and Martha Launce the Same Day a child named Josiah Arnold baptized in sickness was received into Congregation with Suretys

*Sunday Jan'y 29<sup>th</sup> 1726/7* William Phillips the child of Christopher Phillips was baptized by M<sup>r</sup> M<sup>c</sup>Sparran

*February 16<sup>th</sup> 1726/7* Cap<sup>t</sup> Jonathan Dickinson was married to M<sup>rs</sup> Mary Cole by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran (15

*March 16<sup>th</sup> 1726* Joseph Northrup was married to Elizabeth Cooper by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran at the Cch of S<sup>t</sup> Paul in Narraganset (16

*April 2<sup>d</sup> 1727 being Easter Day* were admitted to y<sup>e</sup> Lords Supper for y<sup>e</sup> first time y<sup>e</sup> following Persons viz: Cap<sup>t</sup> Jn<sup>o</sup> Albro, M<sup>rs</sup> Ruhamah Still y<sup>e</sup> wife of Cap<sup>t</sup> Jn<sup>o</sup> Still, M<sup>rs</sup> Abigail Gardiner wife of Henry Gardiner & Sussannah Baker the N<sup>o</sup> of Coīcants Said Day were 20

S<sup>t</sup> Pauls Cch Narraganset *April 17<sup>th</sup> 1727* at a vestry voted y<sup>t</sup> M<sup>r</sup> Christopher Phillips Sustain y<sup>e</sup> place of Cch warden for the remaining part of this Year in Room of Charles Dickinson Jun<sup>r</sup> who is removed out of town

— 15<sup>th</sup> 1727 John Case of Tower Hill was married to Philippa Dickinson at Her fath<sup>rs</sup> house by y<sup>e</sup> Rev<sup>d</sup> James M<sup>c</sup>Sparran

Voted y<sup>t</sup> the said Gentlemen be Vestry Men who Stand chosen for last year as their names Stand registred in page 21<sup>st</sup>

The Same day voted y<sup>t</sup> the Church wardens Dispose of M<sup>r</sup> Yeo<sup>s</sup> Pew in the Gallery to such p<sup>erson</sup> as does, or is like to come constantly to church

*September 2<sup>d</sup> 1727* Jn<sup>o</sup> Gardiner an adult (Son of William) being dangerously sick had Clinical Baptism administred to him by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran

*September 4<sup>th</sup> 1727* Mary Allen an adult being dangerously sick had clinical Baptism administred to her by M<sup>r</sup> M<sup>c</sup>Sparran

*Sept<sup>r</sup> 11<sup>th</sup> 1727* William a child of 7 mo<sup>s</sup> old and Son of Christopher Phillips of No: Kingstown was buried in y<sup>e</sup> Church Yard of S<sup>t</sup> Pauls in Narraganset

M<sup>rs</sup> Margret albro died in 7<sup>br</sup> & W<sup>m</sup> poor in *nov<sup>r</sup> 1727*

*Decem<sup>r</sup> 6<sup>th</sup> 1727* baptized at Groton by M<sup>r</sup> M<sup>c</sup>Sparran two children of Sam<sup>l</sup> Burrows's namely Elizabeth and Abigail

The next day viz 7<sup>th</sup> of *Decem<sup>r</sup> 1727* were married Tho<sup>s</sup> Mumford to Abigail Cheesbrough by M<sup>r</sup> M<sup>c</sup>Sparran at Stoneingtoun

Two adults viz<sup>t</sup> Joseph Mumford of South Kingstowne Justice of the Peace and Cap<sup>t</sup> Stephen arnold of warwick were both baptized at y<sup>e</sup> Church of St Pauls in Narraganset by M<sup>r</sup> M<sup>c</sup>Sparran on *Sunday the 17<sup>th</sup> of Decem<sup>r</sup> 1727*

This acct of Baptisms transmitted

Stephen, John, Richard and Caleb Mumford the 4 Sons of Joseph Mumford Esq<sup>r</sup> were baptized at his House y<sup>e</sup> 29<sup>th</sup> of *Decem<sup>r</sup> 1727* by M<sup>r</sup> M<sup>c</sup>Sparran

St Pauls Cch, Narraganset, baptized by M<sup>r</sup> M<sup>c</sup>Sparran *Decem<sup>r</sup> 31<sup>st</sup> 1727* Eber Indian an adult

*Decem<sup>r</sup> 31<sup>st</sup> 1727* about 7, o', y<sup>e</sup> clock in the morning died at Westerly Hannah Gardiner Daughter of Jn<sup>o</sup> and Mary Gardiner of Narraganset aged 4 years 8 mo<sup>s</sup> and 9 Days, and was buried by M<sup>r</sup> M<sup>c</sup>Sparran according to y<sup>e</sup> Manner of y<sup>e</sup> Church of England, at said Westerly, the *first Day of January 1727* [*sic*]

*January 22<sup>d</sup> 1727* about 9 o' the clock post meridiem [*sic*] died at Connanicut Lydia Arnold the wife of Josiah Arnold, and Daughter of William and abigail Gardi-

ner of Boston Neck in Narraganset aged 21 years lacking 5 Days, and upon the 24<sup>th</sup> was buried according to the Manner of y<sup>e</sup> Church of England in S<sup>t</sup> Pauls church yard in said Narraganset by M<sup>r</sup> M<sup>c</sup>Sparran who also preached a Sermon upon y<sup>t</sup> Occasion. (She died in Child Birth.)

*March 17<sup>th</sup> 1727* Deborah onion an Indianess and adult wife of John Onion an Englishman being sick had clinick Baptism administred to Her by M<sup>r</sup> M<sup>c</sup>Sparran in Narraganset they had been married by M<sup>r</sup> MacSparran (18

*Sunday April 14<sup>th</sup> 1728* at S<sup>t</sup> Paul's Church in Narraganset was baptized by M<sup>r</sup> M<sup>c</sup>Sparran Thomas Hazard an adult

*Good Friday April 19<sup>th</sup> 1728* was baptized publicly at S<sup>t</sup> the Church of S<sup>t</sup> Paul in Narraganset by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran his Negro Servant Man Named Richard

At the Church of S<sup>t</sup> Paul *Easter Monday April 22<sup>d</sup> 1728* present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Rector the Congregation voted y<sup>t</sup> M<sup>r</sup> Christopher Phillips be continued Cch warden the ensuing year, the same Day Voted by y<sup>e</sup> min<sup>r</sup> and Congregation y<sup>t</sup> M<sup>r</sup> Ephraim Gardiner be junior church warden

At y<sup>e</sup> Same Time was chosen Clerk by y<sup>e</sup> Min<sup>r</sup> M<sup>r</sup> Tho<sup>s</sup> Phillips

The Same Day voted by y<sup>e</sup> Congregation y<sup>t</sup> y<sup>e</sup> Vestry shall for this ensueing Year Consist only of 15 Gentlemen of y<sup>e</sup> Congregation, as follows exclusive of y<sup>e</sup> Cch wardens and clerk

Charles Dickinson  
George Balfour  
Sam<sup>l</sup> Phillips  
Sam<sup>l</sup> Albrow  
Elisha Cole

Joseph Mumford  
Henry Gardiner  
William Gardiner  
Jn<sup>o</sup> Gardiner  
Rob<sup>t</sup> Case

Jn<sup>o</sup> Case

Stephen Cooper

Jn<sup>o</sup> Albro

Josiah Arnold

Bennoni Sweet

The Same Day Voted, y<sup>t</sup> the first Sunday after Midsummer, Michaelmass, Christmass & Lady Day annually there be a Contribution made in the Church by the Congregation, and the money so collected by the church wardens, to be a stock and at y<sup>e</sup> Disposition of y<sup>e</sup> Vestry for the Repairs of the church and other uses y<sup>t</sup> they shall agree to put it to

Voted likewise y<sup>t</sup> y<sup>e</sup> church wardens have six pence  $\text{¶}$  pound, out of all money at any time collected by them, except the offerings at y<sup>e</sup> Sacrament & y<sup>e</sup> money gathered for y<sup>e</sup> support of the Min<sup>r</sup>

*May y<sup>e</sup> 5<sup>th</sup> 1728* baptized at New-London by M<sup>r</sup> M<sup>c</sup>Sparran a female child named Witherel-Denison Wyat.

*May y<sup>e</sup> 9<sup>th</sup> 1728* the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran at y<sup>e</sup> House of Jn<sup>o</sup> Hill of Westerly Esq<sup>r</sup> did join together in holy Matrimony John Belden of Norwalk in Connecticut to Ruhamah Hill Daughter of said Jn<sup>o</sup> Hill

*May 19<sup>th</sup> 1728* Thomas Phillips the son of Tho<sup>s</sup> Phillips of N<sup>o</sup> Kingstowne an Infant was baptized at y<sup>e</sup> church of S<sup>t</sup> Paul by M<sup>r</sup> M<sup>c</sup>Sparran

*July 28 1728* Tho<sup>s</sup> Bizwel Son of Samuel Bizwel a child of about 4 years had clinical Baptism administred to Him by M<sup>r</sup> M<sup>c</sup>Sparran

*July 28 1728* Thomas Phillips the Son of Tho<sup>s</sup> Phillips of North Kingstowne departed this Life the 26 & was buried in the church Yard the 28 aforesaid

*Aug<sup>r</sup> 2<sup>d</sup> 1728* this Day was baptized William Gardiner an Adult at M<sup>r</sup> M<sup>c</sup>Sparrans house conditionally

*Aug<sup>r</sup> 4<sup>th</sup> 1728* at S<sup>t</sup> Pauls was baptized by M<sup>r</sup> M<sup>c</sup>Sparran Sylv<sup>r</sup> Arnold a child y<sup>e</sup> son of Josiah & Lydia Arnold in Child birth of whom his mot<sup>r</sup> died.



*August 11<sup>th</sup> 1728* at St Pauls was baptized by M<sup>r</sup> M<sup>c</sup>Sparran Mary Phillips the wife of Tho<sup>s</sup> Phillips and Daughter of Samuel Browne, upon her own profession of Faith

*August 25<sup>th</sup> 1728* at St Pauls was baptized Benjamin Mumford and Ann his wife both adults by M<sup>r</sup> M<sup>c</sup>Sparran

*August 28<sup>th</sup> 1728* at the House of Benj<sup>n</sup> Mumford publick Baptism was administred by M<sup>r</sup> M<sup>c</sup>Sparran to his 4 children viz': Samuel, Thomas, Peter and Phebe Mumford

*September 20<sup>th</sup> 1728* M<sup>rs</sup> Ann chase y<sup>e</sup> wife of Cap<sup>t</sup> Jn<sup>o</sup> Chase of Newport was baptized by M<sup>r</sup> M<sup>c</sup>Sparran at Narraganset Consent thereunto being before had of M<sup>r</sup> Honyman the Min<sup>r</sup> of Newport immer[sion]

*October 12<sup>th</sup> 1728* about 10 of y<sup>e</sup> clock at Night at y<sup>e</sup> House of Elisha Sheerman was baptized in his bed he being verry sick said Elisha Sheerman by M<sup>r</sup> M<sup>c</sup>Sparran

*January 13<sup>th</sup> 1728* at a Vestry called at the Instance of M<sup>r</sup> James Delpech the Societys schoolmaster for Narraganset and met at the House of M<sup>r</sup> M<sup>c</sup>Sparran the Question was put whether M<sup>r</sup> Delpech has so taught school for this last year to the Satisfaction of the Vestry that they will sign certificates of his due teaching in order to be transmitted to y<sup>e</sup> Society and it passed in the negative

The Same Day M<sup>r</sup> James Delpech Requested the Vestry to dismiss Him from the Service of the Society as their Schoolmaster at Narraganset, and the Question being put whether said M<sup>r</sup> Delpech should be dismissed, it passed in the affirmative

*Feb 19<sup>th</sup> 1728* at Groton in Connecticut was baptized by M<sup>r</sup> M<sup>c</sup>Sparran two children viz: Thomas Mumford & Thankful Parker

Narraganset *Feb* 26 1728 baptized by M<sup>r</sup> M<sup>c</sup>Sparan a child named Christopher Phillips

*ffeb* 28: att a Vestery Meeting held att the Church of S<sup>t</sup> Pauls, in Narragansett it was Voated & agreed that M<sup>r</sup> Jn<sup>o</sup> Gardner Should Sitt in Cap<sup>t</sup> William Gardners pew in the Right of the s<sup>d</sup> W<sup>m</sup> Gardner & att the Same Time the s<sup>d</sup> Jn<sup>o</sup> Gardners Pew is Declared Vacant till Such time as the s<sup>d</sup> Jn<sup>o</sup> Gardner Shall Return to his own Pew in a Regular Manner With the Consent of the Vestry.

At the said meeting of the Vestry at the curch [*sic*] of St Paul in the Narraganset duly summoned and assembled at said curch this 28<sup>th</sup> *feb*: 1728 in order to consider and agree upon proper measures and rules for the preventing Jarrs and contentions and furthering and secureing peace and good order in the congregation especially respecting pews necessary carges [*sic*] &c<sup>a</sup> present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Rector

1 be it anaacted by the minister curch wardens and vestry, and it is hereby anaacted by them. That all and every person occupant or Possesor of any pew in said curch, or y<sup>t</sup> hereafter shall be so shall be liable to pay towards the support of Relegion and Decency of Gods publick worship Such particular Qouto [*Quota*] as the vestry for the time being, or a Commttee chosen by them shall judge theire just and equitable proportion, according to theire abilitys and privileges in said curch under the penalty of forfiting such pew, wich upon such forfiture shall by the curch wardens empowered thereunto by the vestry for the time being be sold for the common Benifit of the congregation.

2 be it anaacted (ut supra)

That upon any pews becoming vacant by the Death, Removeal or defection from the curch of the possesor or occupant theireof y<sup>t</sup> in all such

cases the Disposal of said pew or pews shall be only in the vestry and the money ariseing from said Disposal to be Deposited with the church wardens for the time being as the churches money to be Disposed of only by the Vestry and for the common Benefit of the congregation; nevertheless this act is qualified and to be understood with the tow following provisors limitations or Restrictions; as (1) when the clamer or Possesor of any pew dies leaving childring or legal Representatives members of the church of England, of Capacity and willing to contribute their proportionable part of charge towards the Support of Religion and Decency of the publique worship they shall succeed into the Room and priviledges of said predecesor but if the children or Representatives as aforesaid shall at the Demise of thare father or predecesor possesor of any pew happen to be minors y<sup>t</sup> then the use Improvement and disposal of said pew be and remain in the vestry until they the said minors arrive at the age and capacity to comply with the order of the vestry in such cases already provided and (2) whereas this act declares all pews to become vacant by the Defection or falling off of their possessors or occupants from the church it is hereby provided y<sup>t</sup> upon the Reconciliation of said person or persons to the church in A proper manner, they shall upon application to the vestry be either restored to their former place, or seated to their satisfaction elsewhere upon such terms as the vestry shall think just and reasonable, but in the mean time the pew or pews to be Disposed of as in cases of common vacancy; a tender regard being always had to the children or representatives of such Backsliders whilst they continue to frequent Gods publique worship here.

3 be it anaacted &c y<sup>t</sup> all and every person or persons neither Inhabitants nor Residents of Narraganset

- y<sup>t</sup> have any claim or pretension of Right to any pew in said church be henceforth obliged to comply with the orders of the vestry here with Regard to their defraying their proportion of charge as if they lived and constantly attended the publick worship here under the penalty of forfeiting said pew or pews to the benefit of the congregation to be disposed of by order of the vestry as in y<sup>e</sup> common case of vacancy.
- 4 that when any person already seated shal incline to move into a more comodious vacant pew (i e a pew declared vacant by the vestry it must be by application to the vestry assembled and to them only of whom he may purchase said vacancy
  - 5 be it enacted &c: that when any affair of any Relation or Importance to this church is laid before the vestry wich Requires space of time to deliberate upon it or wich may be thought to be more easily consulted upon accomplished dispatched [*sic*] or perfected by a smaler number than the whole vestry that then and in all such cases the minister for the time being be requested to condescend y<sup>t</sup> a committee of a certain number be impowered to consider and consult upon and make their Report to the Vestry or congregation where that may be proper provided y<sup>t</sup> when the committee of the vestry amount to 5 or upwards y<sup>t</sup> y<sup>e</sup> tow church wardens for the time being be of that committee.
  - 6 The Vestry being y<sup>e</sup> Representative of the whole congregation their acts and decrees shall at all times bind every particular member of the congregation in all matters relating to the peace good order and management of the affairs of y<sup>e</sup> church, and all nonsubmission to their orders shall be Deamed contumacious provided nevertheless, that when any person or persons are aggrieved at any act or order of said vestry, they shall be entitled



in proper and decent manner to sue to said vestry for Redress wheather by endedvouring [*sic*] an alteration amendment or Repeal of the act producing theire Grievances as y<sup>e</sup> circumstances of the matter shall stand.

At the said vestry the following pews where [*sic*] voted vacant videlicet

N<sup>o</sup> 8 the pew of M<sup>r</sup> Charles Dickinson Jun<sup>r</sup>

N<sup>o</sup> 9 in the Gallery the pew of M<sup>r</sup> Yeo

N<sup>o</sup> 23 the pew of M<sup>r</sup> William Brown

N<sup>o</sup> 13 the pew of M<sup>r</sup> John Gardiner

Att a vestry meeting att the Church *March* 31: 1729 the Committy Appointed to Draw Up & present to the Vestry some Rules to be hereafter Governed by for the Augmenting & Establishing the Ministers Sallary, have this Day presented a Report of their proceedings in s<sup>d</sup> Affair, which Report was Voated and Rec<sup>d</sup> by s<sup>d</sup> Vestry:

The Report here Referr'd to Bare's Date <i>March</i> 10: 1728/9 Sign <sup>d</sup> by	Christ <sup>r</sup> Phillips	} Church Wardens
	Ephraim Gardner	
	Jn <sup>o</sup> Albro	} Committy
	Jos. Mumford	
	Josias Arnold	

Att a congregation Meeting held att the Church of S<sup>t</sup> Paul in Narragansett on *Easter Monday April* 7: 1729 Present y<sup>e</sup> Reverend M<sup>r</sup> M<sup>cc</sup>Sparran Rec<sup>tr</sup> the Minnister Chose

M<sup>r</sup> Ephraim Gardner, 1<sup>st</sup> Ch: Warden  
the Congregation Chose

M<sup>r</sup> Joseph Mumford, 2 Ch Warden  
the Congregation Chose the following persons vestry men for the Ensueing Year Viz<sup>t</sup>

M <sup>r</sup> Charles Dickinson	} Vestry Men
M <sup>r</sup> George Balfour	
M <sup>r</sup> Sam <sup>ll</sup> Phillips	



M<sup>r</sup> Sam<sup>l</sup> Albro  
 M<sup>r</sup> Elisha Cole  
 M<sup>r</sup> Jn<sup>o</sup> Case  
 M<sup>r</sup> Benoni Sweet  
 M<sup>r</sup> Jn<sup>o</sup> Albro  
 M<sup>r</sup> Joseph Mumford  
 M<sup>r</sup> Henery Gardner  
 M<sup>r</sup> Jn<sup>o</sup> Gardner  
 M<sup>r</sup> Rob<sup>t</sup> Case  
 M<sup>r</sup> Benja Mumford  
 M<sup>r</sup> Tho<sup>s</sup> Phillips  
 M<sup>r</sup> Christ<sup>r</sup> Phillips  
 M<sup>r</sup> Stephen Cowper

} Vestry Men

*April 3<sup>d</sup> 1729* Leutenant William Mumford of South Kingstown was married to the widow ann Ray alias ann Wilson by M<sup>r</sup> M<sup>c</sup>Sparran (20

*May 18<sup>th</sup> 1729* Jn<sup>o</sup> Innis married to Elizabeth Austin both of North Kingstowne by M<sup>r</sup> M<sup>c</sup>Sparran (21  
 abigail Mumford daughter of Joseph Mumford was baptized at said M<sup>r</sup> Mumford's the 7<sup>th</sup> Day of July 1729 by M<sup>r</sup> M<sup>c</sup>Sparran

Tho<sup>s</sup> Buckmaster a child was baptized by M<sup>r</sup> M<sup>c</sup>Sparran with clinick baptism at M<sup>r</sup> Buckmasters *Aug<sup>u</sup> 28<sup>th</sup> 1729*

Amoz Gardiner a child, Son of Jn<sup>o</sup> Gardiner baptized at the Cch of S<sup>t</sup> Paul in Narraganset *September the 7<sup>th</sup> 1729*

Samuel Power son of Joseph and Abigail Power, a child of about 11 or 12 years old, had clinick Baptism administred to him by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran minister of the Cch of Engl<sup>d</sup> in Narraganset the 28<sup>th</sup> Day of September 1729

Christopher Dickinson Son of Samuel & Mary Dickinson was baptized by M<sup>r</sup> M<sup>c</sup>Sparran at S<sup>t</sup> Paul's in Narraganset *Nov<sup>r</sup> 2<sup>d</sup> 1729* & Said Mary Dickin-

son was the wife of Jonathan Dickinson, after whose demise she incestuously contracted marriage with Samuel Dickinson Bro<sup>r</sup> to said Jonathan, and said Christopher is the child of y<sup>t</sup> Incestuous Conjunction, but haveing unexceptionable Sponsors was baptized as aforesaid

*Monday 17<sup>th</sup> of Nov<sup>r</sup> 1729* M<sup>r</sup> M<sup>c</sup>Sparran preached to a large Congregation at Warwick and baptized Stephen Arnold an adult youth & Mary Arnold a child both the children of Cap<sup>t</sup> Stephen Arnold of said Town

*Tuesday the 16<sup>th</sup> of Decem<sup>r</sup> 1729* M<sup>r</sup> M<sup>c</sup>Sparran being sent for to providence did then and there baptize Job Harris an adult being far gone in a Consumption and in appearance near his Death. [& died ye day after].

*Saturday March 14: 1729/30* Then administrd Clinick Baptism to two children of Cap<sup>t</sup> Jn<sup>o</sup> Albro viz: Stephen and Margret, the Son by his former, y<sup>e</sup> Daughter by his p<sup>rt</sup> Wife.

*Easter Day March 29<sup>th</sup> 1730* baptized at y<sup>e</sup> Church of St Paul in Narraganset by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Rebecca Green a Child of about 10 years old, her Sureties were her Mistress M<sup>rs</sup> Sarah Updike, M<sup>rs</sup> Katharine Updike & M<sup>r</sup> Tho<sup>s</sup> phillips.

At a meeting of the Congregation at St Paul's Church in Narraganset on *Easter Monday March 30<sup>th</sup> 1730*, present the Rev<sup>d</sup> M<sup>c</sup>Sparran Rector

M <sup>r</sup> Joseph Mumford	}	Church Wardens
M <sup>r</sup> Josiah Arnold		

M <sup>r</sup> Cha. Dickinson	}	Vestry Men
M <sup>r</sup> Geo. Balfour		
M <sup>r</sup> Sam <sup>l</sup> Phillips		
M <sup>r</sup> Sam <sup>l</sup> Albro		
M <sup>r</sup> Tho <sup>s</sup> Hafzard		
M <sup>r</sup> Benoni Sweet		

M <sup>r</sup> Hen <sup>t</sup> Gardner Jn <sup>r</sup>	}	Vestry Men
M <sup>r</sup> W <sup>m</sup> Gardner		
M <sup>r</sup> Jn <sup>o</sup> Gardner		
M <sup>r</sup> Tho <sup>s</sup> Phillips		
M <sup>r</sup> Christ <sup>r</sup> Phillips		
M <sup>r</sup> Ephraim Gardner		
Cap <sup>t</sup> Jn <sup>o</sup> Albro		
M <sup>r</sup> Benja. Mumford		

Att the Meeting of s<sup>d</sup> Congregation on the *thirteth* [sic] of *March* afore s<sup>d</sup> the Vestry Ordered the Pew which was Thomas Lillibridges, Should be M<sup>r</sup> Sam<sup>l</sup> Bissell's, S<sup>d</sup> Lillibridge haveing forfeited s<sup>d</sup> Pew S<sup>d</sup> Bissell Complying with the Orders of the Committy

*April* 12<sup>th</sup> 1730 the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran baptized at New London a child named William Henderson— & preached there to a Large Congregation

Jn<sup>o</sup> Dye aged 105 years departed this Life *March* y<sup>e</sup> 3<sup>d</sup> 1729/30 & was interred [in] y<sup>e</sup> churchyard of S<sup>t</sup> Paul's in Narraganset

Isabella albro wife of Sam<sup>l</sup> albro aged between 86 & 88 departed this Life *april* y<sup>e</sup> 1<sup>st</sup> 1730 & was interred in y<sup>e</sup> burying place belonging to said Samuel Albro in his own Ground in North Kingstown y<sup>e</sup> 3<sup>d</sup> of said *Month*

Margret Albro Daughter of Cap<sup>t</sup> Jn<sup>o</sup> Albro & barbara his wife a child departed this Life *April* 19<sup>th</sup> 1730 & was buried *April* 20<sup>th</sup> in s<sup>d</sup> Albro's burying place

Westerly in Narraganset Christopher Champlin Son of Cap<sup>t</sup> Christopher Champlin and Hannah Hill Daughter of Cap<sup>t</sup> Jn<sup>o</sup> Hill were joined together in holy Matrimony *April* 22<sup>d</sup> 1730 by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran at y<sup>e</sup> House of S<sup>d</sup> Cap<sup>t</sup> Jn<sup>o</sup> Hill (22

N<sup>o</sup> Kingstown in Narraganset *April* 23<sup>d</sup> 1730 Samuel Bentley and Susannah Baker were joined together in

holy Matrimony by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran at his House (23)

*May the 2<sup>d</sup>* 1730 Daniel Updike attorney General for y<sup>e</sup> Colony of Rhode Island &c & Lv<sup>t</sup> Colonel of y<sup>e</sup> Militia of the Islands in said Colony was baptized by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran by Immersion in the presence of said M<sup>r</sup> M<sup>c</sup>Sp: Hannah M<sup>c</sup>Sparran his Wife & M<sup>r</sup> Josiah Arnold Church Warden, as his witnesses

*June 24<sup>th</sup>* 1730 were joined together in holy Matrimony John Fowler & Mary How by M<sup>r</sup> M<sup>c</sup>Sparran (24)

*July 19<sup>th</sup>* 1730 was baptized at S<sup>t</sup> Paul's church by M<sup>r</sup> M<sup>c</sup>Sparran Emblo african a negro child & slave belonging to said M<sup>r</sup> M<sup>c</sup>Sp:

*October 15<sup>th</sup>* 1730 Joseph Torry & Elizabeth Wilson were joined together in holy Matrimony at the House of Cap<sup>t</sup> Jeremiah Wilson in South Kingstown by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran (25)

*October 18<sup>th</sup>* 1730 Stephen Shearman and Margret Hackstone were joined together in holy Matrimony at the House of M<sup>r</sup> M<sup>c</sup>Sparran in North Kingstown by said M<sup>r</sup> M<sup>c</sup>Sparran (26)

*Decem<sup>r</sup> 9<sup>th</sup>* 1730 M<sup>r</sup> M<sup>c</sup>Sparran preached at the House of M<sup>r</sup> Benj<sup>n</sup> Mumford in y<sup>t</sup> part of Narraganset called South Kingstowne and baptized 4 children viz: George Mumford the son of said Benj<sup>n</sup> the Suretys were M<sup>r</sup> M<sup>c</sup>Sparran, Joseph Mumford Esq<sup>r</sup> and M<sup>rs</sup> ann pierce and Jn<sup>o</sup> Joseph & Sarah Wilkinson the children of William Wilkinson, their Suretys were said M<sup>r</sup> M<sup>c</sup>Sparran Joseph Mumford ann pierce and Ann Mumford.

*Decem<sup>r</sup> 31<sup>st</sup>* 1730 at the House of Henry Gardiner Jun<sup>r</sup> were joined together in holy Matrimony by the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Thomas potter and Hannah Gardiner Daughter of said Henry (26 [*sic*])

*Sunday March 7<sup>th</sup>* 1730 There were baptized by M<sup>r</sup>

M<sup>c</sup>Sparran at y<sup>e</sup> church of S<sup>t</sup> Paul in Narraganset 2 children of William Gardiner of South Kingstowne y<sup>e</sup> Son of Henry: viz: John and Abigail their Suretys were M<sup>r</sup> & M<sup>rs</sup> M<sup>c</sup>Sparran, Ephraim Gardiner and M<sup>rs</sup> Ann Mumford; Likewise two Indian Slaves belonging to M<sup>rs</sup> Eliz<sup>a</sup> Cole an adult named Judith and her child named Jane their Sureties & witnesses were s<sup>d</sup> M<sup>r</sup> and M<sup>rs</sup> M<sup>c</sup>Sparran and their Mistress Elizabeth Cole

On *Easter Monday April 19: 1731* att a Meeting of the Congregation of the Church of S<sup>t</sup> Pauls present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Rect<sup>r</sup>

The ffollowing persons Chosen

M <sup>r</sup> Jn <sup>o</sup> Gardner	}	Church Wardens
M <sup>r</sup> Nath <sup>l</sup> Norton		

M <sup>r</sup> Cha. Dickinson	}	Vestry Men
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M <sup>r</sup> Geo. Balfour	}	Vestry Men
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M <sup>r</sup> Sam <sup>l</sup> Albro	}	Vestry Men
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M <sup>r</sup> Sam <sup>l</sup> Phillips	}	Vestry Men
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M <sup>r</sup> Joseph Mumford	}	Vestry Men
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Cap <sup>t</sup> Jn <sup>o</sup> Albro	}	Vestry Men
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M <sup>r</sup> Tho <sup>s</sup> Phillips	}	Vestry Men
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M <sup>r</sup> Benoni Sweet	}	Vestry Men
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M <sup>r</sup> William Gardner	}	Vestry Men
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M <sup>r</sup> Hen <sup>r</sup> Gardner	}	Vestry Men
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M <sup>r</sup> Ephraim Gardner	}	Vestry Men
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M <sup>r</sup> Christ <sup>r</sup> Phillips	}	Vestry Men
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M <sup>r</sup> Josiah Arnold	}	Vestry Men
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M <sup>r</sup> Benja. Mumford	}	Vestry Men
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M <sup>r</sup> Tho <sup>s</sup> Hafzard	}	Vestry Men
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*July the 2<sup>d</sup> Day 1731* at the House of Joseph Mumford of So: Kingstowne was baptized by M<sup>r</sup> M<sup>c</sup>Sparran Joseph Mumford a child of s<sup>d</sup> M<sup>r</sup> Mumford's the Sponsors were M<sup>r</sup> M<sup>c</sup>Sparran Cap<sup>t</sup> Rich<sup>d</sup> Mumford & M<sup>rs</sup> Eliz<sup>a</sup> Cole

*Aug<sup>t</sup> 7<sup>th</sup> 1731* att y<sup>e</sup> House of Christopher Curtis M<sup>r</sup>



M<sup>c</sup>Sparran M<sup>r</sup> Charles Dickinson & M<sup>rs</sup> Phillip Case being sponsors was baptized Samuel Curtis being sick, he is a child of almost 5 years old baptized by M<sup>r</sup> M<sup>c</sup>Sparran

28<sup>th</sup> 1731 M<sup>r</sup> M<sup>c</sup>Sparran administred Clinick baptism [at] the house of Xpher phillips to his child Peter Phillips he being dangerously sick

October 10<sup>th</sup> 1731 at S<sup>t</sup> Paul's in Narraganset was baptized by M<sup>r</sup> M<sup>c</sup>Sparran the child of Cap<sup>t</sup> Jn<sup>o</sup> Albrow named Eliz<sup>a</sup> Albrow; the Sponsors William Gardiner son of Henry M<sup>rs</sup> M<sup>c</sup>Sparran and Mr<sup>s</sup> Cole

8<sup>br</sup> 29<sup>th</sup> 1731 Mary Shearman wife of Elisha Shearman had clinick Baptism administred to her by M<sup>r</sup> M<sup>c</sup>Sparran

Nov<sup>r</sup> 15<sup>th</sup> 1731 Sam<sup>l</sup> Browne of So: Kingstowne an adult baptized by M<sup>r</sup> M<sup>c</sup>Sparran by Immer: the witnesses were Ephraim Gardiner, M<sup>r</sup> & M<sup>rs</sup> M<sup>c</sup>Sparran

Nov<sup>r</sup> 22<sup>d</sup> 1731 Abigail Gardiner an adult & wife of William Gardiner of Boston Neck in Narraganset being abroad on a visit at her sister Mumford's at Groton was there baptized by her son in Law the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran the witnesses were her Bro<sup>r</sup> and sister Mumford and M<sup>rs</sup> Pierce [all Coicants in the Cch]

Nov<sup>r</sup> 29<sup>th</sup> 1731 Christopher Champlin a child and son of Xtopher & Hannah Champlin the Daughter of Cap<sup>t</sup> Jn<sup>o</sup> Hill of Westerly was baptized at said Champlin's house by M<sup>r</sup> M<sup>c</sup>Sparran the Suretys were the Rev<sup>d</sup> M<sup>rs</sup> M<sup>c</sup>Sparran & Seabury and M<sup>rs</sup> Hannah Mumford of Groton

Feb 1<sup>st</sup> Day 1731 Daniel Gill was married to Hannah Kingsly by M<sup>r</sup> M<sup>c</sup>Sparran (27

Whereas it is thought necessary by the Min<sup>rs</sup>, Cch Wardens and united vestries of Kings chappel and Xts Cch at Boston in New England, y<sup>t</sup> a Sum of money be raised to lay the Sufferings of the Cchmen

in this Province &c<sup>a</sup> before the King in Council, and to prosecute the matter effectually in England, and if any Money shall remain after the said Prosecution shall be ended, y<sup>t</sup> it be kept in y<sup>e</sup> Hands of y<sup>e</sup> Cch wardens for y<sup>e</sup> time being of Kings chappel and Christs' Cch aforsaid, as a stock to defend and promote the Interest of the Cch of England in New England

And y<sup>t</sup> it be recommend [*sic*] to all persons who have any affection or Compassion for this sound and excellent (however at present, in this Part of y<sup>e</sup> world Suffering and afflicted) Cch, to afford their charitable assistance.

We therefore the Subscribers, Inhabitants of Narraganset, Mbrs of, and wellwishers to y<sup>e</sup> Cch of England, in testimony of our Concurrence with all such wise Measures as may be taken for y<sup>e</sup> Cchh'es Good, do give the Sums opposite to our Names, for y<sup>e</sup> uses aforsaid

Narraganset March 6<sup>th</sup> 1731

Charles Dickinson p <sup>d</sup>	£ 2 : 0 : 0
Geo. Balfour p <sup>d</sup>	£ 3 : 0 : 0
Joseph Mumford p <sup>d</sup>	£ 2 : 0 : 0
Will <sup>m</sup> Gardiner Jun <sup>r</sup> p <sup>d</sup>	£ 1 : 0 : 0
Geo. Mumford p <sup>d</sup>	£ 1 : 0 : 0
Benj <sup>n</sup> Peckham p <sup>d</sup>	£ 00 : 10 : 0
Jonath Turner (?) p <sup>d</sup>	£ 1 : 0 : 0
Benj <sup>n</sup> Mumford p <sup>d</sup>	£ 0 : 5 : 0
Henry Willis p <sup>d</sup>	£ 0 : 10 : 0
Jn <sup>o</sup> Case p <sup>d</sup>	£ 0 : 15 : 0
Christ <sup>r</sup> Phillips p <sup>d</sup>	£ 2 : 10 : 0
Nath <sup>l</sup> Norton p <sup>d</sup>	£ 2 : 00 : 0
Mary Phillips marito absente	£ 1 : 00 : 0
Ester Powel p <sup>d</sup>	£ 1 : 10 : 0
Eliz <sup>a</sup> Cole p <sup>d</sup>	£ 1 : 00 : 0
Josiah arnold p <sup>d</sup>	£ 3 : 00 : 0

Christ <sup>r</sup> Curtis p <sup>d</sup>	£ 1 : 00 : 0
Ephr. Gardiner p <sup>d</sup>	£ 1 : 00 : 0
Henry Gardiner p <sup>d</sup>	£ 1 : 00 : 0
Jn <sup>o</sup> Gardiner p <sup>d</sup>	£ 1 : 00 : 0
Sam <sup>l</sup> Bizwel p <sup>d</sup>	£ 0 : 15 : 0
Sam <sup>l</sup> Brown p <sup>d</sup>	£ 0 : 10 : 0
Jn <sup>o</sup> Albro p <sup>d</sup>	£ 0 : 10 : 0
	<hr/>
	£ 28 : 15 : 0

a Record of Money sent to Boston for y<sup>c</sup> uses above Specified

Boston *april* 17<sup>th</sup> 1732

Rev<sup>d</sup> Sir: This morning I received the £28 : 15 w<sup>ch</sup> you was so good as to gather among y<sup>r</sup> People; to w<sup>m</sup> in the behalf of the Committee I return thanks

Jn<sup>o</sup> Gibbins

Copy of receipt for Money in y<sup>s</sup> Subscription

*Easter Monday april* 9<sup>th</sup> 1732 at a Meeting appointed for y<sup>c</sup> Congregation to choose Cch wardens and Vestry Men present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran & y<sup>c</sup> Eldest Cch warden. The old Cch wardens and Vestry except such [as] are dead and removed continued, and the first Monday in May appointed for meeting of the Vestry again by adjournment, to fill y<sup>c</sup> vacancys and Contrive some measures to provide for a Clerk.

On *Monday May* y<sup>c</sup> 1 : 1732: att a Meeting of the Congregation of the Church of S<sup>t</sup> Pauls present the Reverend M<sup>r</sup> MacSparran Rector

The ffollowing persons Chosen

M <sup>r</sup> Jn <sup>o</sup> Gardner	}	Church Wardens
M <sup>r</sup> Nath <sup>l</sup> Norton		
M <sup>r</sup> Cha <sup>s</sup> Dickinson		
M <sup>r</sup> Geo. Balfour	}	Vestry Men
M <sup>r</sup> Sam <sup>l</sup> Albro		
M <sup>r</sup> Sam <sup>l</sup> Phillips		
M <sup>r</sup> Joseph Mumford		

Cap<sup>t</sup> Jn<sup>o</sup> Albro  
 M<sup>r</sup> Tho<sup>s</sup> Phillips  
 M<sup>r</sup> Benoni Sweet  
 M<sup>r</sup> William Gardner  
 M<sup>r</sup> Hen. Gardner  
 M<sup>r</sup> Ephraim Gardner  
 M<sup>r</sup> Christ<sup>r</sup> Phillips  
 M<sup>r</sup> Josiah Arnold  
 M<sup>r</sup> Benja. Mumford  
 M<sup>r</sup> Tho<sup>s</sup> Hafzard  
 M<sup>r</sup> Sam<sup>l</sup> Brown

} Vestry Men

*May y<sup>e</sup> 1: 1732:* This Meeting is Adjourned to the Last Monday in this Month

Whereas Several of the People belonging to the Parish of S<sup>t</sup> Paul's church in the Narraganset taking it into their Consideration that the yearly allowance of the Society is insufficient for the maintainance of the Ministry, and y<sup>t</sup> all other means for makeing a sufficient addition to the Society's Bounty haveing hitherto proved ineffectual and abortive.

Therefore at a Vestry Meeting held at y<sup>e</sup> Cch afore-said the Twenty eighth day of February Anno Dom: 1728/9 it was Voted nemine Contradicente, that a Committee consisting of three persons together with the two present Churchwardens be Chosen in order to erect a Scheme to make such additional Allowance for the further Support of the Ministry as they shall judge requisite, and to Setle it upon such a Basis or Foundation that there may be no obstruction in the obtaining it for the future

A Report of the aboves<sup>d</sup> Committee held at y<sup>e</sup> House of M<sup>r</sup> Ephraim Gardner the 10<sup>th</sup> Day of March 1728/9 That pursuant to y<sup>e</sup> abovesaid act of the Vestry we judge it most convenient, equitable and just, to rate or assess each Pew in y<sup>e</sup> Church according to its Scituation or Convenience, w<sup>ch</sup> we have accordingly done;

likewise judgeing it Neēry y<sup>t</sup> such assessment be paid to y<sup>e</sup> church wardens by a weekly Contribution

And if y<sup>t</sup> any Person or Persons neglect or refuse to pay w<sup>t</sup> is here laid on their pew, y<sup>t</sup> then it is our opinion y<sup>t</sup> his Pew ought to be judged Vacant, and sold to y<sup>e</sup> highest bidder (for the use of y<sup>e</sup> church) provided the Purchaser pay the Charge on the Pew aforesaid

And here followeth the Number of the Pews, with their several assessments

M <sup>r</sup> Charles Dickinson	£6 : 0 : 0	
M <sup>r</sup> Sam <sup>l</sup> Albro	£2 : 0 : 0	
M <sup>r</sup> Geo. Balfour	£6 : 0 : 0	
Cap <sup>t</sup> Bennoni Sweet	£2 : 0 : 0	
Esq <sup>r</sup> Elisha Cole	£6 : 0 : 0	
M <sup>r</sup> William Gardiner	£6 : 0 : 0	
M <sup>r</sup> Sam <sup>l</sup> Browne	£4 : 0 : 0	
M <sup>r</sup> William Cole	£4 : 0 : 0	
M <sup>r</sup> Jn <sup>o</sup> Gronet	£1 : 10 : 0	
Mefs <sup>rs</sup> Updikes	£6 : 0 : 0	
M <sup>r</sup> Tho <sup>s</sup> Phillips	£3 : 0 : 0	
M <sup>r</sup> William Mumford	£5 : 0 : 0	
M <sup>r</sup> Stephen Cooper	£3 : 0 : 0	
M <sup>r</sup> Jn <sup>o</sup> Gardiner	£5 : 0 : 0	
The Corner vacant Pew	£4 : 0 : 0	
M <sup>r</sup> Henry Gardiner	£4 : 0 : 0	Content
M <sup>r</sup> Charles Dickinson Jun <sup>r</sup>	£3 : 0 : 0	
M <sup>r</sup> Rob <sup>t</sup> Case	£4 : 0 : 0	
M <sup>r</sup> Lillybridge	£2 : 0 : 0	
Cap <sup>t</sup> Daniel Eldred's Wid <sup>w</sup>	£2 : 0 : 0	
M <sup>r</sup> Nath <sup>l</sup> Norton	£2 : 0 : 0	
D <sup>r</sup> Charles Higginbotham	£3 : 0 : 0	
M <sup>r</sup> Joseph Powers	£2 : 0 : 0	
M <sup>r</sup> Tho <sup>s</sup> Bennet	£1 : 0 : 0	
M <sup>r</sup> Yeo's vacant Pew	£1 : 0 : 0	
Esq <sup>r</sup> Joseph Mumfords	£6 : 0 : 0	Joseph Mumford Content
Cap <sup>t</sup> Jn <sup>o</sup> Albro	£4 : 0 : 0	Jn <sup>o</sup> Albro



1732]

## Church Records

509

M<sup>r</sup> Ephraim Gardiner

£4: 0:0 Eph: G:

Christopher Phillips

£4: 0:0 Ch: ph:

M<sup>r</sup> Josiah arnold

£5: 0:0

110: 10:0

Church Wardens { Christopher Phillips  
 { Eph. Gardiner  
 Com<sup>tee</sup> { Jn<sup>o</sup> Albro  
 { Joseph Mumford  
 { Josiah arnold

The names who have either y<sup>e</sup> word (Content) or a repetition of the Name subscribed to y<sup>e</sup> abovesaid assesment

a true Copy recorded

July 16<sup>th</sup> 1732 Job Rude of Newport in Rhode Island was married to Elizabeth Sterling of Narraganset by M<sup>r</sup> M<sup>c</sup>Sparran (28

September y<sup>e</sup> 24<sup>th</sup> 1732 being Sunday after divine Service at Cch M<sup>r</sup> M<sup>c</sup>Sparran went to y<sup>e</sup> House of M<sup>rs</sup> Eliz<sup>a</sup> Cole, and there baptized the children of Jn<sup>o</sup> onion a white man and deborah onion an Indian woman his wife; viz: John, Mary, Sarah & Margret onion; Suretys M<sup>r</sup> M<sup>c</sup>Sparran & his wife, M<sup>r</sup> Benj<sup>n</sup> Mumford and s<sup>d</sup> M<sup>rs</sup> Cole.

The same day Mary african a Negro child born in M<sup>r</sup> M<sup>c</sup>Sparran's house of Maroca his slave and wife to Richard african his slave likewise, was baptized by s<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran, he & his wife sureties.

Narraganset Sunday Octob<sup>r</sup> 29<sup>th</sup> 1732 Sam<sup>l</sup> Bissel, Mary & Hannah Bissel the children of Samuel Bissel of North Kingstowne were baptized by M<sup>r</sup> M<sup>c</sup>Sparran, The sureties were s<sup>d</sup> M<sup>r</sup> & M<sup>rs</sup> M<sup>c</sup>Sparran, M<sup>r</sup> Benj<sup>n</sup> Mumford & M<sup>rs</sup> Eliz<sup>a</sup> Cole

Narraganset Thursday the 2<sup>d</sup> of Nov<sup>r</sup> 1732 was baptized by M<sup>r</sup> M<sup>c</sup>Sparran George Mumford the child of Joseph Mumford of S<sup>o</sup> Kingstowne Esq<sup>r</sup>. The Sure-

ties were M<sup>rs</sup> Benjamin & Tho<sup>s</sup> Mumford of Groton Jun<sup>r</sup> and M<sup>rs</sup> Ann Mumford

Narraganset *Monday the 6<sup>th</sup> of Nov<sup>r</sup> 1732* Alexander Robinson was married to Sarah Pits by M<sup>r</sup> M<sup>c</sup>Sparan (29

*December the 14<sup>th</sup> day 1732 viz: on Thursday Night* between 11 and 12 of the clock departed this Life M<sup>r</sup> William Gardiner of Boston-Neck in the 61<sup>st</sup> year of his age, and was intterred [*sic*] the Sunday following viz: the 17<sup>th</sup> in the church yard of S<sup>t</sup> Paul's Church in Narraganset

Narraganset *December 21<sup>st</sup> 1732* at the House of M<sup>r</sup> Sam<sup>l</sup> Browne of South Kingstown Jonas Minturn was married to Penelope Browne Daughter of said Sam<sup>l</sup> (30

Narraganset *March 15<sup>th</sup> 1732* in the morning died M<sup>r</sup> George Balfour a gentleman much beloved & heartily lamented by all y<sup>t</sup> knew him, he was aged      years and interred under his own Pew in the Cch of S<sup>t</sup> Paul's in narraganset the 17<sup>th</sup> Day.

*Easter monday March 26<sup>th</sup> 1733* at a Meeting of the Congregation held at y<sup>e</sup> church of S<sup>t</sup> Paul in Narraganset; agreed y<sup>e</sup> old Vestrie so many as are alive be continued for this year

The Congregation meeting adjourned to y<sup>e</sup> 3<sup>d</sup> Monday in April the old church wardens to continue till then & the new namely M<sup>r</sup> Christopher Phillips & M<sup>r</sup> Sam<sup>l</sup> Browne w<sup>ch</sup> are now nominate then to take y<sup>t</sup> charge

*April 16<sup>th</sup> 1733* at a meeting of the Congregation by adjournmt upon M<sup>r</sup> Sam<sup>l</sup> Browne's declineing the office of church Warden Cap<sup>t</sup> Jn<sup>o</sup> albro accepted the Choice of the Vestry to be an assistant to M<sup>r</sup> Christopher Phillips church warden.

Memorandum that at y<sup>e</sup> Said Meeting M<sup>r</sup> Tho<sup>s</sup> Phillips gave a note for £8, M<sup>r</sup> Sam<sup>l</sup> Browne Ditto of £6,

M<sup>r</sup> Henry Gardiner one of £6 M<sup>r</sup> Ephraim Gardiner one of £6 Cap<sup>t</sup> Jn<sup>o</sup> Albro one £6 M<sup>r</sup> Nathl Norton one of £5 to M<sup>r</sup> Christopher Phillips w<sup>ch</sup> money as Cchwarden he is to lay out in repairing the church and fenceing the church yard besides £8 w<sup>ch</sup> said Phillips gave for said use to Cap<sup>t</sup> Jn<sup>o</sup> albro

Christo<sup>r</sup> Phillips  
John Albro

*May the 9<sup>th</sup> 1733* M<sup>r</sup> M<sup>c</sup>Sparran preached at Benjamin Mumford's and baptized his Daughter Ann Mumford an Infant

*May the 27<sup>th</sup> 1733* were intermarried in Narraganset by M<sup>r</sup> M<sup>c</sup>Sparran, the Rev<sup>d</sup> M<sup>r</sup> Sam<sup>l</sup> Seabury Minister of New-London in Connecticut and M<sup>rs</sup> Elizabeth Powel of Narraganset (31

*June y<sup>e</sup> 3<sup>d</sup> 1733* being Sunday, was baptized by y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran at y<sup>e</sup> Cch of S<sup>t</sup> paul in narraganset John Champlin a child, the Son of Christopher champlin Jun<sup>r</sup> of westerly and Hannah his wife; the Suretys were M<sup>r</sup> M<sup>c</sup>Sparran and M<sup>rs</sup> Mary Gardiner wife of Jn<sup>o</sup> Gardiner of Boston Neck

*September 25<sup>th</sup> 1733* The Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran preached a Lecture at the House of M<sup>r</sup> Henry Gardiner Jun<sup>r</sup> of S<sup>o</sup> Kingstowne and there baptized Six Children viz: Hugh, Sufsannah and Ann Essex the children of M<sup>r</sup>—Essex Cloathier, Mary and Abigail Gardiner the children of said Henry Gardiner and Jane, the Daughter of Jn<sup>o</sup> Gardiner The Sureties were M<sup>r</sup> M<sup>c</sup>Sparran, Henry Gardiner, M<sup>r</sup> Cole & M<sup>rs</sup> Mary Gardiner

*Sunday Feb 17<sup>th</sup> 1733* preached at Thomas Phillips's in North Kingstown M<sup>r</sup> M<sup>c</sup>Sparran and baptized Mary Phillips a child of Sam<sup>l</sup> Phillips Jun<sup>r</sup> the Sureties were Nath<sup>l</sup> Norton, Elizabeth Phillips the child's grandmo<sup>r</sup> and Mary Phillips the wife of said Thomas

Att a Meeting of y<sup>e</sup> Congregation att y<sup>e</sup> Church of  
S<sup>t</sup> Pauls in Narragansett on *Easter Monday April y<sup>e</sup>*  
*15<sup>th</sup> 1734* Present y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Rect<sup>r</sup>

The ffollowing Persons Chosen

Cap <sup>t</sup> Jn <sup>o</sup> Albro	}	Church Warden
M <sup>r</sup> Christ <sup>r</sup> Phillips		
M <sup>r</sup> Jn <sup>o</sup> Gardner	}	Vestry Men
M <sup>r</sup> Charls Dickinson		
M <sup>r</sup> Nath <sup>l</sup> Norton		
M <sup>r</sup> Sam <sup>l</sup> Albro		
M <sup>r</sup> Sam <sup>l</sup> Phillips		
M <sup>r</sup> Joseph Mumford		
M <sup>r</sup> Tho <sup>s</sup> Phillips		
Cap <sup>t</sup> Benoni Sweet		
M <sup>r</sup> Henry Gardner		
M <sup>r</sup> Ephraim Gardner		
M <sup>r</sup> Josiah Arnold		
M <sup>r</sup> Benja. Mumford		
M <sup>r</sup> Tho <sup>s</sup> Hafsard		
M <sup>r</sup> Sam <sup>l</sup> Brown		
M <sup>r</sup> Stephen Cowper		
M <sup>r</sup> Sam <sup>l</sup> Bissell		

*May the 7<sup>th</sup> 1734* M<sup>r</sup> Richard Updike being sick and  
visited by M<sup>r</sup> M<sup>cc</sup>Sparran he the said Richard updike  
desired his children might be baptized in his Presense,  
and M<sup>r</sup> M<sup>cc</sup>Sp: baptized them accordingly viz<sup>t</sup>: Jn<sup>o</sup>  
Richard Smith, Daniel, James Mary and Eliza<sup>th</sup> up-  
dike; the Sureties were Capt Updike the Grand Fa<sup>r</sup>  
Christopher Phillips and M<sup>rs</sup> updike the Grandmo<sup>r</sup>  
of said children

*May 12<sup>th</sup> 1734* baptized by M<sup>r</sup> M<sup>cc</sup>Sparran at Coesit  
Mary Dickinson the child of Capt Jn<sup>o</sup> Dickinson:  
Suretys its Grandmo<sup>r</sup> Phillips, M<sup>rs</sup> Collins of war-  
wick and its uncle Thomas Phillips of North Kings-  
town

*May 27<sup>th</sup> 1734* M<sup>r</sup> M<sup>cc</sup>Sparran administred Clinick

Baptism to Mary Sweet the reputed child of Bennoni Sweet, a young woman aged 23 at the house of phillip Brigs in North Kingstowne her witnesses Tho<sup>s</sup> Phillips and Nath<sup>l</sup> Norton

*June 9<sup>th</sup>* 1734 Frederick Phillips a child Son of Christopher Phillips was baptized by M<sup>r</sup> M<sup>c</sup>Sparran: Sureties his Grand Fa<sup>r</sup> Saml Phillips, Nathl Norton and Mary Phillips

*aug<sup>st</sup> 15<sup>th</sup>* 1734 Cecilia Mumford Grand Daughter of the Rev<sup>d</sup> M<sup>r</sup> James Honyman of Rhode Island an Infant and Daughter of m<sup>r</sup> William Mumford of S<sup>o</sup> Kingstowne was baptized by M<sup>r</sup> M<sup>c</sup>Sparran of Narraganset; Suretys said M<sup>r</sup> M<sup>c</sup>Sparran, M<sup>rs</sup> Honyman and M<sup>rs</sup> Wickham

*September 3<sup>d</sup>* 1734 at westerly Cch was baptized by m<sup>r</sup> M<sup>c</sup>Sparran upon his own faith a youth named William Willis: and the same day at the House of m<sup>r</sup> Benj<sup>n</sup> Mumford in South Kingstown were intermarried by M<sup>r</sup> M<sup>c</sup>Sparran Arthur Gates Auchmuty & Ann Dickinson (32

*September 29<sup>th</sup>* 1734 at the Cch of S<sup>t</sup> Paul in Narraganset was baptized James Dickson a child the Son of Anthony and Hannah Dickson the Suretys were M<sup>r</sup> M<sup>c</sup>Sparran (by whom he was baptized,) M<sup>r</sup> Nath<sup>l</sup> Norton and M<sup>rs</sup> M<sup>c</sup>Sparran.

Att a Vestrey Meeting held att the Church of S<sup>t</sup> Pauls in Narragansett *Nov<sup>r</sup> y<sup>e</sup> 4<sup>th</sup>* 1734 it was Voated and Unanimously agreed that a State of the Case Should be Drawn Up Concerning the Ministerial farm in Narragansett and Transmitted home to the Society for propagation of the Gospel, for their Perusal

*Nov<sup>r</sup> the 13<sup>th</sup>* 1734 M<sup>r</sup> M<sup>c</sup>Sparran preached at westerly Church and there Baptized Christopher, Joseph, George, Ann and Elizabeth Champlin adults, Jabes, Oliver and Mary Champlin younger children; being



all the children of Capt Christopher Champlin lately deceased; and at the Same time was baptized Sarah Willis wife of m<sup>r</sup> Henry Willis Shoemaker

*January the 5<sup>th</sup> 1734* Then Baptized at the house of Cap<sup>t</sup> Thomas Potter of South Kingstown James Potter a child of 3 year old & son of said Tho<sup>s</sup> Potter by M<sup>r</sup> M<sup>c</sup>Sparran, who together with his wife stood Suretys for him

Att a Meeting of the Congregation att the Church of S<sup>t</sup> Pauls in Narragansett on *Easter Monday April y<sup>e</sup> 7<sup>th</sup> 1735* present y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Rect<sup>r</sup>

The ffollowing Persons Chosen

Tho <sup>s</sup> Phillips	} Church Wardens
M <sup>r</sup> Hen <sup>r</sup> Gardner	

it is Voated that y<sup>e</sup> Old Vestrey is Continued with y<sup>e</sup> Addition of Major Ebenezer Brenton & M<sup>r</sup> William Montford Merch<sup>t</sup>

it is Voated that the Representation of the State of the Case y<sup>t</sup> Concerns y<sup>e</sup> Ministerial Land Shall be Transmitted Home to y<sup>e</sup> Society for Propagating y<sup>e</sup> Gospell, for their Peruseal, which was this Day Read Before y<sup>e</sup> Congregation

an Acco<sup>t</sup> of what Money hath Been paid towards the Defending y<sup>e</sup> Ministeriall Land

Viz<sup>t</sup>: Tho<sup>s</sup> Phillips 2 : 00 : 0 to Ephraim Gardiner

Jn<sup>o</sup> Gardner 3 : 00 : 0 to M<sup>r</sup> M<sup>c</sup>Sparran

Major Brenton £2 : 10 to Ephraim Gardiner

Saml Browne £1 : 10 to ditto

Henry Gardiner £1 : 0 : 0 to Ephraim

Curtis to Ditto £0 : 10 : 0

Sam<sup>l</sup> Brown 0 : 10 : 0 to M<sup>r</sup> M<sup>cc</sup>Sparran

Josiah arnold £3 : 00 : 0 to ditto

It is Likewise Voated that y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> M<sup>cc</sup>Sparran Be Desired to Gett y<sup>e</sup> Afsistance of our Bretheren of y<sup>e</sup> Church in other parts for the Carrying on the Action Concerning y<sup>e</sup> Ministerial Land

Att a Vestry Meeting held att y<sup>c</sup> Church of S<sup>t</sup> Paul in Narragafett [*sic*] on *Monday June 2<sup>nd</sup> 1735* The Rev<sup>d</sup> M<sup>r</sup> M<sup>ce</sup>Sparran haveing Communicated to y<sup>c</sup> Vestry the Votes of the United Vestries of Kings Chappel & Christs Church in Boston Bearing Date May y<sup>c</sup> 25: 1735

Voated: That the thanks of this Vestry be Returned to Our Brethren att Boston for the Kind Part they have Taken in y<sup>c</sup> Affair Relateing [to] the Ministerial Land in Which S<sup>d</sup> Vestry is Now Engaged  
Voated that the Voats of the United Vestries afore s<sup>d</sup> Dated May 21: 1735, be Entered in this Book as follows

at a meeting of the United Vestrys of Christ's Church and Kings Chappel at m<sup>r</sup> Weatherhead's May 21<sup>st</sup> 1735 Voted

That M<sup>r</sup> Charles Apthorp, Treasurer, pay to the Rev<sup>d</sup> M<sup>r</sup> James M<sup>ce</sup>Sparran Such Sums of money as shall be found necessary to defend and Recover the ministerial Land in the Pettaquamscut Purchase in the Narraganset Countrey.

That Mess<sup>rs</sup> Will<sup>m</sup> Price, George Monk, Sylvester Gardiner, and Eliakim Hutchinson, be desired to make a farther Collection, to be deposited in the Hands of m<sup>r</sup> Charles Apthorp, to defend and promote the Interest of the Episcopal churches in New England Whereas the United Vestrys have taken into Consideration the Case of the Ministerial Land in the Pettaquamscut Purchase in the Narraganset Country, and have received the opinion of the Honourable Rob<sup>t</sup> Auchmuty Esq<sup>r</sup> thereon, and being well pleased with it, desire the Rev<sup>d</sup> m<sup>r</sup> Commissary Price to sign this Vote in testimony of their willingness to unite with their Brethren in the other Governments in defending and recovering said Land

Roger Price Commissary

At a meeting of the united Vestries of Kings Chappel & Christs Church at m<sup>r</sup> wetherhed's may the 21<sup>st</sup> 1735 Upon the Rev<sup>d</sup> m<sup>r</sup> James m<sup>c</sup>Sparran's laying the Case of the ministerial Land in the Pettaquamscut Purchase in the Narraganset Country before said Vestries, and the Honble Rob<sup>t</sup> Auchmuty Esq<sup>r</sup> his opinion on said Case read to, and received by the vestrys; the Following Preface, for a Collection of Money, was read and accepted by said vestries, and subscribed by every one there Present viz

Whereas it was thought necessary by the min<sup>rs</sup> Church wardens and Vestries of King's Chappel and Christ's church, at Boston in New England, to raise a Sum of Money in order to lay y<sup>e</sup> sufferings of the Cchmen in this Province, before the King in Council, and to prosecute the matter to effect: and in as Much as many of our Brethren, in the neighbouring Provinces have contributed toward the Same; and are Still willing and desireous y<sup>t</sup> a farther Collection be made to defend and promote the Interest of the Episcopal Cches in New England, more especially with regard to Ellis's Case versus Sprague, and the Ministerial Land in the Pettaquamscut Purchase in the Narraganset Country

We, therefore, the Subscribers, do chearfully join with them in raiseing a farther Sum for y<sup>t</sup> End, and will pay the Several Sums opposite to our Names, to the Rev<sup>d</sup> M<sup>r</sup> James M<sup>c</sup>Sparran Clerk, or to M<sup>r</sup> Charles Apthorp as Treasurer to y<sup>e</sup> United Vestries of Kings chappel and Christ's church in Boston aforesaid. [here followeth in the original the Subscribers with the Sums opposite to their names] viz<sup>t</sup> Rob<sup>t</sup> Auchmuty, Francis Brinley &c.

Voted that a Preamble for a Suscription be Drawn Up in Order to Raise a Summ of Money Towards the Defence and Promotion of the Interest of the Episcopall Churches in New England, Espetially for y<sup>e</sup> Re-

covery and Defence of the Ministerial Land in the Petequamscutt Purchase in y<sup>e</sup> Narragansett Countrey and that the Summs Allready Advanced towards s<sup>d</sup> Affair be Included in s<sup>d</sup> Subscription

*July 10<sup>th</sup> 1735* M<sup>r</sup> M<sup>c</sup>Sparran baptized William Mumford a Child, Son of M<sup>r</sup> William Mumford Shopkeeper in South Kingstowne, the Sureties were the Grandfa<sup>r</sup> viz: the Rev<sup>d</sup> M<sup>r</sup> James Honyman and the Grandmo<sup>r</sup> M<sup>rs</sup> Elizabeth Honyman and the uncle of y<sup>e</sup> child viz' Francis Honyman

The Same Day at y<sup>e</sup> House of Capt George Mumford, Samuel Hazard and Abigail Mumford Daughter of Said George were joined together in holy Matrimony & M<sup>r</sup> M<sup>c</sup>Sparran (33

*December 11<sup>th</sup> 1735* Doctor Giles Goddard of Groton in Connecut [*sic*] viz the Town of Groton was married to M<sup>rs</sup> Sarah updike at the House of her Father Capt Lowdowick Updike by M<sup>r</sup> M<sup>c</sup>Sparran (34

*February 5<sup>th</sup> 1735* baptized by M<sup>r</sup> M<sup>c</sup>Sparran on a lecture day at the House of M<sup>r</sup> Tho<sup>s</sup> phillips in North Kingstowne—Thomas Phillips a Child of about 6 months old Son of Samuel Phillips Jun<sup>r</sup> Suretys said Thomas Phillips & M<sup>r</sup> Xtopher Phillips uncles to said child and M<sup>rs</sup> Eliz<sup>a</sup> Cole

*March 3<sup>d</sup> 1735* a child son of Benjamin Mumford of South Kingstowne was baptized by the Name of Benjamin by M<sup>r</sup> M<sup>c</sup>Sparran Suretys were M<sup>r</sup> M<sup>c</sup>Sparran, Joseph Mumford, Ann Pierce

*April 11<sup>th</sup> 1736* Baptized at Coeset by M<sup>r</sup> M<sup>c</sup>Sparran two children viz' Rebecca Pigot Daughter of Edward Pigot & Charles Dickinson Son of Capt Jn<sup>o</sup> Dickinson

*Monday in Easter week viz' April 26: 1736* at y<sup>e</sup> Cch of S<sup>t</sup> Paul's Present the Rev<sup>d</sup> M<sup>r</sup> M<sup>c</sup>Sparran Recter Voted that M<sup>r</sup> Thomas Phillips and M<sup>r</sup> John Cole



be Church Wardens the ensuing Year and until there be a New Choice

Voted that the old Vestry be continued

Voted that M<sup>r</sup> John Cole be Clerk of y<sup>e</sup> Vestry

*May 16<sup>th</sup> 1736* Thomas Phillips a Child son of Tho<sup>s</sup> Phillips of N<sup>o</sup> Kingstowne was baptized at S<sup>t</sup> Paul's Cch in Narraganset ☿ M<sup>r</sup> M<sup>c</sup>Sparran

*June the 3<sup>d</sup> 1736* at y<sup>e</sup> House of M<sup>r</sup> Sam<sup>l</sup> Browning in North Kingstowne were intermarried by M<sup>r</sup> M<sup>c</sup>Sparran Sam<sup>l</sup> Albro Jun<sup>r</sup> to Lois Browning (35

*June y<sup>e</sup> 6<sup>th</sup> 1736* Stepney a negro Boy was baptized by his Master M<sup>r</sup> M<sup>c</sup>Sparran

*June 13<sup>th</sup> 1736* baptized by M<sup>r</sup> M<sup>c</sup>Sparran at y<sup>e</sup> Cch of St Paul 4 children, Lawton albros and Isabella albros the Son and Daughter of Capt Jn<sup>o</sup> Albros, Elizabeth Gardiner y<sup>e</sup> Daughter of Jn<sup>o</sup> Gardiner Schoolmaster & Sarah Dickson y<sup>e</sup> Daughter of Anthony Dickson

*June 16<sup>th</sup> 1736* baptized by M<sup>r</sup> M<sup>c</sup>Sparran Thomas Walmsly a Molatto and adult and the 4 Children of Jn<sup>o</sup> letson viz<sup>t</sup> Robt, Jeremiah, Mary and Elizabeth

The Doctor went to England & returned in *Aug<sup>r</sup> 1737*

Warwick Cch *Aug<sup>r</sup> the 14<sup>th</sup> 1737* Doctor MacSparran Then and there baptized two children viz<sup>t</sup> Tho<sup>s</sup> Ellis and Alexander Hamilton

The Rev<sup>d</sup> Doctor MacSparran baptized Joannah Mayberry a child at M<sup>r</sup> Sanderson's Refinery in Atlebury the 1<sup>st</sup> *Day of October 1737* as he travelled from Boston to Narraganset Sponsor the Grandfa<sup>r</sup> by the Fa<sup>rs</sup> Side.

Narraganset *September 1737* Doctor MacSparran baptized a Child the Daughter of Anthony Dickson named Mary Dickson

*October 18<sup>th</sup> 1737* The Rev<sup>d</sup> Doctor MacSparran baptized Abigail Cooper by Immersion in Pettaquam-



1737-8]

# Church Records

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scut Lake. She is Daughter of Capt Lodowick Updike of North Kingstown deceased And wife of Mathew Cooper

*October 23<sup>d</sup> 1737* The Rev<sup>d</sup> D<sup>r</sup> MacSparran baptized the abovesaid Mathew Cooper an Adult at y<sup>c</sup> Church of St Paul

*October 30<sup>th</sup> 1737* The Rev<sup>d</sup> Doctor MacSparran baptized a negro woman belonging to the widow Phillips named Rose upon her own Faith at the Church of St Paul her witness was M<sup>r</sup> Thomas Phillips her Mistress's Eldest Son

*Nov<sup>r</sup> 6<sup>th</sup> 1737* The Rev<sup>d</sup> Doctor MacSparran baptized at y<sup>c</sup> Church of St Paul an Indian woman Named Jane Servant to Mistress Caird — Witnesses her Mistress & Mrs MacSparran

*Nov<sup>r</sup> 27<sup>th</sup> 1737* The Rev<sup>d</sup> Doctor MacSparran baptized at y<sup>c</sup> Church of St Paul a Child named Mary Dickinson Daughter of Charles Dickinson tertius, The Son Charles Jun<sup>r</sup> who also is the Son of Charles Dickinson of Narragansett now living

*March 26<sup>th</sup> 1738* The Rev<sup>d</sup> Doctor MacSparran baptized at the Cch of S<sup>t</sup> Paul a Child named Ann Gardiner Daughter to Jn<sup>o</sup> Gardiner Schoolmaster, Sponsors Benj<sup>n</sup> Mountford M<sup>rs</sup> Mumford and M<sup>rs</sup> Eliz<sup>a</sup> Cole

*Monday y<sup>e</sup> 2<sup>d</sup> of April 1738* at the Cch of S<sup>t</sup> Paul present the Reverend Doctor MacSparran

M <sup>r</sup> Thomas Phillips	}	were chosen Chwardens for 1738
&		
M <sup>r</sup> Joseph Mumford	}	

The Vestry Continued & M<sup>r</sup> Jn<sup>o</sup> Cole added

*April 16<sup>th</sup> 1738* The Rev<sup>d</sup> Doctor MacSparran baptized at New London a child named [Ann-Hampton More] belonging to Capt More of South Hold on Long Island. & the next Day at Groton 4 Adults and 3 children viz' the wife of Jn<sup>o</sup> Haly called Mary

Haly and 6 of her children namely John, Joshua, & Marth Hayly adults and Elizabeth, Caleb & Jeremiah Haly children

*June 20<sup>th</sup> 1738* this Day was buried in the Cch yard belonging [to] the Cch of St Paul's in Narraganset a child of M<sup>r</sup> Tho<sup>s</sup> Phillips's called Thomas Phillips & a funeral Sermon preach [ed] by Doctor Macsparran the Incumbent

*July 8<sup>th</sup> 1738* baptized by y<sup>e</sup> Rev<sup>d</sup> D<sup>r</sup> Macsparran at M<sup>rs</sup> Updike's widow & Relick of Capt Lodowick Updike 6 Children belonging to Mathew Cooper & Abigail his wife viz<sup>t</sup> Thomas, Gilbert, James, Abigail, Christiana Catharine, & Elizabeth Cooper

*July 10<sup>th</sup>* D<sup>r</sup> Macsparran baptized an Adult viz<sup>t</sup> Ann Francis wife of Abraham Francis at the House of her Fa<sup>r</sup> viz<sup>t</sup> Moses Lippett in Warwick

*September 9<sup>th</sup> 1738* Doctor Macsparran baptized Elizabeth Phillips a Child Daughter of Xtopher and Sarah Phillips of North Kingstown

*Sept<sup>r</sup> 10<sup>th</sup> 1738* Dr MacSparran baptized William and Ann Love [Lowe?] at Warwick Cch, the Son & Daughter of Gabriel Love [Lowe?] of Warwick

*Sept<sup>r</sup> 11<sup>th</sup>* Doctor MacSparran preached at M<sup>rs</sup> Cairda's [Caird's] in Warwick being *Monday*, and y<sup>t</sup> Morning before administred the Eucharist to Mrs Ann Francis a Clinick with whom coicated Mrs Susannah Cole and Mrs Mary Taylor

*September 15<sup>th</sup> 1738* D<sup>r</sup> MacSparran baptized Susannah Mumford the Daughter of M<sup>r</sup> Joseph Mumford of South Kingstown

*September 17<sup>th</sup> 1738* The Rev<sup>d</sup> M<sup>r</sup> Jonathan Arnold Presbyter of the Church of England, and Incumbent of New Haven in Connecticut did at y<sup>e</sup> House of Doctor Macsparran baptize a negro child belongg to said Doctor Macsparran being a slave born in his

House by y<sup>e</sup> Name of Margret Sirname African Suretys the Doctor and his wife

*April 16<sup>th</sup> 1739* Doctor MacSparran Baptized by Immersion At Warwick Freeloove Lippet & Mary Lippet Daughters of M<sup>r</sup> Moses Lippet of said Town; the witness [*sic*] were M<sup>r</sup> Abraham Francis & his wife Ann Francis

The Day before the Doctor preached at Coeset Cch, y<sup>e</sup> Day viz<sup>t</sup> 16<sup>th</sup> of *April* he preached at y<sup>e</sup> House of said Francis in Warwick & on the 17<sup>th</sup> at the House of Major John Albro at the Funeral of his Fa<sup>r</sup> M<sup>r</sup> Samuel Albro who was interred in his own Ground and died in 95<sup>th</sup> year of his Age

The Said 16<sup>th</sup> of *April* the Dr administred the Eucharist to Said Mrs Ann Francis and her Said two sisters Freeloove & Mary Lippet

*April 22<sup>d</sup> 1739 Easter Sunday* after Sacrāt the Vestry being Met unanimously Voated the Church Warden's and Vestry of the last Year to be continued another year or till a new Choice

Voated likewise y<sup>e</sup> whereas a generous Collection is making to assist this Parish in prosecuting an Appeal from y<sup>e</sup> Judgment of last Su<sup>p</sup>ior Court relating [to] the ministerial Land That said appeal be prosecuted to Effect

*May the 6<sup>th</sup> 1739* After Service at church was finished D<sup>r</sup> MacSparran baptized by Immersion in Pettaquamscut Lake An Adult named James Durham, witnesses Mathew Cooper & Katharine Updike. Durham was 26 year old 2<sup>d</sup> Decem<sup>r</sup> 1738

*May the 16<sup>th</sup> 1739* Doctor Macsparran Married Abraham Dennis to Rebecca Saywel their Banns of Matrimony being lawfully published in Trinity Church on Rhode Island as certified by the Rev<sup>d</sup> M<sup>r</sup> James Honyman Pastor of said church

*May the 17<sup>th</sup> 1739* The Rev<sup>d</sup> Docter Macsparran Married M<sup>r</sup> William Mumford of Rhode Island to Miss Sussannah Cole of North Kingstown (37

Died in South Kingstowne the much beloved & lamented Mary Gardiner, wife of M<sup>r</sup> John Gardiner of Boston Neck on Monday the 11<sup>th</sup> of June 1739 and was decently interred (after her funeral Sermon preached by her Bro<sup>r</sup> in Law the Rev<sup>d</sup> Docter Macsparran) in the Cch yard of the Church of S<sup>t</sup> Paul in Narraganset on *Wednesday the 13<sup>th</sup> of said Month* aged

Newport on Rhode Island *May 14<sup>th</sup> 1739*  
That the Banns of Marriage between Abraham Dennis and Rebecca Saywel have been duly published in Trinity Church in Newport abovesaid is certified by me

James Honyman  
a true Copy of the Certificate whereupon I intermarried S<sup>d</sup> Dennis and Saywel

Sic Lector James MacSparran Cler.

*September y<sup>e</sup> 2<sup>d</sup> 1739* M<sup>r</sup> John Gardiner of Boston-Neck was admitted (for the first time) to y<sup>e</sup> Sacrament of the Lords Supper, & so was M<sup>rs</sup> Anstis Updike the wife of Col Daniel Updike, having been heretofore before her removal to the main Land a Comunicant at y<sup>e</sup> church of Newport; & a Month before were Admitted upon their like Removal from Newport to Narraganset Col Will<sup>m</sup> Coddington and Jane his wife

*Sept<sup>r</sup> 9<sup>th</sup>* Docter MacSparran preached at y<sup>e</sup> Church of warwick and admitted to y<sup>e</sup> Sacrament of y<sup>e</sup> Lord's Supper M<sup>r</sup> Cavalli [Lavally]

*Sept<sup>r</sup> 10<sup>th</sup>* Docter MacSparran Baptized at the House of M<sup>r</sup> Abraham Francis in the old Town of Warwick an Adult named Lydia Collins and her child named also Lydia Collins, read Prayers and preached & administred the Eucharist at said House to M<sup>rs</sup>

Francis who is bedrid, to her two sisters Freelove and Mary Lippet to old M<sup>rs</sup> Collins & Said Lydia for the first time

*October* 28 1739 The Rev<sup>d</sup> Doctor MacSparran baptized Hannah Dickson a child and Daughter to Anthony Dickson & Hannah his wife, suretys M<sup>rs</sup> MacSparran M<sup>rs</sup> Ann Mumford and her Husband Benjamin Mumford

*Decem<sup>r</sup>* 9<sup>th</sup> 1739 D<sup>r</sup> MacSparran preached in the County House on Tower Hill in South Kingstowne and baptized Two of M<sup>r</sup> Joseph Mumford's children viz<sup>t</sup> Robert and Elizabeth Mumford Suretys Coll Will<sup>m</sup> Coddington; his Lady M<sup>rs</sup> MacSparran and the Docter himself.

*Decem<sup>r</sup>* 13<sup>th</sup> 1739 John Gardiner of Boston Neck So: Kingstowne was married to Mary Taylor niece to Francis Willet Esq<sup>r</sup> of North Kingstowne by the Rev<sup>d</sup> Doctor MacSparran. (38

*May* 12<sup>th</sup> 1740 At the old Town of Warwick were baptized by the Rev<sup>d</sup> Doctor MacSparran Ann-Phillis Lippet an Adult, wife to M<sup>r</sup> Moses Lippet and her Son John Lippet, the Mo<sup>r</sup> aged about 50 the Son about 10 years; as also three children of Thankful Collins viz<sup>t</sup> Thomas, Elizabeth & Sarah Collins and the said Ann Phillis Lippet mo<sup>r</sup> of M<sup>rs</sup> Francis received the same Day, y<sup>e</sup> Eucharist at y<sup>e</sup> Hands of D<sup>r</sup> MacSparran

A Meeting of the Vestry being duely notified said Vestry accordingly met this 19<sup>th</sup> *Day of May* 1740 when and where the Rev<sup>d</sup> Doctor Macsparran exhibited to Joseph Mumford the only present Church Warden an account w<sup>h</sup> his Parishioners contributed towards his Support for the year 1739 ending at Easter last according to Society's order.

*May* 25<sup>th</sup> 1740 being *Whit Sunday* Nathan Walker



an Adult was baptized by *Docter MacSparran*, who, with *his* wife, & her Bro<sup>r</sup> *Jn<sup>o</sup> Gardiner* were his chosen witnesses.

*June 1<sup>st</sup>* D<sup>r</sup> MacSparran preached at Brimfield 90 miles Distant from Nar:

— 2<sup>d</sup> D<sup>r</sup> MacSparran preached at said Brimfield and Baptized two children viz<sup>t</sup> Oliver Nelson Son of Moses Nelson about 2 Mo<sup>s</sup> old and Benjamin Nelson the Son of Andrew Nelson about 11 Mo<sup>s</sup> old

*September 3<sup>d</sup>* 1740 Job Ailmy of Newport Merchant was Married to Abigail Gardiner widow of William Gardiner at the House of her Son John Gardiner in Boston Neck by the Reverend Docter James MacSparran Incumbent of S<sup>t</sup> Paul's in Narraganset (39 Docter MackSparran administred y<sup>e</sup> Eucharist to M<sup>r</sup> Charles Dickinson on his Death Bed *September 12<sup>th</sup>* 1740. he died at 2 of the Clock in the morning of Sunday the 14<sup>th</sup> and on y<sup>e</sup> 15<sup>th</sup> was buried in y<sup>e</sup> Cch-yard of S<sup>t</sup> Pauls Cch in Narraganset, a Sermon on y<sup>e</sup> occasion being then preached by y<sup>e</sup> said Docter MacSparran

*September 21<sup>st</sup>* 1740 Doct<sup>r</sup> MacSparran baptized at the Cch of St paul the child of James and Esther Helme by the name of Esther her Suretys were Coll Coddington his wife & Daughter Content

*Nov<sup>r</sup> 10<sup>th</sup>* 1740 Docter MacSparran baptized at the House of M<sup>r</sup> Abraham Francis of Warwick a child named William Hunt Son of a Taylor y<sup>t</sup> lives there. Sponsors were Dr Macsparran the Said Abraham Francis and Ann his wife

At a Vestry held at St Pauls in Narraganset after divine Service on *Christmass Day* 1740. present the Rev<sup>d</sup> D<sup>r</sup> MacSparran, Joseph Mumford Church warden, Col Daniel updike Mess<sup>rs</sup> Saml Browne, Henry Gardner Esq<sup>r</sup>; Jn<sup>o</sup> Gardiner Jn<sup>o</sup> Case: Tho<sup>s</sup> Browne, Jn<sup>o</sup> Cole, Benj<sup>n</sup> Mumford; it was voated as follows viz<sup>t</sup> Whereas

it appears by Letters from England this Day exhibited and read in Vestry, that Still a larger Remittance must be made to answer the Expense of y<sup>e</sup> Law Suit about the Ministerial Land, and it being unreasonable the Doctor, who sues for said Land, not in his own, but in the Right of his Church, should bear y<sup>e</sup> Burden of y<sup>e</sup> whole; and it being also unlikely to raise a Sum in this Parish, answerable to y<sup>t</sup> Large Demand, It is therefore agreed y<sup>t</sup> Suitable Persons be chosen to draw up petitionary Letters to y<sup>e</sup> Ministers and Vestrys of Boston Marblehead Piscataqua and Providence & begging their Assistance; And y<sup>t</sup> Col. William Codding-ton, Col Daniel updike and M<sup>r</sup> Joseph Mumford do draw up and sign said Letters in Behalf of the Vestry

Also Voted y<sup>t</sup> a Collection be Set on Foot among our Selves, and y<sup>t</sup> M<sup>r</sup> John Gardiner, Jn<sup>o</sup> Case, Tho<sup>s</sup> Browne and Jn<sup>o</sup> Cole, do manage y<sup>t</sup> Affair and collect w<sup>t</sup> well disposed Persons in this Parish are able and will to give towards said Case, y<sup>t</sup> as Speedy a Remittance may be made to England as possible

D<sup>r</sup> MacSparran baptized at the House of M<sup>rs</sup> Eliz<sup>a</sup> Cole in North Kingstown 3 children of Ambrose Hiliard's viz<sup>t</sup> Tho<sup>s</sup> Katharine and Mary Suretys the D<sup>r</sup>, M<sup>r</sup> Jn<sup>o</sup> Cole, M<sup>rs</sup> Cole and her Daughter Ann

*Feb 22<sup>d</sup> 1740* Doctor MacSparran preached at his own House and Baptized Abigail Gardiner the Daughter of Jn<sup>o</sup> and Mary Gardiner his second wife the said Abigail was born the 26<sup>th</sup> Day of September 1740. The Sponsors were, the Doctor, M<sup>rs</sup> Jane Coddington and Miss Eliz<sup>a</sup> Cole Jun<sup>r</sup>.

*March 27<sup>th</sup> 1741* The child of Maroca a negro woman belonging to Docter MacSparran was baptized by the Docter by the name of Beleco Sponsors the Docter his wife and Miss Content Coddington

*March 30<sup>th</sup> 1741 being Easter Monday,* The vestry of St Pauls being met, & present the Reverend Doctor James MacSparran, They continued the vestry and Chose Coll William Coddington and M<sup>r</sup> Tho<sup>s</sup> Browne Church Wardens for this year 1741. And then adjourned to the 20<sup>th</sup> of April by the said Doctor that the old Church Wardens might make out a Certificate of the last years Contributions towards the Support of y<sup>e</sup> Doctor according to the Societys order in that Respect

*April the 5<sup>th</sup> 1741* Doctor MacSparran went to Newport on Some Affairs of his Church and preached for the Rev<sup>d</sup> M<sup>r</sup> Honeyman

*April 9<sup>th</sup>* D<sup>r</sup> MackSparran preached at Col updike's in his way to warwick

11<sup>th</sup> Ditto he preached at M<sup>r</sup> Abraham Francis's and administred the Eucharist to 7 Persons

*Sunday 12<sup>th</sup> April 1741* The Dr preached at Coeset church & on Monday in his way Home baptized Zacharias Mattison grandchild (by his Daughter) to Capt John Dickinson Sureties the Grandmo<sup>r</sup> Mary Dickinson The Doctor and M<sup>r</sup> Tho<sup>s</sup> Phillips the child's Grand uncle

*April 20<sup>th</sup> 1741* At a Vestry at S<sup>t</sup> Paul's Narraganset by Adjournment: After Certificate for the Doctor's last years Contribution was signed, The Vestry (for Good Reasons them thereunto moving) unanimously voated, that the Min<sup>rs</sup> Salary be henceforth paid by Contribution; and that the Contribution be collected by the Church Wardens, or their Assistants, in the Same Manner it is done at Newport church: that is to Say, by carring the Box from Pew to Pew

Voated also, that M<sup>r</sup> Benjamin Mumford and M<sup>r</sup> Jn<sup>o</sup> Cole do assist the Church Wardens in that work, for this ensuing year; and that the Contributions be

paid to y<sup>e</sup> Docter once in a month by the Cch-wardens who are to take his Receipts for the Several Sums paid, y<sup>t</sup> the whole may be certified to y<sup>e</sup> Society once every Year viz<sup>t</sup> at *Easter*.

*Sunday July 12<sup>th</sup> 1741* D<sup>r</sup> MacSparran preached at y<sup>e</sup> Cch of Coeset to a numerous Congregation baptized two children and received three more (y<sup>t</sup> had received private Baptism) into the Congregation they are the Grandchildren of M<sup>r</sup> Cavalli [*Levally*] their Fa<sup>r</sup> is Mady-lane King and their names are as follow viz<sup>t</sup> the two baptized by the Docter are called Sussannah & Eliza King—and the three received into the Congregation are called John, Mary, & Sarah King

*July 19<sup>th</sup>* at the Cch of St Paul, Narraganset Dr MacSparran baptized a Child of Math<sup>w</sup> Cooper's called Mathew Cooper Sponsors Tho<sup>s</sup> Phillips & M<sup>rs</sup> MacSparran

On the 12<sup>th</sup> of *July* at y<sup>e</sup> Cch in Coeset and on y<sup>e</sup> 19<sup>th</sup> at St Paul's in Narraganset was read his Majestys orders for the Form of prayer to be used for the Royal Family viz<sup>t</sup> so far as relates to adding the clause (the Issue of the Prince and Princess of Wales) ¶ me Ja<sup>s</sup> Macsparran Cler.

*August 2<sup>d</sup> 1741* Docter MacSparran baptized a child named John Dickson the Second Son of Anthony Dickson and Hannah his wife, his Surety's were M<sup>r</sup> Benj<sup>n</sup> Mumford & Jn<sup>o</sup> Cole Esq<sup>r</sup> Sherrif [?] and M<sup>rs</sup> Ann Mumford

Same Day the Doct<sup>r</sup> Catechized y<sup>e</sup> negro's and there were present on y<sup>t</sup> occasion at Cch near about, or more than a hundred; and afterwards administred y<sup>e</sup> Sacra<sup>t</sup> to 22 Coicants and to Sam<sup>l</sup> Chase the first time

*August 4<sup>th</sup> 1741* pursuant to a Request made in writing by Sundry Gentlemen of James Towne alias Con-

nanicut to y<sup>e</sup> Rev<sup>d</sup> Docter MacSparran. The said Docter preached at Capt Josiah Arnolds House in said Connanicut to a verry large Audience considering the busy season of Harvest

*August 9<sup>th</sup> 1741* D<sup>r</sup> MacSparran preached at y<sup>e</sup> Cch in Coeset to a numrous Audience, and administred the Eucharist to 10 Persons two new Communicants viz George Dunbar & William Gibbs

*Aug<sup>st</sup> 11<sup>th</sup>* Docter MacSparran administred private Baptism to an Indian woman named Phebe Jack wife to amos Jack and Daughter to Indian Sampson on Boston Neck

*Sept<sup>r</sup> the 9<sup>th</sup> 1741* Docter MacSparran preached at Capt Arnold's Connanicut to a considerable Congregation considering the Storm preceding hindred the People from having Notice. also on y<sup>e</sup> 1<sup>st</sup> *Tuesday in 8br*, y<sup>e</sup> 1<sup>st</sup> of 9br & 1<sup>st</sup> ditto of Decem<sup>r</sup>

*Nov<sup>r</sup> 19<sup>th</sup> 1741* Doctor MacSparran being sent for to the House of Edward Dyer Sen<sup>r</sup> of Quidneeset, North Kingstown Narraganset, then and there administred first Clinick Baptism, and then the Eucharist to Phebe Strength field Daughter of said Dyer, and wife of M<sup>r</sup> William strength field

*Decem<sup>r</sup> 31<sup>st</sup> 1741* (The Banns of matrimony being duly published in the Cch of St Paul Narraganset) Rowland Robinson son of William was married to Anstis Gardiner Daughter of Jn<sup>o</sup> Gardiner by the Rev<sup>d</sup> Docter James MacSparran (40

*January 10<sup>th</sup> 1741* Dr MackSparran preached at the House of M<sup>r</sup> Jn<sup>o</sup> Martin of Connanicut to an Audience of above 120 Persons being y<sup>e</sup> Second Sunday in the Month and the weather too uncertain to attempt a Jorney to Warwick.

*April 16<sup>th</sup> 1742* At the Church of St Pauls was publicly baptized an Adult Negro called *Harry* by D<sup>r</sup>



MacSparran his witnesses were M<sup>r</sup> William Gibbs, Anthony Dickson and Hannah his wife, who was churched the Same Day being *Good Friday*: Said negro is the Slave of D<sup>r</sup> MacSparran therefore his name according to y<sup>e</sup> Custom of the negro's who Sir-name themselves after their Masters is *Harry MacSparran*.

*April 18<sup>th</sup> 1742 being Easter Day* Thomas Dickson a child was by D<sup>r</sup> MacSparran baptized at St Paul's Suretys y<sup>e</sup> Dr M<sup>r</sup> Benjamin Mumford and Mary Story The Same Day Ephraim Gardiner Esq<sup>r</sup> having received the Eucharist a few Days ago on his sick Bed received the same publickly in the Church

*April 19<sup>th</sup> Easter Monday* after Prayers the Congregation Met continued M<sup>r</sup> Tho<sup>s</sup> Browne church [warden] for another year, & y<sup>e</sup> Docter with Consent put in M<sup>r</sup> Benjamin Mumford Church warden for y<sup>e</sup> ensuing year The Same Day the D<sup>r</sup> went to old Warwick and married two Daughters of m<sup>r</sup> George Dunbar the Eld-est viz<sup>t</sup> Elizabeth to Phillip Browne and the Second named Mary Dunbar to William Sweet, both y<sup>e</sup> men are mariners [?] were published at Newport and went up to their Fa<sup>rs</sup> to be married. (42

*May 18<sup>th</sup> 1742* D<sup>r</sup> MacSparran baptized at St Paul's a Child of Bennoni Sweet Jun<sup>r</sup> named *Thankful*

*July 4<sup>th</sup>* Baptismus Hypotheticus adstratus ☿ D:D MacSparran Josepho Cleverly in Museo Domestico

*July 6<sup>th</sup> 1742* D<sup>r</sup> MacSparran Baptized at Connanicut a child named John Bryant

*Aug<sup>st</sup> 7<sup>th</sup> Saturday* Miss Ann Cole a maiden Daughter of M<sup>rs</sup> Cole's (having been a Coicant Several years) was buried in the Cch yard of St Paul's Narraganset; a Sermon was preached on y<sup>t</sup> occasion at Said Cch by D<sup>r</sup> MacSparran She died the Day before in y<sup>e</sup> 17<sup>th</sup> Day of a Fever

*Aug<sup>st</sup> 8<sup>th</sup> Sunday* the D<sup>r</sup> preached at Coeset alias warwick Cch and administred y<sup>c</sup> Eucharist to 10 Coīcants

*Aug<sup>st</sup> 9<sup>th</sup> Monday* the D<sup>r</sup> preach'd at the old Town of Warwick administred Baptism to an Adult young woman named Sarah Alington

*August 14<sup>th</sup>* Hannah Potter a child of 10 mo<sup>s</sup> old Daughter of Capt Tho<sup>s</sup> Potter Esq<sup>r</sup> Sherrieff of Newport, was baptized at Narraganset by D<sup>r</sup> MacSparran, who, w<sup>th</sup> his wife & Miss Phebe Mumford stood Sureties

*Aug<sup>st</sup> 15<sup>th</sup> 1742* William Gardiner a Child Son of Jn<sup>o</sup> Gardiner of Boston Neck was baptized at St Paul's Church Narraganset by D<sup>r</sup> MacSparran who with M<sup>r</sup> Benj<sup>n</sup> Mumford & his wife Ann stood Sureties The Same Day, Mary Edwards a child Daughter of one M<sup>r</sup> Edwards a Perriwigmaker at new[?] Greenwich was baptized by the Doctor who with M<sup>rs</sup> Ann Mumford & Phebe her Daughter were Suretys.

*August 17<sup>th</sup> 1742* Robert Hazard a Youth of 19 years 3 mo<sup>s</sup> and 17 Days was upon his own Personal Profession of Faith baptized by y<sup>c</sup> Rev<sup>d</sup> D<sup>r</sup> MacSparran who with Joseph Mumford Esq<sup>r</sup> and the Doctor's wife (aunt by the Mo<sup>r</sup> to said young man) were his chosen witnesses. He had been bred in Quakerism but happily recovered from y<sup>c</sup> Errors of y<sup>i</sup> Sect.

*Aug<sup>st</sup> 22 1742 Sunday* at St Paul's Dr MacSparran baptized an Indian woman named Elizabeth Walmsly wife of Thomas Walmsly a Mustee & her child named Patience Walmsly the witness for the Mo<sup>r</sup> who were also the Sureties for y<sup>c</sup> child we[re] M<sup>r</sup> Benj<sup>n</sup> Mumford, his wife Ann and Madam Elizabeth Cole.

*Ocr y<sup>c</sup> 14<sup>th</sup> 1742* between two & 3 in the Morning died suddenly in the Chambers with Col updike and M<sup>r</sup> Jn<sup>o</sup> Checkley Jun<sup>r</sup> Capt William Walker of Providence F.R.S. and was interred in y<sup>c</sup> Church yard

of St Pauls Narraganset the 15<sup>th</sup> of said Month the funeral sermon was preached by the Dr

*Decem<sup>r</sup> 9<sup>th</sup> 1742* Jeremiah Browne Son of Sam<sup>l</sup> Browne of So: Kingstown was married by Doctor MacSparran to Hannah Sherman Daughter of the late Abiel Sherman at her Mo<sup>rs</sup> House (43

*Decem<sup>r</sup> 25<sup>th</sup> Xmas Day* M<sup>r</sup> Sam<sup>l</sup> Browne upon his Acknowledgement in y<sup>e</sup> Cch of the Sin of Uncleaness and Profession of Repentance was restored to the Coion and we had 25 Coicants besides the Dr

*January 2<sup>d</sup> 1742* Stephen Smith a Millar was married to Mary Story a Schoolmistress by D<sup>r</sup> MacSparran (44

*April 4<sup>th</sup> 1743 Easter Monday* the Vestry Met and continued M<sup>r</sup> Benj<sup>n</sup> Mumford in his office of Cchwarden and chose M<sup>r</sup> Stephen Mumford Cch warden in the Room of Tho<sup>s</sup> Browne who had served two years

George Browne (Son of William Browne) was born on Boston Neck Narraganset Sept<sup>r</sup> 30<sup>th</sup> 1721 and died April 22<sup>d</sup> 1743 aged 21 years 6 Months and 22 Days and was interred in his Fa<sup>rs</sup> orchard in South Kingstown by the Rev<sup>d</sup> Doctor MacSparran the 24<sup>th</sup> Day of said [month] who also preached his Funeral Sermon

At the church in Coeset alias Warwick Doctor MacSparran baptized a Grandchild of M<sup>r</sup> Lavalley a child called Ann King—Suretys the Dr, M<sup>rs</sup> Green y<sup>e</sup> wife of Daniel & Miss Mary Lippet

At the House of M<sup>r</sup> Moses Lippet on *Wednesday y<sup>e</sup> 10<sup>th</sup> of August 1743* Doctor MacSparran intermarried Sam<sup>l</sup> Chace & Freelove Lippet Daughter of Said Moses, & preached at Coeset Cch y<sup>e</sup> Sunday following viz<sup>t</sup> the 14<sup>th</sup> of Aug<sup>r</sup> (45

*August 23<sup>d</sup> 1743* Thomas Eldred (Son of Capt Jn<sup>o</sup>) an Adult was baptized by Immersion in Pettaquamscut Pond by Dr MacSparran. his witnesses were Benj<sup>n</sup> Mumford Daniel Wier and Mrs Eliz<sup>a</sup> Cole

*Decem<sup>r</sup> the 10<sup>th</sup> 1743* William Martin an adult Clinick and Son of Jn<sup>o</sup> Martin of Conanicut Esq<sup>r</sup> was baptized at the House of his Said Fa<sup>r</sup> by Dr MacSparran

*Feb 8<sup>th</sup> being Ash wednesday 1743* Maroca a negro Child given to M<sup>r</sup> Benj<sup>n</sup> Mumford by Docter MacSparran was baptized by y<sup>e</sup> Said Docter the Suretys were her Master and Mistress Mumford and their Daughter Phebe, aged 3 months

*Feb 9<sup>th</sup>* Docter MacSparran administred Clinick Baptism to 2 Adults & 3 children being all y<sup>e</sup> Children of Jn<sup>o</sup> Martin Esq<sup>r</sup> upon Conanicut 2 Adults viz<sup>t</sup> Bathsheba, and Abigail Martin and 3 children viz<sup>t</sup> Anderson, Oliver & Hannah Martin Witnesses for y<sup>e</sup> Adults and Sureties for y<sup>e</sup> Children were M<sup>r</sup> Benjamin Mumford and the Docter

*April 5<sup>th</sup> 1744* Docter MacSparran married Daniel Weir to Phebe Mumford at the House of her Fa<sup>r</sup> M<sup>r</sup> Benjamin Mumford

*April 29<sup>th</sup> 1744* Doctor MackSparran baptized a child Son of Tho<sup>s</sup> Walmsley by the Name of James Walmsley. Sureties the Docter, M<sup>r</sup> Benj<sup>n</sup> Mumford and the Docter's wife.

*June 24<sup>th</sup> St Jn<sup>o</sup> Baptist's Day 1744* At St Paul's Narraganset were by D<sup>r</sup> MacSparran baptized two Adults viz<sup>t</sup> William Davis and Esther Chappel—Their Witness, the Docter, Benj<sup>n</sup> Mumford Hannah MacSparran and Mrs Bentley

The Same Day the three children of M<sup>r</sup>—Bentley Taylor were baptized viz William Bentley, James Bentley and Amelia Bentley; Suretys the above Said, except y<sup>t</sup> M<sup>rs</sup> Ann Mumford stood instead of M<sup>rs</sup> Bentley who was Mo<sup>r</sup> to y<sup>e</sup> children

*June 28<sup>th</sup> 1744* D<sup>r</sup> MacSparran married Ezekiel Hatch of Newport to Mary Peckham of South Kingstowne at the House of Thomas Peckham Fa<sup>r</sup> of said Mary



in S<sup>o</sup> Kingstowne aforsaid.

*July 22<sup>d</sup> Sunday* after divine Service at the House of William Bentley in North Kingstown Doctor MacSparran joined together in marriage William Davis and Esther Chappel

*August 3<sup>d</sup> 1744* at M<sup>rs</sup> Cole's Doctor MacSparran administered Clinick Baptism to a Sick child viz: Jn<sup>o</sup> Mumford, Son of William and Sussannah Mumford

*September 4<sup>d</sup> 1744 Tuesday* Doctor MacSparran read Prayers and preached at Jn<sup>o</sup> Martin's of Conanicut Esq<sup>r</sup>, baptized an Adult youth named William Mott Son of Will<sup>m</sup> & Katrine Mott witnesses were the D<sup>r</sup> & William, and Bathsheba Martin: at the same time and Place the Doctor married George Dunwel to Phebe Tennant Daughter of y<sup>c</sup> late Jn<sup>o</sup> Tennant The Congregation consisted of above an 100 M<sup>r</sup> Honyman & M<sup>r</sup> Davenport of Boston were there

*Sept<sup>r</sup> 10<sup>th</sup> 1744 Monday* Doctor MacSparran baptized Mary Green wife of Jonathan Green Talor at M<sup>r</sup> Francis's, who, with his wife and Miss Molly Lippit stood her witnesses

*8<sup>br</sup> 28<sup>th</sup> 1744 Sunday* Dr MacSparran baptized at St Paul's a child named Mary Gardiner Daughter of Jn<sup>o</sup> Gardiner of Boston Neck Suretys M<sup>rs</sup> MacSparran, Miss Betty Gardiner & Robert Hazard

*Nov<sup>r</sup> 18<sup>th</sup>* D<sup>r</sup> MacSparran baptized Abigail Sampson wife of Sampson and [*sic*] Ind<sup>n</sup> but she is a mustee and old woman

*Nov<sup>r</sup> 25<sup>th</sup>* D<sup>r</sup> MacSparran married George Read and Eleanor Read after due Publication in the Body of the Cch.

*March 10<sup>th</sup> 1744* D<sup>r</sup> MacSparran baptized (at New London where he officiated the 3<sup>d</sup> & 10<sup>th</sup> viz<sup>th</sup> the first and Second Sundays in March) Elizabeth the Daughter of Mathew and Abigail Stewart. Suretys the Said



Docter his Spouse and Mrs Hannah Mumford. Said Child was born the 6<sup>th</sup> of said March ab<sup>t</sup> 3 post meridien

*April 7<sup>th</sup> 1745* D<sup>r</sup> MacSparran baptized at St Pauls John Wier a child, Son of Daniel and Phebe Wier, Said Jn<sup>o</sup> was born on Ashwednesday last, viz<sup>t</sup> the 27<sup>th</sup> of February. Suretys D<sup>r</sup> MacSparran M<sup>r</sup> Benj<sup>n</sup> Mumford and his wife the grand Fa<sup>r</sup> & Mo<sup>r</sup> thereof

*April 12<sup>th</sup> 1745 Good Friday* D<sup>r</sup> MacSparran baptized Robert Dickson a Child, Son of Anthony and Hannah Dickson Sponsors D<sup>r</sup> MacSp; Benj<sup>n</sup> and Ann Mumford

*April 21* at Coeset Cch D<sup>r</sup> MacSparran baptized Sam<sup>l</sup> King a child son of Magdalene King Sponsors M<sup>r</sup> Lavally M<sup>r</sup> Francis and Miss Mary Lippet

The Same Day at Col updikes in Narraganset the Dr married James Boon Son of Samuel to Mary Updike eldest Daughter of Richard Updike deceased

*April 22<sup>d</sup> 1745* D<sup>r</sup> MacSparran baptized a child of 6 or 7 years old and Son of Capt Jn<sup>o</sup> Dickinson by the name of Christopher Dickinson

*May 3<sup>d</sup> 1745* D<sup>r</sup> MackSparran administed Clinick Baptism to Edward Shearman an Adult, Son of William and Abigail Sherman of North Kingstown. The Day before y<sup>t</sup> the D<sup>rs</sup> beloved man Servant a Xn negro named Stepney was drowned in Pettaquamscut Pond, the faithfulest of all servants, and was interred in the Church yard of St Paul's Narraganset with a decent Christian Solemnity

*May 17<sup>th</sup> 1745* D<sup>r</sup> MacSparran read Prayers and preached at the House of Samuel Cooper of Scituate 30 miles distant from his own House, and baptized a Son of one M<sup>r</sup> Howard named Joseph Howard and received another of S<sup>d</sup> Howard's Son's viz<sup>t</sup> John Howard into the Congregation having been formerly pri-

vately baptized by M<sup>r</sup> Pigot in his Travels through those woods, where his wife had, and Still has Some Lands

*Decem<sup>r</sup> 14<sup>th</sup>* D<sup>r</sup> MacSparran preached M<sup>r</sup> Moses Lip-pets funeral Sermon and buyed [*sic*] him in his own Ground in Warwick, he died the 12<sup>th</sup> ab<sup>t</sup> 11 in the forenoon

*Decem<sup>r</sup> 19<sup>th</sup> 1745* D<sup>r</sup> MacSparran married James Linscomb to Penelope Briant [?] widow at the Drs House, in the presense of y<sup>c</sup> Rev<sup>d</sup> M<sup>r</sup> Punderson and other witnesses

*Feb 7<sup>th</sup> 1745* D<sup>r</sup> MacSparran married Capt Jn<sup>o</sup> Cole to Mary Bissel both of North Kingstown at the House of her Bro<sup>r</sup> Tho<sup>s</sup> Bissel many witnesses

*March 13<sup>th</sup> 1745/6* D<sup>r</sup> MacSparran married William Dyer to Mercy Pain at M<sup>r</sup> Jn<sup>o</sup> Paine's of Conanicut

*April 19<sup>th</sup> 1746* D<sup>r</sup> MacSparran read Prayers and preached at M<sup>r</sup> Abraham Francis's in old warwick and baptized M<sup>r</sup> Robert Westgate a Joiner and Adult by Immersion his chosen witnesses were y<sup>c</sup> Doctor M<sup>r</sup> Samuel Chace of Providence and Miss Mary Lip-pet of Warwick in the presence also of an Assembly of about 40 or 50 other Persons

*April 20<sup>th</sup> Sunday* D<sup>r</sup> MacSparran preached at Coeset Church

*May 18<sup>th</sup>* a Storm of rain hindered my Attendance at Coeset

*May 25<sup>th</sup> Trinity Sunday* officiated at St Pauls & bap-tized Benjamin Wier a child of Daniel Wier's one M<sup>r</sup> Burr a dissenting Min<sup>r</sup> was at Cch

*June 7<sup>th</sup>* D<sup>r</sup> MacSparran read Prayers & preached at M<sup>r</sup> Francis's in old warwick

*June 8<sup>th</sup> Sunday* in the Morning abt 8 of the Clock D<sup>r</sup> MacSparran baptized by Immersion a young wo-

man named Patience Stafford Daughter of Sam<sup>l</sup> Stafford of warwick, and then from M<sup>r</sup> Francis rode to the Cch read Prayers and preach<sup>d</sup> there, and in the Afternoon reached Home.

*Aug<sup>st</sup> 9<sup>th</sup> 1746* D<sup>r</sup> MacSparran preached at old warwick and baptized 3 children of one M<sup>r</sup> Green a Taylor, named Caleb, Stutely, & Elizabeth & the Same Day he baptized by Immersion in the Cove, Katharine Lippet wife of Xtopher Lippet of Shantecut. She was Daughter of Anthony Holden deceased

*Oct<sup>r</sup> 4<sup>th</sup> 1746*, D<sup>r</sup> MacSparran (after reading the Visitation Office over Mistress Hester Powel the Grandmo<sup>r</sup>), then baptized two children of James Helme Esq<sup>r</sup> & Ester Powel his wife, named Rowse and Sarah Helme. Sureties the D<sup>r</sup> and Madam Coddington of Newport

The 20<sup>th</sup> of said *Oct<sup>r</sup>* died said Hester Powel and was buryed on Tower Hill the 22<sup>d</sup> by Dr MacSparran who preached her funeral Sermon in M<sup>r</sup> Torrey's Meeting house.

*Decem<sup>r</sup> 3<sup>d</sup> 1746* D<sup>r</sup> MacSparran preached at the County House Tower Hill and baptizd Powel Helme a child of ab<sup>t</sup> 4 years old, Son of James Helme Esq<sup>r</sup> and Esther his wife, and two children of M<sup>r</sup> Job Shaw's the Sadler called Tho<sup>s</sup> and Jn<sup>o</sup> Shaw Sureties for the first the D<sup>r</sup>, Benj<sup>n</sup> Mumford and M<sup>rs</sup> Mary Gardiner of Boston Neck for the two latter Said M<sup>r</sup> and M<sup>rs</sup> Esther Helme

*Decem<sup>r</sup> 7<sup>th</sup> 1746 Sunday* D<sup>r</sup> MacSparran baptized a Child of Anthony Dickson's called William Dickson, Sureties, the D<sup>r</sup>, Benj<sup>n</sup> Mumford & Ann Mumford his wife

*Feb 1<sup>st</sup> 1746* D<sup>r</sup> MacSparran officiated at his own House (as usual in the hard winter Months) and baptized Ezekiel Hatch a child, Son of Capt Ezekiel

Hatch and Mary his wife, born the — Day of July 1746 Sureties the Doct<sup>r</sup> & his wife and David Browne setwork Cooper of Newport.

*Feb 8<sup>th</sup> 1746* D<sup>r</sup> Macsparran preached w<sup>m</sup> chappel's funeral sermon & buried him in Smith's burying Place — were at Cch there

*Feb 15<sup>th</sup> 1746* D<sup>r</sup> MacSparran officiated at his own House and baptized Caleb Faulkner Son of M<sup>r</sup> Faulkner y<sup>e</sup> cloathier he is a youth of 9 or 10 years Suretys the D<sup>r</sup>, Benj<sup>n</sup> Mumford and M<sup>rs</sup> Mary Gardiner wife of Jn<sup>o</sup> Gardiner of Boston Neck

*March 1<sup>st</sup> 1746* D<sup>r</sup> MacSparran officiated at his own House and Baptized Bently Faulkener Son of M<sup>r</sup> Faulkner the Cloathier; he is a youth of 10 or 11 years Sureties The Dr, Benjamin Mumford and M<sup>rs</sup> Ann Mumford

*March 4<sup>th</sup> Ash wednesday* D<sup>r</sup> MacSparran officiated at Home and baptized a Motherless child of John Cook's Joiner by the name of Alice Cook 7 years next may Sureties her Master & Mistress Tho<sup>s</sup> Bennet and Ann his wife. Said Alice was born May 15<sup>th</sup> 1740

*March 10<sup>th</sup> 1746* visited at Elisha Sherman's and Administred clinic Baptism to his Daughter Elizabeth Sherman who in all Appearance lyes on her Death Bed and in 10 Days after he preached at the Funeral of, and buried said Eliz<sup>a</sup> Sherman

*April 19<sup>th</sup> 1747* After the Administration of the Eucharist at St Pauls Narraganset, the Male Congregation Stayed in Cch, and chose M<sup>r</sup> Sam<sup>l</sup> Browne church warden, to serve with M<sup>r</sup> Benjamin Mumford who has been Cch warden for 2 or 3 years past

*Sunday Aug<sup>st</sup> 2<sup>d</sup> 1747* D<sup>r</sup> MacSparran Baptized the Son of Capt Jn<sup>o</sup> Cole and Mary his wife an Infant by the name of Thomas

*Aug<sup>st</sup> 6<sup>th</sup> 1747* D<sup>r</sup> MacSparran baptized M<sup>rs</sup> Elizabeth

Wilkinson wife of Capt Wilkinson, of Newport by Immersion in Pettaquamscut Pond Witnesses the D<sup>r</sup>, his wife, & M<sup>rs</sup> Jane Coddington

*Aug<sup>r</sup> 17<sup>th</sup> 1747* D<sup>r</sup> MacSparran baptized a Youth named Ichabod Potter aged 12 years on the 5<sup>th</sup> of March last past, and Son of Tho<sup>s</sup> Potter deceased and Hannah his wife; his Sureties were the Dr, his wife and the Lad's Grandfa<sup>r</sup> viz<sup>i</sup> Henry Gardiner

*Wednesday the 19<sup>th</sup> of Aug<sup>r</sup> 1747* Dr MacSparran baptized two women by Immersion in Pettaquamscut Pond viz<sup>i</sup> Frelove Browne a Maiden Daughter of Sam<sup>l</sup> Browne of So: Kingstowne and her niece Mary Hatch wife of Capt Ezekiel Hatch at Sea and Missing, and Daughter of Tho<sup>s</sup> Peckham Carpenter their chosen witness were said Sam<sup>l</sup> Browne, M<sup>rs</sup> MacSparran & M<sup>rs</sup> Anstis Robinson

*October 4<sup>th</sup> 1747 Sunday* and Sacrāt Day at St Paul's Narraganset, Dr MacSparran admitted to y<sup>e</sup> Eucharist for the first Time Anthony Dickson, Frelove Browne, Mary Hatch M<sup>r</sup> Falconer the Clothier was admitted some Months before

*Nov<sup>r</sup> 7<sup>th</sup> 1747* D<sup>r</sup> MacSparran preached at M<sup>rs</sup> Lippet's in Warwick, and the next morning being *Sunday* administred the Eucharist to Mrs Lippet, M<sup>rs</sup> Francis and Miss Molly Lippet her two Daughter's, from thence proceeded to Coeset Cch read Prayers & preached and administred the Eucharist to 13 Coïcants two whereof were new members viz<sup>i</sup> M<sup>r</sup> Tingley & his wife

*Nov<sup>r</sup> 15<sup>th</sup> 1747* D<sup>r</sup> MacSparran baptized William Wier an Infant, the Third Son of Daniel Wier, the Sponsors were the D<sup>r</sup> & the child's Grandfa<sup>r</sup> & Grandmo<sup>r</sup> viz Benj<sup>n</sup> and Ann Mumford

*April 16<sup>th</sup> 1748* At Warwick baptized Lucy Green a child



26<sup>th</sup> Phillis Daughter of Negro Moll was baptized by y<sup>e</sup> Doctor before he sold her to Daniel Dennison

May 8<sup>th</sup> 1748 D<sup>r</sup> MacSparran baptized Jn<sup>o</sup> Gardiner a Child Son of Jn<sup>o</sup> Gardiner, & Mary his wife Sponsors Tho<sup>s</sup> Philips—& M<sup>rs</sup> Hannah MacSparran

May 14<sup>th</sup> 1748 D<sup>r</sup> MacSparran baptized Joseph Lippet's Daughter an Infant by y<sup>e</sup> name of Ann Francis, Sureties, the D<sup>r</sup>, M<sup>rs</sup> Francis & Miss Molly Lippet the child's Aunts

June 20<sup>th</sup> 1748 The Banns of Matrimony between the following Partys having been duly ackd The Rev<sup>d</sup> Doctor MacSparran Married John Coit of New London widower & shipwright to Hannah Potter of North Kingstown in Narraganset widow ante Meridiem [*sic*]

Sept<sup>r</sup> 19<sup>th</sup> 1748 Doctor MacSparran baptized by Immersion in Pettaquamscut Pond Sarah Browne (alias Freebody) wife of M<sup>r</sup> Peleg Browne of Newport born in 1721 in Oct<sup>r</sup> viz<sup>t</sup> y<sup>e</sup> 27<sup>th</sup> of her Age her chosen witnesses were the Doctor, his wife and M<sup>rs</sup> Elizabeth Wilkinson

October y<sup>e</sup> 5<sup>th</sup> 1748 D<sup>r</sup> MacSparran read Prayers at the House of Jn<sup>o</sup> Martin Esq<sup>r</sup> of Conanicut, and baptized his Son William Martin's child by the Name of Phebe, Bathsheba Martin the childs Aunt M<sup>rs</sup> Hatch and Capt Philip Wilkinson were Sponsors. after w<sup>ch</sup> the Rev<sup>d</sup> M<sup>r</sup> Matthew Greaves of New London preached an Excellent Sermon

Oct<sup>r</sup> 15<sup>th</sup> 1748 D<sup>r</sup> MacSparran read Prayers & preached at M<sup>rs</sup> Lippet's of old Warwick & administred y<sup>e</sup> Eucharist to M<sup>rs</sup> Francis a Clinick and 5 other Person's

Oct<sup>r</sup> 16<sup>th</sup> Sunday 1748 D<sup>r</sup> MacSparran read Prayers at Coeset church, baptized Margret King the Child of M<sup>r</sup> Magdalene King. Sponsors M<sup>r</sup> Lavallee, M<sup>rs</sup> Green & M<sup>rs</sup> Baker, then he preached and adminis-

tred the Eucharist to 14 Coīcants. N<sup>o</sup> of Coīcants in all at warwick 16

*Nov<sup>r</sup> 1<sup>st</sup> 1748* Hannah Clark Daughter of Jn<sup>o</sup> Clark late of Conanicut Tanner, was born January the 7<sup>th</sup> 1737, and baptized by D<sup>r</sup> MacSparran the foresaid 1<sup>st</sup> of Nov<sup>r</sup> 1748 who then read Prayers and preached at the House of Jn<sup>o</sup> Martin Esq<sup>r</sup> on Said Island

*Nov<sup>r</sup> 17<sup>th</sup>* died, & on y<sup>e</sup> 18<sup>th</sup> 1748, was buried in the Shearman's burying Ground Margret Sherman wife of Stephen Sherman, by Dr MacSparran, who also preached her funeral Sermon

*Nov<sup>r</sup> 20<sup>th</sup> 1748 Sunday*, read Prayers and preachd at Coeset Cch

21<sup>st</sup> administred the Eucharist, read prayer & preached at M<sup>rs</sup> Lippets old warwick

27<sup>th</sup> *Ditto* the D<sup>r</sup> officiated at St Pauls narraganset and baptized an Adult *Bina* a negro woman belonging to Tho<sup>s</sup> Philips Esq<sup>r</sup> She is mo<sup>r</sup> to Rose a Coīcant of y<sup>r</sup> church her witnesses her Master & M<sup>rs</sup> MacSparran

*Decem<sup>r</sup> 4<sup>th</sup> 1748* the D<sup>r</sup> officiated at St Pauls & administred Eucharist

6<sup>th</sup> *Ditto* the D<sup>r</sup> officiated at M<sup>r</sup> Martin's on Conanicut [*sic*] and baptized a Litle Boy called John Clark Son of Jn<sup>o</sup> Clark late of Conanicut Tanner he came from Lisburn in Ireland

*January 31<sup>st</sup>* the Docter preached a Funeral Sermon at Sam<sup>l</sup> Staffords on occasion of y<sup>e</sup> Death of his Son in Law Jonathan Green, whom he buried in Staffords burying Place

*Feb 1<sup>st</sup> wednesday* the Docter read Prayers and preached at M<sup>rs</sup> Lippets

2<sup>d</sup> he baptized Moses Lippet her Eldest Son by Immersion Above his own Mildam

*Feb 28<sup>th</sup> 1748* Doctor MacSparran preached a Fu-

neral Sermon at St Pauls on occasion of the Death of Samuel, Son of Tho<sup>s</sup> Phillips, who died the 24<sup>th</sup> in the Morning and was buried 28<sup>th</sup>.

*May 28<sup>th</sup> 1749* D<sup>r</sup> MacSparran baptized at St Paul's Elizabeth Gardiner an Infant of 4 months old Daughter of Jn<sup>o</sup> and Ann Gardiner from Ireland, but now Inhabitants of Greenwich; Sureties y<sup>e</sup> D<sup>r</sup>, his wife, and Hannah Dickson

*June 4<sup>th</sup> 1749 Sunday* at St Paul's inter horam 8vam et 12m a m Dr MacSparran married one Francis—a Frenchman to Sarah Cooper Daughter of Stephen Cooper of North Kingstown

*September 3<sup>d</sup> 1749* D<sup>r</sup> MacSparran went after Cch to M<sup>r</sup> Tho<sup>s</sup> Phillips's in N<sup>o</sup> Kingstowne and there married Christopher Phillips Jun<sup>r</sup> (Son of Xtopher Phillips) to Mary Phillips Daughter of said Tho<sup>s</sup> [they are Bro's children]

*Nov<sup>r</sup> 8<sup>th</sup> 1749* D<sup>r</sup> MacSparran baptized a negro child w<sup>ch</sup> he gave to mistress Alice Gardiner, by the name of Jane, She is a child of negro Maroca's

*Nov<sup>r</sup> 9<sup>th</sup> 1749* Thomas Gardiner (Son of John Gardiner of Boston Neck) was married to Martha Gardiner (Daughter of Henry y<sup>e</sup> Son of Nicholas Gardiner) both of South Kingstown by y<sup>e</sup> Rev<sup>d</sup> D<sup>r</sup> MacSparran Mrs Brenton who died on Friday night Nov<sup>r</sup> y<sup>e</sup> 10<sup>th</sup> Day 1749, was interred in her Husband, major Ebenezer Brenton's Farm, on *Monday the 13<sup>th</sup> of said Nov<sup>r</sup>* the Funeral Sermon was preached, and the other proper Services performed by, the Rev<sup>d</sup> Doctor MacSparran

*Nov<sup>r</sup> 30<sup>th</sup> 1749* Dr MacSparran being sent for to Elisha Sherman's there administred clinicke Baptism to his Son Elisha, sick of a Consumption, and ab<sup>t</sup> 30 years old.

*Decem<sup>r</sup> 16<sup>th</sup> 1749 on Saturday* D<sup>r</sup> MacSparran read

Prayers & preached at M<sup>rs</sup> Lippets and baptized two children: one Mary Green the child of widow Green, whose deceased Husband was a Taylor; Surties D<sup>r</sup> MacSparran, Patience Stafford and Mary Lippet. the other Lucy Lippet an Infant of 5 or 6 Days old, the child of Joseph Lippet and Lucy his wife. Sureties y<sup>c</sup> Dr, M<sup>r</sup> Francis and said Mary Lippet

*Decem<sup>r</sup> 21<sup>st</sup> 1749 St Thomas's Day*, after Prayer and a Funeral Sermon, D<sup>r</sup> MacSparran buried Elisha Sherman Jun<sup>r</sup> in the Burying Place of the Family. he died of a Consumption & was baptized Nov<sup>r</sup> 30 as above

*Decem<sup>r</sup> 29<sup>th</sup> 1749 Friday*. D<sup>r</sup> MacSparran baptized two children of *William Davis* and of *Esther* his wife; a Son & Daughter; y<sup>c</sup> Son's name is *William*, & y<sup>c</sup> name of y<sup>c</sup> Daughter *Anstis*. Suretys y<sup>c</sup> Dr, Benjamin Mumford, Mary chappel y<sup>c</sup> Grandmo<sup>r</sup> & Hannah Dickson

The Banns of Marriage between Martin Howard Jun<sup>r</sup> and Ann Conklin being duly published in Trinity church in Newport on Rhode Island, and certification thereof being had under the Hand of y<sup>c</sup> Rev<sup>d</sup> M<sup>r</sup> James Honyman Rector of said church, said Partys were joined together in holy Matrimony at the House of Major Ebenezer Brenton Fa<sup>r</sup> of said Ann on *Friday the 29<sup>th</sup> of Decem<sup>r</sup> 1749* by the Rev<sup>d</sup> James MacSparran D. D. Incumbent of St Pauls in Narraganset the Parish where said Partys did then reside

*January 28<sup>th</sup> 1749 Sunday* D<sup>r</sup> MacSparran preached at his own House Churched M<sup>rs</sup> Wier and baptized her Son and Infant James Wier, Sureties y<sup>c</sup> Docter, M<sup>rs</sup> MacSparran and Samuel Mumford, said child's uncle

*March 4<sup>th</sup> 1749 Sunday* D<sup>r</sup> Macsparran preached at his own House, Churched M<sup>rs</sup> Mary Gardiner wife of Jn<sup>o</sup> Gardiner of Boston Neck and baptized their Infant Son by y<sup>c</sup> name of Benjamin Gardiner. Sure-

ties were M<sup>r</sup> Benjamin Mumford, Daniel Wier, & Hannah MacSparran y<sup>c</sup> Docter's wife

*March y<sup>e</sup> 6<sup>th</sup> 1749* the D<sup>r</sup> Buried Rose Phillips a negro woman of Tho<sup>s</sup> Phillips's in St Paul's Cch yard

*April 19<sup>th</sup> 1750* D<sup>r</sup> MacSparran preached [at] Christopher Phillips and baptized three children Thomas and Mary Phillips, children of Samuel Phillips Son of Tho<sup>s</sup> and Samuel Phillips Son of Xtopher Phillips Jun<sup>r</sup> and Mary his wife daughter of said Thomas Phillips Sponsors Tho<sup>s</sup> Phillips and Christopher his Bro<sup>r</sup> Sarah Christophers wife and M<sup>rs</sup> MacSparran

*April 21<sup>st</sup>* D<sup>r</sup> MacSparran baptized by Immersion at Warwick Elizabeth Green wife of Richard Green; and by Affusion Welthan Lippet wife of Jeremiah Lippet and sister of said Richard

*April 22<sup>d</sup> Sunday* the Docter officiated at Coeset Cch.

*Sept 6<sup>th</sup> Thursday 1750* Their Banns of marriage being duly published at the church of St Paul in Narraganset, and no Objection made, John Anthony, an Indian man, was married to Sarah George an Indian woman, the widow and Dowager Queen to George Augustus Nineâgret deceased, by Dr MacSparran

*8<sup>br</sup> 25<sup>th</sup> 1750 Thursday* the Banns of marriage duly ack'd, sans objection Dr MacSparran joined together in holy Matrimony Samuel Mumford and Elizabeth Goddard

*Nov<sup>r</sup> 15<sup>th</sup> 1750 Thursday* the Banns first duely acked Dr Macsparran married John Courtney of Newport to Ann Pindar of North Kingstowne Narraganset

*Nov<sup>r</sup> 18<sup>th</sup> 1750 Sunday* The Banns first duly acked at St Pauls, D<sup>r</sup> MacSparran married William Potter youngest Son of y<sup>e</sup> late Col: Potter to Penelope Hazard Eldest Daughter of Col: Thomas Hazard, both of S<sup>o</sup> Kingston Narraganset at Said Col Hazard's House



*April 7<sup>th</sup> 1751 being Easter Day* after divine Service over, the Vestry or Parishioners voted y<sup>r</sup> Sam<sup>l</sup> Browne and Benj<sup>n</sup> Mumford be continued Cch wardens for y<sup>e</sup> year ensuing, & all other Parish officers remain as they were, without change, and y<sup>r</sup> Record should be made of the Same, as it here is by me James MacSparran Incumbent

*May 19<sup>th</sup> Sunday 1751* D<sup>r</sup> MacSparran baptized at Coeset, alias warwick church two children viz<sup>t</sup> Paul King Son of Magdalene King, his Suretys were, M<sup>r</sup> Tingley, a Gentleman unknown to y<sup>e</sup> Docter, and M<sup>rs</sup> Levallee Grandmo<sup>r</sup> of y<sup>e</sup> child; And Mary Macguire Daughter of M<sup>r</sup> Macguire Schoolmaster at Greenwich new town, her Suretys were, M<sup>r</sup> Berry schoolmaster, Ann Gardiner, and Margret Pearce.

*May 23<sup>d</sup> 1751 Thursday* At the House of Henry Gardiner in South Kingstowne Dr MacSparran married Thomas Mumford a Sadler to Abigail Gardiner Daughter of said Henry who gave her away M<sup>r</sup> Graves at my House

*July 20<sup>th</sup> 1751* Dr MacSparran, after preaching his funeral sermon buried Capt Benoni Sweet in his Familys burying Place, and in his 90<sup>th</sup> year

*Sept<sup>r</sup> 15<sup>th</sup> 1751* D<sup>r</sup> MacSparran baptized Jeremiah Pierce a child, Son of one Pierce who died at Sea, and Peggy Martin his Mo<sup>r</sup>. The childs Suretys were y<sup>e</sup> Docter, M<sup>r</sup> Macguire and M<sup>rs</sup> macSparran

*Sept 26<sup>th</sup> 1751 Thursday.* Dr MacSparran baptized Christopher Phillips a child and Son to Christopher y<sup>e</sup> Son of Xtopher y<sup>e</sup> Grandfa<sup>r</sup> Suretys y<sup>e</sup> two Grandfa<sup>rs</sup> Tho<sup>s</sup> & Xtopher Phillips and M<sup>rs</sup> MacSparran. The Same Day y<sup>e</sup> D<sup>r</sup> Baptized a negro child of Col updikes by name Bridget, her Suretys M<sup>rs</sup> Updike, her Daughter Ruth Wanton and y<sup>e</sup> Docter

*Sunday Sept<sup>r</sup> 29<sup>th</sup> 1751* Docter MacSparran at his House

in y<sup>e</sup> Evening baptized his servant Emblo's child, a male, by y<sup>e</sup> name of Stepney Suretys y<sup>e</sup> Dr and his wife and Peter Mumford

*October 10<sup>th</sup> 1751* D<sup>r</sup> MacSparran married Amos Gardiner y<sup>e</sup> son of Jn<sup>o</sup> Gardiner, to Sarah Bill, Daughter of Capt Joshua Bill of S<sup>o</sup> Kingstowne

*Nov<sup>r</sup> 16<sup>th</sup> 1751* D<sup>r</sup> MacSparran read Prayers and preached at M<sup>rs</sup> Lippets in warwick, and baptized a child named Joseph Lippet Son of Joseph Lippet and Lucy his wife, y<sup>e</sup> Suretys were y<sup>e</sup> Doctor and M<sup>rs</sup> Francis

*Nov<sup>r</sup> 24<sup>th</sup> 1751* D<sup>r</sup> McSparran baptized Ann wier an Infant at y<sup>e</sup> St Pauls narraganset She is Daughter of Daniel wier and Phebe his wife the Sureties were Ann Mumford ye child's Grand mo<sup>r</sup> M<sup>rs</sup> Sussannah Bentley and Peter Mumford

At the church of St Paul on *Sunday y<sup>e</sup> 24<sup>th</sup> of Nov<sup>r</sup> 1751* after divine Service the Gentlemen of y<sup>e</sup> vestry of said Congregation stayd, and considered the Complaint of y<sup>e</sup> Rev<sup>d</sup> Docter Macsparran Pastor of this church, seting forth, that he is greatly agrieved and bro't under oppression by the assessors or Ratemakers of South Kingstowne within y<sup>e</sup> said Doctors Cure.

After considering that matter in all its Circumstances, they come to y<sup>e</sup> following Resolutions and votes First They humbly apprehend, that it never was the Intent of y<sup>e</sup> Legislature of this Colony to consider Clergymen, as taxable Inhabitants; That therefore the rating said Gentleman contrary to the general Custom of new England in such Cases, and without any express Law to y<sup>t</sup> Purpose, is a Piece of undeserved disrespect to Him, and in him, to every Min<sup>r</sup> and member of the church of England in this Colony. And they think it their Duty to abet his cause (as far as in Justice they may) and aid him in obtaining that Exemption from Taxes, servile, civil and other Dutys,

w<sup>ch</sup> they conceive, him intitled to, in virtue of his high and holy office, but

Secondly, as they profess themselves the Disciples of Christ, y<sup>e</sup> Prince of Peace, and would desire an amicable End to be put to this vexatious affair; It was voted, that Mess<sup>rs</sup> Jn<sup>o</sup> Case Esq<sup>r</sup>, M<sup>r</sup> Christopher Phillips, M<sup>r</sup> Jn<sup>o</sup> Gardiner, and M<sup>r</sup> Saml Browne, should write to said Assessors, and desire them to call in and reconsider that Rate Bill, and either genrously (as they apprehend they ought to do) expunge & erase Said Doctor's name and Rate, or, at least, order their Collector to forbear either distraining y<sup>e</sup> Goods, or imprisoning the Person of the Said Doctor, until an Opportunity offered of knowing the mind of y<sup>e</sup> Legislature in that Matter, and a letter was wrote, and signed by those Four Gentlemen accordingly to y<sup>e</sup> Purpose of the above Resolutions

*January y<sup>e</sup> 1<sup>st</sup> Day 1752* D<sup>r</sup> MacSparran married George Fowler Jun<sup>r</sup> to Deborah Tanner at y<sup>e</sup> House of M<sup>r</sup> Christopher Phillips in North Kingstowne their Banns being first duly published

*January 16<sup>th</sup> 1752* D<sup>r</sup> MacSparran married Thomas Wicks of Warwick, to Ruth Browne, at the House of M<sup>r</sup> William Browne in South Kingstowne the Fa<sup>r</sup> of said Ruth their Banns being first duly published  
The Eldest Son of Thomas and Martha Gardiner was born at Boston Neck the 24<sup>th</sup> of August 1751 and was baptized by the name of Frederick, by D<sup>r</sup> MacSparran, on *Sunday the 19<sup>th</sup> of January 1752*. Sponsors the Doctor, Jn<sup>o</sup> Gardiner y<sup>e</sup> child's Grandfa<sup>r</sup> and Mary Gardiner his Grandmo<sup>r</sup> in Law

*March 15<sup>th</sup> 1752* D<sup>r</sup> MacSparran baptized Benjamin Bailly a child of abt 10 years old; the Sureties were y<sup>e</sup> Doctor, Tho<sup>s</sup> Bennet & Ann Bennet the Grandfa<sup>r</sup> & Grandmo<sup>r</sup> of y<sup>e</sup> child

1752]

## Church Records

547

James MacSparran	{	Benj Mumford	Chh wardens
Incumb <sup>t</sup>		Samuel brown	

*Easter week 1752* The Rev<sup>d</sup> D<sup>r</sup> MacSparran present. It was voted at church that last years church wardens and vestry be rechose and they are as follows Sam<sup>t</sup> Browne & Benjamin Mumford church wardens || Col Dan: updike M<sup>r</sup> Christopher Phillips, M<sup>r</sup> Tho<sup>s</sup> Phillips, M<sup>r</sup> Jn<sup>o</sup> Gardner, Col Tho<sup>s</sup> Hazard, Jn<sup>o</sup> Case Esq<sup>r</sup>, Thomas Browne Esq<sup>r</sup>, Capt Samuel Albro & Peter Mumford *vestrymen* and Daniel Wier, Precentor or Parish clerk

*June 27<sup>th</sup> 1752 Sunday* Sarah Gardiner a child was baptized at St Pauls by y<sup>e</sup> Rev<sup>d</sup> James MacSparran Doctor in Divinity. The Sureties were Benj<sup>n</sup> Mumford, Ann Mumford his wife, and y<sup>e</sup> widow Mary Chappel.

*July 9<sup>th</sup> 1752 Thursday* D<sup>r</sup> MacSparran (by Immersion, in Petaquamscut Pond,) baptized Abigail Sherman, in y<sup>e</sup> 57<sup>th</sup> year of her Age. Her witnesses were y<sup>e</sup> D<sup>r</sup>, his wife, and m<sup>rs</sup> Hannah Mumford. Said Abigail is wife of William Sherman in N: Kingstown

*Sept<sup>r</sup> 1<sup>st</sup> 1752* D<sup>r</sup> MacSparran baptized a child of M<sup>r</sup> Gilbert Stewart's of Five months old, called, & baptized by y<sup>e</sup> name of James; the Sureties were y<sup>e</sup> Doctor, Capt Edw<sup>d</sup> Cole, and m<sup>rs</sup> Hannah MacSparran

*Nov<sup>r</sup> 7<sup>th</sup> 1752* D<sup>r</sup> Macsparran at y<sup>e</sup> House of Col: Tho<sup>s</sup> Hazard on Boston Neck married George Hazard, (Son of George, Son of old Thomas Hazard) to Sarah Hazard y<sup>e</sup> 3<sup>d</sup> Daughter of said Col Hazard

*Nov<sup>r</sup> 19<sup>th</sup> 1752* D<sup>r</sup> MacSparran officiated at Coeset church, & married Morgan Carravin a Taylor, born in Ireland, to Deborah Cole. The [*sic*] Rode from Home and returned at night.

*Nov<sup>r</sup> 30<sup>th</sup> 1752 St Andrew's Day* Doctor MacSparran married Christopher Robinson to Ruhamah Champlin

at y<sup>e</sup> House of Col Christopher Champlin Fa<sup>r</sup> to y<sup>e</sup> Bride in Charles Town

*Decem<sup>r</sup> 31<sup>st</sup> 1752* D<sup>r</sup> MacSparran officiated at his own House, and before divine Service began, married William Bentley to Rachel Nichols.

Y Robert Hazard commonly called D<sup>r</sup> Hazard was married to Elizabeth Hazard Daughter of Robert Hazard of Point Judith deceased, at the House of her mo<sup>r</sup> Esther Hazard or Joseph Hazard's her Son on the 3<sup>d</sup> Sunday in *April 1752*, being y<sup>e</sup> 19<sup>th</sup> Day of said month, by the Rev<sup>d</sup> D<sup>r</sup> MacSparran

*March 25<sup>th</sup> 1753* Cæsar Gardiner an Adult negro belonging to M<sup>r</sup> Jn<sup>o</sup> Gardiner of Boston Neck, was baptized by D<sup>r</sup> MacSparran; His chosen witnesses were his Master & Mistress & y<sup>e</sup> Doctor

*April 14<sup>th</sup> 1753* Anna Berry wife of William Berry Schoolmaster at Warwick was baptized on her own Faith by D<sup>r</sup> MacSparran her Maiden, or Family name was Watson, her witnesses John Lippet, Ann Francis and Mary Lippet

*Easter Monday April 23<sup>d</sup> 1753* Memorandum

That I the Subscriber have hereby in open vestry empowered Col Daniel Updike, M<sup>r</sup> Christopher Phillips, M<sup>r</sup> John Gardiner, and M<sup>r</sup> Sam<sup>l</sup> Albro, or any two or three of them to let out upon Lease the twenty Acres of Ministerial Land belonging to y<sup>e</sup> Incumbent of the Church of St Paul and lying in South Kingstown and the Rents and Incomes thereof to apply dureing my Incumbency to y<sup>e</sup> Repairs of said church as witness my Hand

James MacSparran Rect

Samuel brown }  
Benj Mumford } Church wardens

At a Meeting of the Congregation on *Easter Monday April 23<sup>d</sup> 1753* present y<sup>e</sup> Rev<sup>d</sup> D<sup>r</sup> MacSparran the following Persons were chosen viz<sup>t</sup>



Samuel Browne	}	church wardens
Benjamin Mumford		
Coll Daniel Updike		
M <sup>r</sup> Tho <sup>s</sup> Phillips	}	Vestrymen
M <sup>r</sup> Christopher Phillips		
Cap <sup>t</sup> Sam <sup>l</sup> Albro		
M <sup>r</sup> Jn <sup>o</sup> Gardner		
Col: Tho <sup>s</sup> Hazard		
Thomas Browne Esq <sup>r</sup>		
Jn <sup>o</sup> Case Esq <sup>r</sup>		
M <sup>r</sup> Peter Mumford	}	Precentor
Daniel Wier		

A[t] the old Town of warwick, at Mrs Lippet's were baptized by D<sup>r</sup> MacSparran two children, viz<sup>t</sup> Mary Wicks Daughter of Thomas Wicks and Ruth his wife, and Ann Caravin Daughter of Morgan Caravan Taylor an Irish man *May y<sup>e</sup> 19<sup>th</sup> 1753.*

*July y<sup>e</sup> 10<sup>th</sup> 1753* died M<sup>rs</sup> Sarah Phillips wife of M<sup>r</sup> Xtopher Phillips daughter of Capt Buck a little before 2 in y<sup>e</sup> Afternoon. She was buried in St Paul's church yard y<sup>e</sup> 12<sup>th</sup> & her funeral Sermon preachd by D<sup>r</sup> MacSparran

*Aug<sup>st</sup> 10<sup>th</sup> 1753* died M<sup>r</sup> Christopher Phillips Husband of y<sup>e</sup> abovesaid Sarah, abt 2 in y<sup>e</sup> Afternoon and was buried in y<sup>e</sup> Chh yard by his wife his Sermon was preached by D<sup>r</sup> MacSparran

*Aug<sup>st</sup> 18<sup>th</sup>* at M<sup>rs</sup> Lippet's in warwick was baptized a child of Joseph Lippet & Lucy his wife, named Sarah, by D<sup>r</sup> MacSparran, who, with M<sup>rs</sup> Francis & Miss Mary Lippet stood her Sponsors

*Aug<sup>st</sup> 18<sup>th</sup>* at M<sup>rs</sup> Lippet's in old Warwick D<sup>r</sup> MacSparran baptized an Infant y<sup>e</sup> child of Joseph & his wife Lucia Lippet by y<sup>e</sup> name of *Sarah*

St Pauls Narraganset *Aug<sup>st</sup> 26<sup>th</sup> 1753* D<sup>r</sup> MacSparran baptized Henry Mumford the child of Tho<sup>s</sup> Mum-

ford & Abigail his wife Sureties Benj<sup>n</sup> Mumford & Hannah Mumford the Grand Parents and Peter Mumford y<sup>e</sup> Uncle of said child

*Nov<sup>r</sup> 20<sup>th</sup> 1753* Dr Macsparran baptized Mary Ann Berry at M<sup>rs</sup> Lippets Sureties Peter Mumford, M<sup>rs</sup> Francis & Mary Lippet

Maroca, Daughter of Maroca African the D<sup>rs</sup> Servant & given to m<sup>r</sup> Benjamin Mumford died y<sup>e</sup> 11<sup>th</sup> of *Decem<sup>r</sup>* 1753 & was buried between Stepney & Rose two negro's in y<sup>e</sup> Chhyard of S<sup>t</sup> Pauls by y<sup>e</sup> Doctor She was 10 year & two months old

*Feb. 26<sup>th</sup> 1754* D<sup>r</sup> MacSparran administred private Baptism to a Sick child named James Browne Son of John Browne a child of abt 3 Months old

*Feb. 28<sup>th</sup>* Said child viz<sup>t</sup> James Browne died.

*Feb 28 1754* D<sup>r</sup> MacSparran intermarried Benj<sup>n</sup> Sandford of Newport and Amelia Bently Daughter of Sam<sup>l</sup> Bentley of South Kingstowne

*March 12<sup>th</sup> 1754* D<sup>r</sup> Macsparran administred Publick Baptism to Susannah, Penelope and Ruth Browne children of M<sup>r</sup> Jn<sup>o</sup> Browne. their Sureties y<sup>e</sup> Grand-Fa<sup>r</sup> Samuel Browne M<sup>rs</sup> Hannah Mumford & M<sup>rs</sup> Susanneh Bentley

*April 19<sup>th</sup> 1754 Easter Day,* D<sup>r</sup> MacSparran baptized James wier a child of Dan<sup>l</sup> wiers

Samuel brown }  
Benj Mumford } Churchwardens

*April 16<sup>th</sup> 1754* At A meeting of the Congregation held at the church in Narraganset called S<sup>t</sup> Pauls, present the Rev<sup>d</sup> D<sup>r</sup> MacSparran, it was unanimously voted, y<sup>t</sup> for y<sup>e</sup> year ensuing, and until others were chosen in their Room, M<sup>r</sup> Jn<sup>o</sup> Gardiner, and John Case Esq<sup>r</sup>, should be, and hereby they are voted, churchwarden

voted likewise, that Such of y<sup>e</sup> old Vestry as are alive be continued this ensuing year, and M<sup>r</sup> Jn<sup>o</sup> Browne Son of Samuel to be added to them

At Said Meeting Voted y<sup>t</sup> the two abovesaid churchwarden's do write to y<sup>e</sup> Society Setting forth to them their present State and Difficulty, respecting y<sup>e</sup> 20 Acres of ministerial Land

*April 18<sup>th</sup> 1754* D<sup>r</sup> MacSparran baptized Ann Stewart Daughter of M<sup>r</sup> Gilbert Stewart & Elizabeth his wife, a child of 5 mo<sup>s</sup> old, She being born the 18<sup>th</sup> of Nov<sup>r</sup> 1753 The Sureties were the Doctor, his wife and M<sup>rs</sup> Ann Mumford

*May 8<sup>th</sup> 1754* D<sup>r</sup> MacSparran baptized a child named Benajah Gardiner, whose Grandfa<sup>r</sup> Jn<sup>o</sup> Gardiner of Boston Neck & his Grandmo<sup>r</sup> in Law M<sup>rs</sup> Mary Gardiner &c stood his Suretys

At the Same time was Baptized an Adult Negro woman named Phillis Gardiner belonging to M<sup>rs</sup> Abigail Ailmy

*May ye 16<sup>th</sup> 1754* D<sup>r</sup> MacSparran baptized four Children belonging to Thomas Walmsey and Elisabeth his Wife (Viz) Thomas, Daniel, Benajah, & Sarah, Walmsey

The D<sup>r</sup> Being returned from y<sup>e</sup> Sorrowful and fatal voyage he made to England (where his wife died & lies buried in Broadway chappel burying yard in Westm<sup>r</sup> She died y<sup>e</sup> 24<sup>th</sup> of June, a few minutes after 12 in y<sup>e</sup> morning and was interred on y<sup>e</sup> Evening of y<sup>e</sup> 25<sup>th</sup> M<sup>r</sup> Graves viz<sup>t</sup> Jn<sup>o</sup> preached her funeral Ser<sup>n</sup> & buried her. Brigadeer Samuel Waldo, Christopher Kilby Esq<sup>r</sup>, M<sup>r</sup> Jonathan Barnard, all 3 new England men, and M<sup>r</sup> George Watmough an English man, M<sup>r</sup> Jn<sup>o</sup> Sterling Merchant and D<sup>r</sup> Winslay both Irish Gentlemen were her Bearers. The D<sup>r</sup> himself and D<sup>r</sup> Gardiners Son John were y<sup>e</sup> Mourners, The corpse was

carried in a Hearse drawn by Six Horses, and two Mourning Coaches one for y<sup>e</sup> Some of y<sup>e</sup> Bearers and y<sup>e</sup> other for y<sup>e</sup> Rest and two mourners. She was y<sup>e</sup> most pious of all women, y<sup>e</sup> best wife in y<sup>e</sup> world, and died, as she well deserved to be, much lamented)

He baptized on y<sup>e</sup> 2<sup>d</sup> of Feb: 1756 at Col Updike's a negro child of Prince's named Paul

Feb 3<sup>d</sup> The D<sup>r</sup> married Jn<sup>o</sup> Lippet of Warwick to Bethia Rice Daughter of Tho<sup>s</sup> Rice of said Town

April 11<sup>th</sup> 1756 being Palm Sunday D<sup>r</sup> MacSparran read Prayers, preached and baptized at S<sup>t</sup> Paul's Nar-raganset 2 Children *one*, named Gilbert Stewart Son of Gilbert Stewart y<sup>e</sup> Snuff Grinder Sureties y<sup>e</sup> D<sup>r</sup>, M<sup>r</sup> Benj<sup>n</sup> Mumford & Mrs Hannah Mumford, y<sup>e</sup> *other*, Phebe Wier, child of Daniel & Phebe Wier, Sureties M<sup>rs</sup> Hannah Mumford y<sup>e</sup> Childs Grandmō of y<sup>e</sup> Child Ann Mumford it's Aunt, & Benj<sup>n</sup> Mumford it's Grandfa<sup>r</sup>.

Easter Monday April 19<sup>th</sup> 1756 At a Meeting y<sup>e</sup> Congregation warned to meet at y<sup>e</sup> D<sup>rs</sup> House on account of Tempestuousness of y<sup>e</sup> weather voted y<sup>t</sup> Jn<sup>o</sup> Case Esq<sup>r</sup> and M<sup>r</sup> Jn<sup>o</sup> Gardiner be continued church wardens & y<sup>t</sup> Such of y<sup>e</sup> old Vestry as are alive be continued and Major Ebenezer Brenton be added to them for this year ensuing

Sunday April 25<sup>th</sup> 1756 y<sup>e</sup> D<sup>r</sup> read Prayers, and preached at S<sup>t</sup> Pauls church, administred y<sup>e</sup> Eucharist to 20 Coīcants whereof 6 partook for the first time here viz Maj<sup>r</sup> Eb: Brenton, M<sup>r</sup> Triggs, M<sup>rs</sup> Bennet, Miss Ruth Wanton, & two negro's viz Cæsar Gardiner a negro man belonging to M<sup>r</sup> Jn<sup>o</sup> Gardiner of Boston Neck, and Phillis a negro woman belonging to y<sup>e</sup> D<sup>rs</sup> Mo<sup>r</sup> in Law Mistress Ailmy

Friday April 30<sup>th</sup> 1756 I rode to warwick

Saturday May y<sup>e</sup> 1<sup>st</sup> 1756 The D<sup>r</sup> Read Prayers and

preached at M<sup>rs</sup> Lippets in warwick

*Sunday May 2<sup>d</sup> 1756* on account of a great Tempest of wind & Rain w<sup>ch</sup> prevented going to Coeset church, the D<sup>r</sup> at said M<sup>rs</sup> Lippets read Prayers, preached, churched M<sup>r</sup> Joseph Lippets wife viz<sup>t</sup> M<sup>rs</sup> Lucy Lippet and baptized her child by name of Mary; the Sponsors were Capt Abraham Francis, M<sup>rs</sup> Ann Phil-lis Lippet the child's Grandmo<sup>r</sup> & Miss Mary Lippet y<sup>e</sup> child's Aunt, by y<sup>e</sup> Fa<sup>rs</sup> Side; & administred y<sup>e</sup> Eucharist to M<sup>rs</sup> Ann Francis a clinick, w<sup>th</sup> whom received also her Husband & y<sup>e</sup> three Sponsors afor-said, She is y<sup>e</sup> Capt<sup>s</sup> wife The D<sup>r</sup> got home y<sup>t</sup> night much fatigued

*Saturday June y<sup>e</sup> 12<sup>th</sup> 1756* D<sup>r</sup> MacSparran admin-istred Baptism, by total Immersion to two young women at Warwick, viz<sup>t</sup> Elizabeth Green Jun<sup>r</sup>, Daugh-ter of Richard Green & Elizabeth his wife, and to Sarah Hammet, Daughter of an Anabaptist Teacher their Some time ago dead. He read Prayers & preached y<sup>e</sup> Same Day at M<sup>rs</sup> Lippets and baptized 3 children, viz<sup>t</sup> William Berry, Son of Schoolmaster Berry, Eliza-beth Wickes, Daughter of Tho<sup>s</sup> Wickes, & Ruth his wife, & Sarah Carrivan Daughter of Morgan Carrivan a Taylor

*Sunday June 13<sup>th</sup> 1756* The D<sup>r</sup>, it being *Trinity Sun-day*, read Prayers, preached & administred y<sup>e</sup> Eucha-rist to a considerable Number of Coīcants, whereof 4 were new ones; viz<sup>t</sup> The widow of M<sup>r</sup> otis Litle, Nancy Lippet, Daughter of Jeremiah Lippet Esq<sup>r</sup>, and y<sup>e</sup> abovesaid Elizabeth Green and Sarah Hammet. The Congregation was large, wanting litle of 200 Peo-ple He also baptized y<sup>t</sup> Day at y<sup>e</sup> church a Child named John Macguire, Son of Schoolmaster Mac-guire of Greenwich new Town

On *Whitsunday June y<sup>e</sup> 6<sup>th</sup> 1756* Mary Chappel re-ceived y<sup>e</sup> Eucharist at S<sup>t</sup> Pauls for y<sup>e</sup> 1<sup>st</sup> time. This



should have been recorded between y<sup>e</sup> Baptism of Mary Lippet a child as above, who was baptized y<sup>e</sup> 1<sup>st</sup> of May, and y<sup>e</sup> Baptisms of Elizabeth Green, Sarah Hammet &c w<sup>ch</sup> were performed *June 12<sup>th</sup> 1756*

*Sunday June 27<sup>th</sup>* after di<sup>n</sup>e Service was over at S<sup>t</sup> Paul's Narraganset, and after he had dined, y<sup>e</sup> Dr went over to Conanicut to y<sup>e</sup> House of Jn<sup>o</sup> Martin Esq<sup>r</sup>, and in y<sup>e</sup> Presense of the Fa<sup>rs</sup> & mo<sup>rs</sup> of the Bridegroom and Bride, married M<sup>r</sup> Peter Mumford Son of Benj<sup>n</sup> to Abigail Martin y<sup>e</sup> Second Daughter of Said Jn<sup>o</sup> Martin Esq<sup>r</sup> Being extremely afflicted with his late usual Head, made shift to return to his Bro<sup>r</sup> in Law's M<sup>r</sup> Jn<sup>o</sup> Gardiner; But was too ill to proceed as he intended to visit his mo<sup>r</sup> in Law, who is sick at her Daughter Robinson's

*Sunday July 11<sup>th</sup>* last Sunday a Storm of wind & Rain from y<sup>e</sup> S<sup>o</sup>west so y<sup>t</sup> nobody was at Chh tho' Sacrāt Day; Er[go]: I y<sup>t</sup> Day administred y<sup>e</sup> Sacrāt to 18 Coīcants whereof one viz<sup>t</sup> Abigail Mumford wife of Tho<sup>s</sup> Mumford was a new Coīcant, and Ja<sup>s</sup> usher an occasional one

*Thursday July 22<sup>d</sup> 1756* as I came home from Providence, I took warwick in my way & baptized by Immersion an Adult named Phebe Low alias Green, Daughter of Philip Greene Esq<sup>r</sup> of warwick, & wife of one Capt Low

*Oct 16<sup>th</sup> 1756* being wrote to, & earnestly intreated to go to Newport for y<sup>e</sup> Purpose, I preached a funeral Sermon for & on occasion of y<sup>e</sup> Death of M<sup>rs</sup> Eliz<sup>a</sup> Cole widow & Reli<sup>c</sup>t of y<sup>e</sup> late Elisha Cole Esq<sup>r</sup> who died many years ago in London, & buried her in y<sup>e</sup> Burying Ground at Newport. She was a good woman and a particular friend of me y<sup>e</sup> Subscriber, & she, her Husband & Family were baptized by me Ja<sup>s</sup> MacSparran

D<sup>r</sup> MacSparran not being able after M<sup>rs</sup> Cole's Funeral to get farther y<sup>n</sup> Conanicut Said [*sic*] at y<sup>e</sup> House of Jn<sup>o</sup> Martin Esq<sup>r</sup> & preached at his House y<sup>r</sup> next Day being *Sunday y<sup>e</sup> 17<sup>th</sup> Oct<sup>r</sup> 1756.*

Dr Edward Ellis was married to Abigail his wife, by D<sup>r</sup> MacSparran on y<sup>e</sup> 18<sup>th</sup> *Day of Oct<sup>r</sup> 1756.* She was Daughter of M<sup>r</sup> Job otis of Scituate in y<sup>e</sup> Province of y<sup>e</sup> Massachusets and had for her first Husband one M<sup>r</sup> Hallyburton who died in Jaimaca where they lived a while.

*Feb 20<sup>th</sup> 1757* Emblo a negro girl belonging to D<sup>r</sup> MacSparran was delivered of two children, the one dead y<sup>e</sup> other alive on *Friday y<sup>e</sup> 22 Day of July 1757* the living child was this Day baptized by y<sup>e</sup> Dr by the name of Lucy her Sureties were M<sup>rs</sup> Mary Gardiner & her Daughter Abigail and negro Cæsar

*March 13<sup>th</sup> 1757* the D<sup>r</sup> Baptized John Bentley Son of Will<sup>m</sup> Bentley Sadler, y<sup>e</sup> Sureties were M<sup>rs</sup> Bennet, Daniel Wier & y<sup>e</sup> D<sup>r</sup>

*Easter Day April 10<sup>th</sup> 1757* D<sup>r</sup> MacSparran present y<sup>e</sup> Congregation voted that y<sup>e</sup> Cch warden & vestry of y<sup>e</sup> last year be continued thro' y<sup>e</sup> year ensuing & adjourned y<sup>e</sup> vestry to y<sup>e</sup> 23<sup>d</sup> of May

*May y<sup>e</sup> 8<sup>th</sup> 1757* at y<sup>e</sup> Chh of St Paul Narraganset D<sup>r</sup> Macsparran baptized a child of Sam<sup>l</sup> Mumford's, named Elizabeth. y<sup>e</sup> Suretys Benj<sup>n</sup> & Ann Mumford y<sup>e</sup> grandfa<sup>r</sup> & Grandmo<sup>r</sup> & Miss Ann Mumford y<sup>e</sup> Aunt of y<sup>e</sup> child. 20 Coïcants to Day exclusive of y<sup>e</sup> Dr

*May 23<sup>d</sup> 1757* y<sup>e</sup> Vestry Met according to Adjournment, & voted a subscription to help w<sup>m</sup> Mumford whose House was burned on y<sup>e</sup> first Wednesday of May &c.

*Sept<sup>r</sup> 25<sup>th</sup> 1757* Dr Macsparran baptized a Child named Sarah Phillips y<sup>e</sup> Daughter of Mary Phillips widow

of Xtopher Phillips deceased. Sureties M<sup>r</sup> Benj<sup>n</sup> Mumford his wife Hannah, and y<sup>e</sup> widow, Mary updike.

*October* 15<sup>th</sup> 1757 at M<sup>rs</sup> Lippets in Warwick D<sup>r</sup> Macsparran Baptized a child called Thomas Berry

*Oct* 23<sup>d</sup> 1757 at St Pauls Narraganset D<sup>r</sup> Macsparran baptized two children, one James chappel, natural son of Mary Chappel Jun<sup>r</sup> deceased; the other virtue Davis Daughter of William Davis, the Surtys William Davis & Daniel wier, M<sup>rs</sup> Davis williams wife and M<sup>rs</sup> Phebe wier.

On ye 5<sup>th</sup> [1<sup>st</sup>] *day of December* A.D. 1757 y<sup>e</sup> Reverend Doctor James Macsparran died at his House in South Kingstown who was Minister of Saint Paules Church in y<sup>e</sup> Narragansett for y<sup>e</sup> Space of Thirty Seven Years and was decently Interred under y<sup>e</sup> Communion Table in Said Church on y<sup>e</sup> *Sixth day of Said Moth* [sic] Much Lamented by his Parishioners and all whom he had Acquaintance with; A Sermon being Preached by y<sup>e</sup> Reverend M<sup>r</sup> Pollin of New-port from these words Taken out of y<sup>e</sup> 14<sup>th</sup> Chapter of y<sup>e</sup> Revelations at part of y<sup>e</sup> 13<sup>th</sup> verse And I heard a Voice from Heaven saying unto me Write, Blessed are y<sup>e</sup> dead Which dye in y<sup>e</sup> Lord, y<sup>e</sup> Reverend M<sup>r</sup> Usher of Bristol performed y<sup>e</sup> office at y<sup>e</sup> funerall where there was a very Great Number presen<sup>t</sup> y<sup>e</sup> Paul Bearers

The Reverends

There was	M <sup>r</sup> Pollin &	of Newport
Rings mourning	M <sup>r</sup> Lemming	
weeds & Gloves	M <sup>r</sup> Matthew Graves	of New Lon <sup>d</sup> .
Gave to y <sup>e</sup>	M <sup>r</sup> John Graves	of Providence
Paul Bearers	Ebenazar Brenton	
	and John Case	Churchwardens

} Esq<sup>rs</sup>

On y<sup>e</sup> 22<sup>d</sup> *day of January* A D 1758 The Reverend M<sup>r</sup> Jeremiah Lemming of Newport Preached at Saint Pauls Church and after Service was Ended y<sup>e</sup> Con-

gregation was requested to Stay to Consult about Sending to y<sup>e</sup> Honourable ye Society Requesting that they may Send us a Missionary and to continue their Bounty to Said Parish.

*[Here follow five letters, which, with brief connecting notes, are inserted in the body of this work, at the close of the first volume and the beginning of the second, and are not, therefore, repeated here.]*

ANNO DOMINI 1760

On the *Twenty fourth of August 1760 being Sunday* Mr Fayerweather for the first Time OFFICIATED To his NEW FLOCK Which Was Very Small In the Parish Church of St Pauls Narraganset: And On the Succeeding Sunday. Than Proceeded to the Place of his Nativity BOSTON Where He Preach'd In all the Episcopal Churches there Beginning first at Kings Chappel, than At Trinity, And at The Revd Doctor Cutlers Call'd CHRIST'S CHURCH.

At This Juncture Arrived At Narraganset One Mr James McSparran Nephew To the Late Incumbent, and one of the heirs To Doctor MacSparrans Estate Who Was Treated With On the Purchase of his half of the Doctor's Farm, The Whole of Which Was Originally Designd and Bequested To A RIGHT REVEREND DIOCESAN In Case One of that Holy & Ever To be Revered order Should Come To AMERICA Provided He Came To the Plantations OF NORTH AMERICA Within the Term Of Seven Years After the Demise Of Said Doctor's Wife; And if Otherwise, That Than The Said Farm Should Go, the one half to the Above Said Nephew James MacSparran, And the other half, To Doctor Sylvester Gardner Of Boston The Late Doctor McSparran's Brother In Law.

Under the Incumbrance Of A BISHOP's Coming *into America* A Few Spirited Gentlemen Of Character & Interest Of the Church Of St Pauls Narraganset,



Through Considerable Struggle & Opposition Undertook the Purchase Of the One half of the Aforementioned James McSparran Of White Clay Creek In Pennsylvania Government for A Glebe Perpetual To the Use of the Present & all Succeeding Ministers of the aforesaid Church of England for Ever.

This first Purchase Was Made for one hundred & Fifty Pounds Sterling. — And After Some Length of Time The Second Purchase as to the other half of Said Farm (to be Annexed Or joynd to the first and both together to make one Glebe Perpetual for the Benefit of the aforesaid Church Ministers for Ever) Was Made Of Doctor Sylvester Gardner of Boston Aforesaid for as Much More So that the Whole Purchase Was Compleated for Three hundred Pounds Sterling; Immediately Upon Which Doctor Gardner To his Honour Be it here Recorded Gave Out of his Respective part or Sum Of One hundred & fifty Pounds Sterling, ONE HUNDRED DOLLARS to help forward the Whole Purchase, Or Rather To Ease or Lesson the Cost & Expence thereof To the Parish of St Pauls. And Previous To the Completion Of This, An Act of the General Assembly Of the Colony Was Found Necessary, And Obtained, though With opposition and Difficulty, For the Transferring of the Property of Another Glebe Given for the Use of the Church In North Kingstown By One Mr Norton A Taylor In Newport, Which Was Sold for One hundred Pound Sterling, And the Money for Which it Was Sold, Went towards the Paying So Much in the Specie or Sterling Money Of Great Brittain As to the New Purchase of Doctor McSparran's Farm, And So Might properly be Said, As to its Inhærent or Essential Property viz The Value & Amount of it, To be properly Transferred &c

The Principal Purchasers As to the first half of the Aforementioned Farm Were John Case Esq, Francis



Willet Esq, Thomas Browne Esq, Captain John Browne Esq of Newport, & Mathew Robinson Esq: and In Conjunction With These, Lodowick Updike & Colonel Thomas Hazard Esq<sup>s</sup> Gave Each of them Twenty Dollars a Peice. As to the Last half of the Purchase Of the Farm As a Glebe Perpetual, The Three first Mentiond *Case, Willet,* & Thomas Browne Esqrs Who Each of them Gave Most Liberally & Generously And Whose Names Are Again Repeated to their honour as They Signalized Themselves both as To the Two Distinct Purchases of Said Farm, That in the Whole, Their Particular Donations Did Not Amount To Less than Two hundred and Thirty Dollars A Man. Since Which Regular Deeds have been Made Of Said Farm As a Glebe or Parsonage for the advantage & Behoovement Of the Present & all Succeeding Ministers Of St Pauls Church Narraganset Time Immemorial, Recorded, Publish'd, & Duely Signed, And Copies Thereof Authentically Transmitted (By The Venerable Society's Missionary) To England To THE SOCIETY, In Whose Service He is, And his Successors Must be, FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

On the *Fifth of October* Mr Fayerweather Preach'd at the Town of Warwick And Baptized a child by the Mode Of Sprinkling An Infant Daughter Of Joseph Lippet Esq & Lucy his Wife By the Name (of Betsy — And after Preaching Two Sermons, He Administred the holy Ordinance of Baptism by Immersion To A Young Lady of About Five or Six & Twenty Years Old, One of Colonel's Loe's Daughters By the Name Of MARY In the Presence of A Prodigious Number Of Spectators Who All Behav'd With the Greatest Seriousness And Solemnity. And As This Was the First Time of his Administring (by the form of Dipping) So Sacred An Ordinance, He Was the More Attentive to the Service, And at the

Same Time More full Of Admiration At the People's Decent Conduct & Reverend Behaviour.

*October The 12<sup>th</sup>* Mr F—Preachd To his Little Flock In St Pauls Naraganset, And Then Proceeded to Newport & Assisted The Rev<sup>d</sup> Mr Brown both In Preaching & Administring the Sacrament of the Lords Supper On *Advent Sunday* to Near Two hundred Communicants.

*October the 20<sup>th</sup>* At A Meeting of the Parishoners of St Pauls Church In Narraganset Voted That John Case & Thomas Browne be Church Wardens for the Remaining part of this Year.

Voted That Messieurs Viz

Samuel Browne	} be Vestry Men for the Remaining Part of This Year.
John Gardner	
Mathew Robinson	
John Browne	
Lodowicke Updike	
Thomas Hazard	
&	
Benjamin Mumford	

Voted That The Pews In the Church be Taxed £5: Old Tenour Each A Year for And Toward the Repairing The Church Of Saint Pauls.

Voted, That Mr John Browne procure the Windows Of the Church To be Mended forthwith.

Voted, That Mathew Robinson Esq have The Pew that late Belong'd To Captain Benoni Sweet Deceased, And Cap<sup>t</sup> Benjamin Jefferson have the Pew lately Belonging to Mr Charles Dickinson Junior.

In the Beginning Of *December* Mr F—had the Misfortune To Sprain his Ancle & Dislocate Several Small Bones, which Confin'd him Some While Under the Doctors hands, And by a Cutaneous humour falling Down the Legg to the particular part Affected, He Endured Great Pain And Was Prevented Some

Sundays from Officiating in holy Things.

*December 25<sup>th</sup> being Christmas Day* Mr F—Preach'd & administred the Holy Eucharist: After Which He Was very ill Again As to his legg And the Whole System Of Blood, by An Increase Of A Scrophulous humour Contracted In a Southern Unwholesome Clime, Which Renderd it Necessary To Go through A Regular Course of Regimen & Physick.

ANNO DOMINI 1761.

*March the 5<sup>th</sup>* Mr Fayerweather Married Mr Carder Hazard To Miss Allice Hazard Daughter of Colonel Thomas Hazard Esq Of South Kingstown At Mr Benjamin Mumford's house Where He then Boarded.

On The *Sixth Of April* Mr George Mumford Was Married By Mr F—To Miss Mary Dickinson In Saint Pauls Church Narraganset, The Bride being Given Away By Mr James Bentley An Intimate Acquaintance Of The Bride Grooms.

On the *30<sup>th</sup> Day Of April* Mr Fayerweather Mov'd into And Took Actual Possession Of the Parsonage house, Once the Private Property & Real Estate Of his Proedecessor The Rev<sup>d</sup> D<sup>r</sup> M<sup>c</sup>Sparran.

On *Easter Monday* Parish Officers Were Chosen In St Pauls And They Were As Follows.

Viz ChurchWardens

Thomas Browne

&

John Case

} Esquires

And As To Vestry Men

Captain John Browne

Mathew Robinson

Major Ebenezer Brenton

Lodowick Updike

John Gardiner

Benjamin Mumford Senior

On *Whitsunday* May the 10<sup>th</sup> A Discourse Was Preachd by Mr F— On the Day of Pentecost, And The Sacrament Of The Lord's Supper Was administred To the Following Persons

As the Very First Time Of his administring On such An Occasion

Viz, Captain John Browne

Mr Benjamin Mumford

Samuel Browne

Mr Triggs

Mrs Mumford

Mrs Anstis Robinson

Miss Molly Browne

M<sup>rs</sup> Ann Dickinson

Mary Chaffield

Mrs Gardner Wife Of J Gardner

Cæsar Gardner

&

Phillis Gardner

} Servants

May 17<sup>th</sup> M<sup>r</sup> F— Was Calld Away to Warwick & Preachd there to A large Number Of Souls; & Administred the Eucharist to About Fourteen Members Male & Female.

June 14<sup>th</sup> Preachd To a large Assembly In St Pauls Narraganset And Baptized Martin Reid The Parish Clerk An Adult And According to the Usual Method Of the Christian Church his Chosen Witnesses Were

Major Ebenezer Brenton

&

Mr Benjamin Mumford

And On the Same Day Baptized his Daughter By the Name of HANNAH, And her Sponsors Were Old Mr Mumford, his Wife Mrs Mumford And Mrs Ann Dickinson:—All Behaving With the Utmost Decency & Gravity, The Young Man Above Mentiond, Father To the Little Girl, being Previously

Instructed into the Nature of the Institution And the Solemnity Of the Ordinance According to the Canons Of the Church of England And What the Rubrick Enjoyn. May the Number Of Baptized Increase Among those that Are Adult in Age! And As to Infants May They all be offerd Up to God in Infancy Because Of Such the Kingdom of heaven doth Consist: But This Will Depend Greatly on Parents being properly Grounded themselves In the Christian Religion.

*June 28<sup>th</sup> & July 5<sup>th</sup>* Mr F Went to Newport With A Design to take a Passage for New York In Capt Leighton & being Detain'd by Contrary Winds Preachd both Sundays for the Revd Mr Browne. *July 7<sup>th</sup>* Sailed for New York And on the *12<sup>th</sup>* Preachd In the City In Trinity Church for the President of the Episcopal College The Rev<sup>d</sup> Doctor Samuel Johnson &c. From New York Mr F— proceeded To Philadelphia And Preachd In the Churches for The Revd Dr Jenny And The Revd Mr Duchie On the *19<sup>th</sup> & 26<sup>th</sup> of July*. On the *2<sup>d</sup> Day of August* Got back As far As New York Again And Preachd For The Rev'd Doctor Barclay And The Reverend M<sup>r</sup> Auchmuty. *August 9<sup>th</sup>* Mr F Preach'd In Mr Aspinwals Church In Flushing Long Island. The *16<sup>th</sup>* On A Sacramental Occasion In St George's Chappel New York, & in the Afternoon of Said Day At Trinity Church for The Revd Mr Auchmuty To A very large & Respectable Congregation.

On the *21<sup>st</sup>* Embark'd & Sailed through part of the Sound, And On the Passage had the Misfortune to be Cast A Way In *Hell Gate*, & being Detaind by a hard North East Storm Went Ashore At Pell's Manor, And it Was the *30<sup>th</sup>* of the Month before He Arriv'd Safe at Newport, Which He Blessed God The Almighty his Great Preserver for.



*September 6<sup>th</sup>* Mr F— Preach'd to his Own Little Flock, (Who seem'd pleas'd With his Return home! O May He Do much Good Among them, And Always Meet With the Divine Philanthropy & Protection.

*September 29<sup>th</sup>* Mr F Preachd At Warwick & Baptized 3 Children One A Boy of four Years old, The other An Infant Girl, the Children Of Poor Parents.

On the *First Sunday Of November 1761* Mr F— Baptized A Son of Mr Lodowick Updike By the Name of DANIEL At Eight Months Old, The Sponsors Were Mr Benjamin Mumford, his Wife, And Mr Thomas Mumford Son of Benjamin In Saint Pauls Church.

On the *10<sup>th</sup> Of November* Mr F— Was Call'd Away to Newport To Administer Private Baptism To a Child of Benjamin Mumford's Junior, The Child being Sick, It's Name Was Samuel, The Sponsors Were Mr F— Samuel Mumford And the Grand Mother M<sup>rs</sup> Mumford Senior.

The *27<sup>th</sup>* Mr F being Earnestly Requested Preachd A Sermon in Old Mrs Amys Room She having been Confin'd by Sickness A long time, To A Considerable and Attentive Audience.

The *30th* Mr F— Set Out for Boston. Preachd at Kings Chappel *Dec<sup>r</sup> 2<sup>d</sup>*. His Excellency Gov<sup>r</sup> Barnard Present. At Warwick on his Return He Preachd At Mrss Frances's & administred the Sacrament to Eleven Persons. And On *Christmas Day* He Preachd to his Own Flock & administred The Communion.

#### ANNO DOMINI 1762

Mr F Preachd At St Pauls A Discourse On the New Year. But Alass! Few! Very Few Hearers on that Day. Mr F— Publishd the Banns of Marriage Between Mr Robert Jenkins & Miss Elizabeth Champlin Daughter To Colonel Christopher Champlin As the First time of Asking. The Second Sunday As the 2<sup>d</sup> Time

And the 3d Sunday As the Last time of Asking.

On the 17<sup>th</sup> of Jan<sup>y</sup> Mr F Publishd Capt Thomas Green & Miss Mary Low As the First time. On the 25<sup>th</sup> being *St Pauls Conversion* Mr F— publish'd A Second time the Banns of Marriage Between Capt Tho<sup>s</sup> Green Of Warwick & Miss Mary Low of the Same Town, Publishd them Also A third time As the Law Directs: And On the 28<sup>th</sup> Of *January* He being Soon Bound to Sea, Proceeded to Warwick And Married Them. Mr F Preachd A Sermon On the Joyful Occasion At Mr Weeks<sup>s</sup> house. N B. The Couple Were Married At Colonel Loes house On *Thursday Evening Jan<sup>y</sup> 28<sup>th</sup> 1762.*

*February the 2<sup>d</sup>* Mr F Went to Charlestown And Married Robert Jenkins To Miss Elizabeth Champlin Daughter to Colonel Christopher Champlin! SHE The Bride, being Given Away by her Father.

*Easter Sunday* Preachd To A large Congregation & administred the Sacrament. And On *Easter Monday* Chose Parish Officers Viz Church Wardens John Case & Thomas Browne Esqs Who Serv'd Acceptably the Year before in Said Office, And Vestry Men As fol-

low viz	Mathew Robinson	}
	Major Brenton	
	Benjamin Mumford	
	John Browne	
	Benjamin Jefferson	
	&	
	John Gardner	}

*May 2<sup>d</sup> being the third Sunday In Easter* Mr F Preachd Not only In his Own Parish Church of St Pauls, But in the afternoon Of Said Day In the Baptist Meeting house On little Rest hill, To Some of his own flock living in that Quarter As Well as To A Promiscuous Number besides Of Sectaries, Differently Denominated.

On *May 16<sup>th</sup>* Mr F Was Sent for To administer Cly-nick Baptism To a Child of Mr Thomas Mumfords Dangerously ill With Fits, With Proper Sponsors, The Childs Name Was James, After Which The child Died On Which Occasion A Sermon Was Preachd in St Pauls to about Forty Souls.

*May 30<sup>th</sup> being Whitsunday* An Adult Offered himself To Christian Baptism Who had been Bred In the Annabaptistical Way hypothetically As the Church & Canons Direct By the Name of Benjamin (Who Commonly Went by the Name of Ben Sherman) Whose Chosen Witnesses Were Mr Benjamin Mumford Senior, Martin Reed, and Mrs Mumford, and after Previous Instruction Mr F administred the Ordinance of Baptism to him And Then Admitted him to the Other ordinance of the Lords Supper.

*June 2<sup>d</sup>* Mr F visited Boston & Preachd in the Several Churches there to full Audiences And Assisted in the administration of the Sacrament. On his Return Preachd At Warwick: Mr F also Baptized there A Male Child for one Mr Caravan, the Child having proper Sponsors *June 23<sup>d</sup>*.

*July 4<sup>th</sup>* It having for a long time been Dry Wheather, The Land being afflicted With the Judgment of Drought Mr F Improvd such a Providence from those Words, "*And he Prayed Again & the heaven gave Rain And the Earth brought forth fruit.*"

*July 8<sup>th</sup>* Mr. F Baptized by Immersion Deliverance Sherman In Petaqumscutt Pound Pond her Witnesses being Mr Mumford Senior, Mrs Davis, and Martin Reed, after She Came To the Communion.

On the *17<sup>th</sup> of July* Mr F Christned A Child for Mr Benjamin Sherman At his house Privately, Deliverance Sherman, The Father & Mr Reed Sponsors, The Child Named James. On this Day in the afternoon

Mr F Preach'd In the Baptist Meeting house to A large Congregation, & Performd the Liturgy of the Church of England.

*July 27<sup>th</sup>* Mr F— Was Sent for To See An old Man Dying One in full Communion With his Church, Who Died On the 28<sup>th</sup> And Was Buried the 29<sup>th</sup> on Which Occasion A Sermon Was Preachd. At the said Deceas'd<sup>s</sup> house.

On the 9<sup>th</sup> *Day Of September* Mr F administred Baptism To An Adult Female In Petaquumscutt Pond by Immersion Mrs Jefferson By the Name of SARAH, Soon After Which She Ratified her Covenant Engagements At the Sacred Altar. Her Chosen Witnesses Were her Husband Capt Benjamin Jefferson A Communicant of St Pauls, Mrs Mumford & Mrs Dickinson.

On *the 26<sup>th</sup>* The Congregation At St Pauls, The Largest that had Convened, From his, Mr Fs first Opening his Mission At Narraganset: Above An hundred Souls Present:

*October 5<sup>th</sup>* Mr F Was Sent for In the Dead Of Night & An Exceeding hard Rain To Visit One Dangerously [*ill*], and at his Request He Baptized him By the Name of JEREMIAH (Commonly before called Jeremy Smith.) And Mr F Gave him afterwards The Blessed Sacrament. This Person Was Bred to No Religion — And With Sorrow be it Spoken Since his Solemn Dedication To God the Father Son & holy Ghost, He has practically Renounced the Christian Religion, and Now makes no Profession At All.

*October the 5<sup>th</sup>* Mr F Baptized In St Pauls Church A Daughter Of Mr William Bentley Sadler About Eight Years old by the Name of SARAH She having her Proper Sponsors.

18<sup>th</sup> Was Observ'd As A Day of Publick Thanks-

giving through the Colony. The Congregation Upwards of An hundred Souls. On Which Day Was Decently Interred In the Church Yard Miss Molly Gardner The Daughter of John Gardner Esq Boston Neck Who Died Of a Consumption at the Age of 17 or 18. Her Corps being Carried into Church. On the Same Day Mr<sup>s</sup> Bovyer Was Church'd.

*Nov<sup>r</sup> 5<sup>th</sup>* Gun Powder Plot Was Observd & a Sermon At St Pauls.

*Sunday December 5<sup>th</sup>* Mr F. Baptized A Negroe Man Servant of John Gardners Esq By the Name of POMPEY his Chosen Witnesses Were Martin Reed, Mrs Mumford & Cæsar Gardner (Said Pompey Died July 5<sup>th</sup> 1768) And Buried in a christian manner.)

*December 25<sup>th</sup> being Christmas* Mr F Preachd & administred the Sacrament As Usual on Said Day And On Said Memorable Occasion.

ANNO DOMINI 1763

*January 1<sup>st</sup> Circumcision.* The Wheather Exceedingly Bad And No Congregation Assembled at St Pauls.

15<sup>th</sup> Mr F Was Calld On to Visit Old Mrs Amy A Communicant of St Pauls being Now Dangerously ill. Divers times he had visited and Pray'd With her: And Besides Administred the holy Eucharist, Several Persons Communicating With her At the Same Occasion. Dureing her Whole Illness She Express'd An Intire Resignation to Gods holy Will & pleasure, And Thro' Gods help It Was hop'd She Made a Good End.

23<sup>d</sup> Publishd the Banns Of Marriage Between George Hasard Peckham of South Kingstown & Sarah Tayler Daughter of Robert Tayler In Newport Deceas'd, And After A Regular Publication three Distinct times According to Law They Were Married In Newport.

*The 30<sup>th</sup>* Was Observ'd As Usual by A Sermon On the



Occasion, But So few Auditors, That it is a Sufficient Discouragement from Preparing A Sermon or Preaching it on Such Days.

7<sup>th</sup> *February* being Advertiz'd of the Death, & Day of Interment of Old Mrs Amy, & Requested to Preach A Funeral Sermon, Mr F— Preach'd One on the 8<sup>th</sup> of the Month In St Pauls from the Revelation of St John the Divine the 14<sup>th</sup> Chapr at the 13<sup>th</sup> Verse The Corpe being Carried into Church And the Number present Were Sixty People Who Behav'd Gravely & Solemnly.

On the 13<sup>th</sup> *Of the Month Sunday*, Mr F— Was Publishd To Mrs Abigail Bours The Surviving Relict of the Revd Peter Bours of Marblehead In Trinity Church Newport By the Revd Mr Browne And on *Ash Wednesday being the 16<sup>th</sup>* Publishd the Second time And *Sunday Feb<sup>y</sup> 20<sup>th</sup>* Was the third & Last time of Asking.

*Sunday The 27<sup>th</sup> February* Mr F Was Married To Mrs Bours In the Church At Newport Early in the Morning About 8 o Clock By the Reverend Marmaduke Browne; And that Day (An Exceedingly Cold Day) Preachd On the Occasion from those Words To A large Auditory *Do All to the Glory of God*. Assisted the Revd Mr Browne the Next Sunday Also, having Got his Own Pulpit Supply'd By The Revd Mr Dormer Of South Carolina In his Passing along through the Continent From South Carolina.

On *Good Friday* Mr F Preachd In Newport for the Revd Mr Browne & Assisted him in the Administration Of the Lords Supper.

On *Easter Sunday April the 3<sup>d</sup>* Preachd In St Pauls Narraganset And Administred the Sacrament To Sixteen Souls.

On this Day After Divine Service Was over (from the

Great Difficulty Of Convening the People together On Easter Monday) The Parish Officers both as to Church Wardens & Vestry Men Were voted To be Continued this Year Without Alteration. April the 4<sup>th</sup> Mr W<sup>m</sup> Davis And Family Mov'd Away from the Parsonage house Where They had Livd With Mr F— for Two Years in Great Unanimity & Peace.

May 16<sup>th</sup> Mr F bought A Servant of J Gardner Esq: May She Prove A True & Faithfull Servant of Jesus X. (Who Died April 11<sup>th</sup> 1770).

*July* 17<sup>th</sup> Mr F. Baptized A Male Child In St Pauls of William Bentleys By the Name of AGRIPPA, The Sponsors Mr Mumford Mrs Mumford & Mr Reed.

*July the* 18<sup>th</sup> Mr F— Married Captain John Northam (Who Brought him from Charlestown South Carolina) To Miss Toman of Newport.

*Sepr* 18<sup>th</sup> Mr F Preachd In the Baptist Meeting house to a large Auditory On little Rest hill & Carried on the Service of the Church of England, And Several of their Teachers (No less than four) being Present in the Whole Service.

*October the* 16<sup>th</sup> Mr F Baptizd A Female Child Of Martin Reeds By the Name of ANN her Sponsors were Captain Jefferson, Mrs Jefferson, and Mrs Webber.

*November* 19<sup>th</sup> Born Robert Browne A Male Child And the First born Son of Captain Robert Browne. Christned In Newport Church By the Revd Mr Browne Rector of Trinity Church *Nov* 30<sup>th</sup> 1763.

*December* 25<sup>th</sup> Mr F Preachd In St Pauls before a large Promiscuous Number, and administred the Sacrament to fourteen Communicants.

ANNO DOMINI 1764

Mr F— Preachd on the Occasion of the *New Year* to Fifty Souls.

*Feb* 26<sup>th</sup> Mr F Journeyd to Marblehead, Preachd In St Michaels Church, and Christned A Child for the Reverend Mr Weeks At the Font there.

On *Easter Sunday* Mr F officiated in his own Church & administred the Sacrament to Eleven Souls. — After Publick Worship Was Ended Chose Parish officers being Under an Indispensable Necessity of it, because Of the Impossibility of Convening the Parish On *Easter Monday* As the Business of Agriculture, Especially Plowing & planting at Said time Engross'd their Closest Attention & Care viz Church Wardens & Vestry Men for the present Year One thousand Seven hundred & Sixty four. — The Church Wardens Were viz Captain Benjamin Jefferson

&

Mr Stephen Bovyre

The Vestry Men Were

John Case

Thomas Browne

Benj<sup>n</sup> Mumford Senior

Mr William Bentley

Samuel Gardner

&

Captain Francis Carpenter.

*May* 23<sup>d</sup> Mr F Went To Marblehead, Preachd In St Michaels Church And Baptized Three Children By The Desire of their Pastor, Whose Names Were Entered into their Church Records.

*June* 3<sup>d</sup> Mr F Preachd In Newbury Church for the Revd Mr Bass to a Small Audience, He officiating in Almsbury Church.

10<sup>th</sup> Mr F Preachd in Salem Church On Occasion of *WhitSunday* and Assisted The Revd Mr Mcgilchrist In the administration of the Blessed Sacrament.

On the 14<sup>th</sup> of *June* Sott out for Marblehead for home

— Arrivd safe In the Parish of St Pauls. Preachd there on the 17<sup>th</sup> *Day of the Month* To a Small Congregation.

*July* 1764 Mr F Calld Away to Newport To Marry Mr Benjamin Brenton To Miss Cook Daughter of Captain Silas Cook The Revd Mr Browne being Sick And not able to Attend the Office for the Bride And Bride Groom.

*August* 6<sup>th</sup> A Negroe Child Born (Cæsar) In Mr F—s house of Tamar & George his Servants.

*Nov* 5<sup>th</sup> Mr F Officiated In St Pauls. But Discouragd from the Smallness of his Congregation On the like Publick Occasions, altho' they had Previous Notice of the Design the Sunday before.

The *Sunday following* Mr F Preachd On the Death of his Wife's Sister Bourn from those Words The Memory of the Just is Blessed.—M.

*December* 25<sup>th</sup> was Duely Observed by Mr F in St Pauls Church.

#### ANNO DOMINI 1765

On the *New Year* A Sermon Was Preachd By Mr F—to his Own Flock &c.

*January* 3<sup>d</sup> Mr F Married Captain John Watson To Phœbe Martin at her Gran: Father Esq Martins On Conanicutt In the Presence of Many Witnesses And Preachd A Sermon On the happy Occasion from Those Words "*Love One Another.*"

*Jan* 5<sup>th</sup> Mr F & Spouse Sent for to Newport to Attend Capt John Brownes Funeral, He Read Prayers on the Day of Interment, and Preachd A Funeral Sermon in Trinity Church On the Occasion *Sunday After.*

*February* 17<sup>th</sup> Mr F Preachd At Newport & Baptized three Children One of Governour Wantons, and all with their Proper Sponsors.

*March 5<sup>th</sup>* Mr F Married Captain Isaac Prince Godfrey To Penelopy Pelham Cowley, At Mr John Bannisters At Middletown On Rhode Island.

*March 15<sup>th</sup>* Mr F Went to Captain Robert Brownes On a Letter from him And Baptized A Son of his By the Name of *John*: Capt Browne, Mr F— Standing Male Sponsors, & Mrs F Female Gossip. (The Child Born On the 10<sup>th</sup> January 1765).

*March 18<sup>th</sup>* Mr F Visited the house of Mourning George Hazard's Which Was made so By the Death of his Wife Who Was the Daughter of Colonel Thomas Hazard One of the Church Under his Pastoral Care.

19<sup>th</sup> Attended her Funeral Where Several Of THE FRIENDS Calld so by Way of Distinction Spoke.

On *Easter* Mr F Preachd On the Occasion & administered As Usual the Holy Eucharist.

On *Easter Monday* No alteration Of Parish Officers The Old Ones Remaining As they Were: So that there Was No Attempts for A New Choice.

On *Whitsunday* Mr F Preachd In St Pauls On the Unpardonable Sin Against the holy Ghost. And in the Evening After A Previous Publication According to Law He Married Mr Barnaby Brennock A Foreigner To Miss Esther Davis Daughter Of Samuel Davis At French Town being the 26<sup>th</sup> of May, The Bride being Given Away By old Mr Mumford.

*September*—The *Two Last Sundays in this Month* The Revd Mr Bass Of Newbury Preach'd In St. Pauls Narraganset for Mr F.

*Nov 5<sup>th</sup>* No Sermon On the Occasion from the Aforegoing Discouragements Mentiond By Mr F.

Soon After This Date, Finding A Necessity To Repair St Pauls Church The Church Wardens Viz Mr



Bovyre & Jefferson Were Active to Collect Subscriptions for the Purpose And Accordingly Nov 15<sup>th</sup> The Church Was Repaired And the Windows Mended Whereever they Wanted to be Made Whole. On this Occasion & for this Purpose Thomas Browne and John Case Esq<sup>s</sup> Gave Very Liberally.

*Nov<sup>r</sup> 28<sup>th</sup>* Was Observd As A General Thanksgiving throughout the Colony Of Rhode Island & Mr F Preachd on the Occasion Accordingly.

*December* Mr F Married At Doctor Babcocks Capt Dudley Saltonstall To his Daughter Miss Francis Babcock At Westerley And Was Considerably Indisposed by A very bad & Dangerous Cold Which Confind him (On his Return) to his Bed & Chamber Above Six Weeks.

ANNO DOMINI 1766

*First Day of Jan<sup>y</sup> Circumcision.* But No Preaching At St. Pauls.

On *Easter Sunday* Mr F preachd to A Considerable Congregation, & administred the Sacrament to Seventeen Communicants.

On *Easter Monday* Parish Officers Were Voted to be Continued for this Year Without Any Alteration As before viz Church Wardens

Capt Benj <sup>n</sup> Jefferson	}
Stephen Bovyre	

Vestry Men The Same viz

John Case	}
Thomas Browne	
Benj <sup>n</sup> Mumford	
W <sup>m</sup> Bentley	
Samuel Gardner	
Capt F. Carpenter	}

*April 1<sup>st</sup>* Major Benjamin Brenton Died And Three Days After (Which Was the 4<sup>th</sup> of *April*) Buried On

his own Farm: The Burial Service Performed By Mr F— At the Majors Desire Who in his Sickness Was Visited by Mr F And Prayed With.

6<sup>th</sup> Mr F Christned A Male Child for Capt Robert Browne at his house By the Name Of SILAS With the proper Sponsors (The Child Born January 28<sup>th</sup> 1766.)

*May the First.* Mr F Baptized An Adult Person In St Pauls Who had been One of the People of the Annabaptist Perswasion (& before that of Several other Denominations) By the Name of *Jonathan* Who had Commonly Gone by the Name of *Jonathan Sherman*; His Chosen Witnesses Were Mr Reed, old Mr Mumford, & Capt Jefferson, his Baptism Was Hypotheticall. After Which He Seald his Engagements at the Sacred Altar; And For Five Years Attended both the Worship And Ordinances of the Church Constantly! But Alafs! has Now Publickly Renounced his Profession, And Turned Again To the Annabaptists, And been Actually Redipped By One of their Illiterate Teachers lately in North Kingstown —O TEMPORA: O MORES.

*May 14<sup>th</sup>* 1766. Mr F Baptized This Day A Negroe Boy Namd Bristow Son of his Man Servants George & Tamar Who Was Born in his house May 12<sup>th</sup> 1766. Mrs Gardner, Mr F & Mr Mumford Sponsors.

*June 4<sup>th</sup>* Mr F Attended the Convention of the Episcopal Clergy And The Revd Doctor Caner Preach'd in Kings Chappel Boston from those Words "*Follow Me.*" *Sunday After* Mr F Preachd for the Doctor & Baptized A Child in Kings Chappel Which Was Registred in their Church Book.

*July 6<sup>th</sup>* Were Married in Church Robert Dickson & Martha Straight by Mr F—r

*October 19<sup>th</sup>* Mr F Married Mr Benjamin Naason To

Miss Sarah Jefferson at Capt Jeffersons house Who had been Publish'd Three Distinct Times In Church According to the Colony Law. The Bride being Giving [*sic*] in Marriage By the Father.

*November 2<sup>d</sup>* Mr F Preachd In Christs Church Cambridge And *two Sundays Succeeding*, And the *Third* At Christ Church Boston for the Revd Mr Greateon.

*December 25<sup>th</sup>* Preachd In St Pauls On the Occasion of *Christmas* to A Small Congregation & administred the Sacrament to a few.

On *St Innocents Day* Mr F Preachd In St Pauls to a few being Moderate Wheather from those Words, "*then herod When he Saw that he was Mocked of the Wise Men Was Exceeding Wroth & Sent forth & Slew all the Children that Were in Bethlehem & in all the Coasts thereof from 2 Years old & Under According to the time Which he had Diligently Enquird of the Wise Men.*"

ANNO DOMINI 1767

No Sermon On the *New Years Day*.

But The *First Sunday After* (By A long Trial for A Congregation In St Pauls Church During the Winter Sollstice, Of Almost Seven Years) Mr F was obligd to officiate in his own house Calld the Parsonage, & So at other houses In his Parish In An Alternate Way, Which He found Was better Attended on than in the Church of St Pauls that Difficult Season of the Year. &c.

On the 11<sup>th</sup> of *Jan<sup>y</sup>* Mr F— at his own house Baptized Cæsar A Negroe Boy, The Eldest Son of his Man George & Tamar With proper Sponsors. It being the *first Sunday After Epiphany*.

On the 9<sup>th</sup> (which shoud [*sic*] have been Mentiond before the last Article of baptism) Mr F Was Sent for To Attend the Funeral of M<sup>rs</sup> Browne, The Consort of

the Revd Mr Browne Over Whom He Performd the Funeral Service In Trinity Church Newport. An Exceedingly large Concourse of People Attended But No Sermon As both the Lady her Self & her husband too had An utter Aversion To Pomp & Show on those Occasions, & Utterly Against All Parading.

*March 22<sup>d</sup>* Mr F Christned his Servant Man George before a large Congregation At his house, & his Chosen Witnesses Were old Mr Mumford Mrs Mumford & his Master.

*Easter*—No Alteration this Year As To Church Wardens & Vestry Men.

*April 5<sup>th</sup>* Mr F Christned A Female Child In St Pauls Church of his Clerk's Martin Reed, By the Name of SARAH, Capt Jefferson, his Wife, And Mrs Fayerweather Standing Sponsors.

*June.* The *Two Last Sundays Succeeding* In this Month The Revd Mr Lyons & Mr F—Exchangd; He Preachd In St Pauls; Mr F in the Church Of Taunton in the Province Of Massachusetts &c.

*Sunday November 5<sup>th</sup>* This Day Mr F Baptized A Male Child Of Thomas Gardner & Katherine his Wife By the Name of henry Richmond Gardner—The Sponsors Were Master Kelly Mr F, & Miss Jerushy Blowers.

ANNO DOMINI 1768.

*Jan<sup>y</sup> 1<sup>st</sup> Circumcision* Mr F—Preachd, & Exhorted his People To Begin the New Year in the Service of God their Creator & Redeemer, & hold on to their Live's End.

*Jan<sup>y</sup> 7<sup>th</sup>* Mr F Married Captain Sylvester Gardner of North Kingstown To Miss Sarah Beers Of Newport, At Captain Joseph Coggeshall's, The Bride being Given Away by Capt Coggeshall.

*March 6<sup>th</sup>* It being the *first Sunday* in the Month Mr F Preachd at Mr Bovyre's and Christned A child By the Name Of Robert Lowe After A Brother in Law In old England of Mr. Bovyres; Capt Jefferson his Wife And Mr Bovyres Son Standing Sponsors.—After Divine Service Visited & Prayed With William Davis Son of William Davis Dangerously ill Who Soon After Died.

*March 13<sup>th</sup>* And *Fourth Sunday In Lent* Mr F Christned A Male Child At Capt Jeffersons house By the Name Of Benjamin Jefferson Naason, Son of Mr Naason Who Married Capt Jeffersons Daughter; The Sponsors Were Stephen Bovyre his Wife, And the Gran Father Captain Jefferson himself.

*March 21<sup>st</sup>* Mr F Preachd A Funeral Sermon On W<sup>m</sup> Davis's Death In Church To A full & Serious Audience. 27<sup>th</sup> Mr F Officiated At home.

On the 3<sup>d</sup> *April* Mr F preachd on *Easter* at Mr Philips's — On *Monday* No change of Church officers.

*April 10<sup>th</sup>* Mr F Preachd At Lodowick Updikes & Baptized Three Children for him By the Names of James, Anstis, & Mary, The Sponsors Capt Jefferson, Mrs Jefferson, & Mrs Gardner The Gran Mother: Having Christned their Eldest Son before, DANIEL, At Eight Months old.

*April 17<sup>th</sup>* Mr F Preachd At the Parsonage house & Baptized his Own Negroe Wench Tamar, And her Child Phillis, The Mother had her Chosen Witnesses; The Other Sponsors viz Mr Reed, Mrs F, & Mrs Gardner.

*April the 24<sup>th</sup>* Mr F Preachd At Mr W<sup>m</sup> Davis's, And Baptized A little Negroe Boy two Years old By the name of CATO, his Sponsors Were Mr Bovyre old Mr Mumford & Mrs Davis—And Immediately After Divine Service Mr F — Proceeded for home,



And Went on With all Speed from Thence To Point Judith And Married George Browne To Miss Hannah Robinson At her Father William Robinsons In Presence of Many.

*May the First* Mr F— Preachd in St Pauls Church; To A full Audience.

On *Whitsunday* Mr F Administred the Sacrament of the Lords Supper In St Pauls To Sixteen Communicants After Preaching To About 50 or 60 hearers.

On the 24<sup>th</sup> Mr F Sot off for Boston & Marblehead. And On *Sunday Morning May the 29<sup>th</sup>* Mr F Married At Marblehead before Church Began Colonel William Bourn To Mrs Deborah Freeman The Surviveing Relict Of Mr James Freeman Merchant: The Lady being Given Away by Major Gallison Brother in Law By Marriage to the Bridegroom.

*July the 3<sup>d</sup>* Mr F Baptized in his Own Church at Narraganset An Infant Child of his Clerk's Mr Reed by the Name of MARY; Mr Bovyre his Wife & Mrs Davis Sponsors, The Whole Congregation tarried in the Church of St Pauls to See the administration of the Ordinance.

(43)

On the 16<sup>th</sup> Saturday Night Died Mr Henry Gardner (Son of henry in Newport) One of the Parish Of St Pauls, Who had been in Mr F—s service, And the said Mr Gardner Was Buried In his Own Ground Without Ceremony And having Only five or Six Men Attending his Funeral by Reason of the Malignancy of the Distemper & Fever Whereof He Died.

*August 8<sup>th</sup>* Mr F Baptized A Female Child At Captain Robert Browne's house Of Said Robert's & Wife Sick, The Father, Mother, & M<sup>rs</sup> Gidley being Sponsors The Child Nam'd ELIZABETH.

On the 21<sup>st</sup> Mr F Preachd In St Pauls, And in the Afternoon of Said *Sunday* At little Rest In the An-

nabaptist Meeting house, & Carried on All the Public Exercises According to the Method practic'd in the Church of England, After Which In the Evening Mr F Married Capt Benedict Peckham To Miss Mary Boon In North Kingstown, He having been Out publishd According As the Law Directs.

On the 23<sup>d</sup> Mr F Married Mr Slocums Daughter To Mr Henry Wall Who had been Publish'd 3 Distinct times by Esq Thomas As the Law Directs.

*October the 1<sup>st</sup>* Mr F being In Newport And The Minister Confind to his house By Bodily Illness, he Was Requested To Christen A Child of Captain John Watson's And Phœbe his Wife By the Name of MARY, The Sponsors Were Mr Simson Attorney at Law, his Wife & Mrs Dickson.

*December 25<sup>th</sup>* Mr F Preachd In St Pauls On Christmas Day to About Forty Souls And administred the holy Communion to Twelve.

ANNO DOMINI 1769 being *Circumcision* Mr F Entertained his Flock With A Discourse Agreeable To the Occasion in St Pauls.

*February 1<sup>st</sup>* Mr F began to Preach in his Own Mansion house on Account of the Impracticableness of attending at St Pauls The Wheather being So Severe, And From Which Time He officiated at his own & other houses of his Parishoners till Easter.

On the 9<sup>th</sup> of *March* Mr F Married Mr Niles Helme To Miss Sarah Bent At his house After having Publish'd them as the Law directs 3 Distinct times: The Bride being Given Away By Mr Reed the Clerk of Saint Pauls.

*Easter* No Change of Parish Officers, from a General Approbation of Them that had been in the last Year As to Wardens and Vestry Men And the Difficulty of Collecting the People Together On Easter Monday.

*Second Sunday Past Easter* Mr F being before Desired to Compose a Discourse *On Singing*, Prepar'd And Preach'd One To A Number of Young People Who Were Learning PSALMODY.

16<sup>th</sup> *April* Mr F visited Old Mrs Willet Who Was taken Ill With An Apoplexy; Mr F prayed With her Soon after Which She Died.

18<sup>th</sup> *On Tuesday* she Was Buried, And A Funeral Sermon Preach'd by Mr F after her Interment At the Esquires House.

28<sup>th</sup> *July; On Friday Evening* Mr Fayerweather Married his Brother In Law George Hazard Esq To Miss Jane Tweedy at the Parsonage house Narraganset After 3 Distinct Publications In the Church of Newport. Married Benedict Peckham To Mary Boon Daughter to J & Mary Boon of N Kingston *August 21<sup>st</sup> 1769.*

On the 10<sup>th</sup> *Sepr* Preachd In St Pauls, his honour The Governour of the Colony being At Church, And A Considerable Large Congregation.

On the 11<sup>th</sup> *of A Monday Morning* Mr F Sott off for Boston To Attend the Annual Convocation of the Clergy. The Revd Mr Thompson Of Scituate Preachd before Us In Kings Chappel On the Moral Perfections of God. Mr F Preachd Sunday after at Kings Chappel And at Trinity Church Boston.

On the 17<sup>th</sup> Mr F & Mr Clark of Dedham Exchangd. And the *Succeeding Sunday* brought about A Second Exchange Between Mr F & the Revd Doctor Byles — The Doctor Preachd In Mr Clarks Pulpit of Dedham, And Mr F In Christ's Church Boston: So that by Such An Exchange Double Mr Clarke Supplyd Narraganset Church 2 Sundays together.

*Novr 26<sup>th</sup>* Mr F Exchangd Pulpits With the Revd Mr Bisset of Newport.

*Decr 25<sup>th</sup>* Mr F Preachd To a Small Congregation & administred the holy Eucharist In St Pauls.

On the 31<sup>st</sup> Exchangd Again With Mr Bisset & Mr F Preachd in Newport. On the Last Day of the Year 1769. And on the Beginning of the New.

ANNO DOMINI 1770

*January the 1<sup>st</sup>* it being *Circumcision* Mr F Read Prayers to the Largest Congregation He Ever Saw on a Prayer Day at Newport. And on this Day Mr F Baptized a young Gentleman In adult Years Mr Scott By the name of JOSEPH, and his Chosen Witnesses Were Mr William Wanton And Mr Simon Peas Merchants.

On the 11<sup>th</sup> of *February* Mr F Attended the Funeral of Mr John Scotts Lady in Newport Who Was Interr'd on Sunday About 4<sup>o</sup> Clock In the Afternoon at Whose Grave Mr F officiated, The Revd Mr Bisset being Gone to Boston. N B. The Deceas'd Lady Was the Daughter of Capt Cookson.

*March 4<sup>th</sup>* Mr F Preachd at a Neighbours house & the Gov<sup>r</sup> Present

11<sup>th</sup> of *March* Mr F Baptized at his own house a Negroe Child By the Name of THANKFULL: A Daughter of Man George & Wench Tamar. The Sponsors Were Mrs F Mrs Gardner & Mr F.

*April the 11<sup>th</sup>* The Said Tamar Died; And on the 12<sup>th</sup> of the Month Was Buried. A Christian Burial She had in her old Master's Ground (I Gardner Esq) alongside of her own Mother & some fellow Serv's and before the Corps Were Mov'd from the Parsonage A Short Funeral Sermon Was Preachd by Mr F at his house, And Prayers Perform'd at the Grave.

*Easter*—The Same Wardens & Vestry Men of St Pauls Are Continued for this Year.

*Sunday May 13<sup>th</sup>* Mr F Baptized A Male Child for Mrs Katherine Gardner (Wife of Thomas Gardner) She Belonging to St Pauls, (He of the People call'd Friends) By the Name of Samuel Fayerweather: The Sponsors Mr F, Master Kelly and Mrs Dickson Widow.

On *Friday Night* Between Five & Six ° Clock *July 6<sup>th</sup> 1770* Mr F—r was sent for to visit John Gardner, with whom he talk'd and Prayed.

7<sup>th</sup> on Saturday Died John Gardner Esq of Boston Neck, And on *Sunday 8<sup>th</sup>* the Next Day Was Decently Buried In the Church Yard of St Pauls, On Which Occasion The Corps Was Carried Into St Pauls Church And a Funeral Sermon Preachd There By Mr F The Rector To a Full and Serious Congregation.

29<sup>th</sup> *July* Sunday Evening Departed this Life John Case Esq at Tower Hill And on *Tuesday July 31<sup>st</sup>* He Was Decently Interrd In St Pauls Church Yard North Kingstown And A Funeral Sermon Preachd By Mr F on the Occasion In St Pauls Church before a Numerous And Attentive Audience. Mr F Constantly visited Said Esq Every Day for Some Considerable time together And Prayed With him And adminis[tered] the Blessed Sacrament To him Two or Three times Distinctly.

*September 16<sup>th</sup>* Mr F Preachd In St Pauls, And After Church He Was Earnestly Desired To Go To Mr William Davis s Which He Did, And Baptize Three Children By The Names of *Charles, Chester,* and *Charlotta*, And at the Request of George Rome Esqr A Gentleman of Estate from Old England &c The Sponsors Were Mr Bovyre Mrs Bovyre & Mr Davis: After Which Next Day being the 17<sup>th</sup> of *September* Mr F Sott off for Boston To Attend The Annual Convention of the Clergy, And Preachd there In the Several Churches &c. The Revd Mr Trout-



beck Kings Chaplin Preachd before the Clergy On Said Occasion from that Text "What *is Truth*."

*Nov<sup>r</sup> 11<sup>th</sup>* The Reverend Mr Usher of Bristol Preachd & Read Prayers for Mr F In St Pauls Narraganset, He being a Hearer.

On the 20<sup>th</sup> *December* 1770 Mr F Married Captain Nathan Bull of Newport To Anna Perry of South Kingstown Kings County being Legally Published Three Distinct Periods.

ANNO DOMINI 1771

*January the First* Mr F Gave his Flock a New Years Sermon.

On the 12<sup>th</sup> of *February* Doctor Robert Hazard Was Buried, Having Died by a Long Lingular Illness Saturday Evening about 6 ° Clock The Ninth Day of the Month. A Considerable Assembly Present At his house, and a Funeral Sermon Preachd by Mr F— from a Subject Suitable to the Occasion.

17<sup>th</sup> Mr F Preach'd on this Sunday at Mr Ray Sands formerly Esq Case's house

*Sunday 24<sup>th</sup>* Mr F Preachd at the house of mourning The Late Doctor Hazards On Mortality. A large Congregation Present. The Hon<sup>ble</sup> James Honeyman Present Who Came from little Rest Where the Court had been Sitting the Whole Week.

*Sunday March 16<sup>th</sup> [17<sup>th</sup>]* Mr F Preach'd at Mr George Brownes to about 40 Souls. On Thursday the 21<sup>st</sup> of March Mr F being Invited by a Letter from the Church Wardens of Trinity Church Newport, He attended as a Paul Bearer The Funeral of the Revd Marmaduke Browne Pastor of Said Church Where a Sermon Was Preachd By The Revd Mr Bisset Colleague To a very Numerous And Weeping Congregation.

*Sunday March 31<sup>st</sup>* being *Easter Sunday* Mr F Preachd

At Capt Benj<sup>n</sup> Jeffersons house on the Resurrection of Christ To About Sixty Souls After Which on Said Day before the Whole Congregation Mr Fayerweather Baptized A Male Child of Mr Benjamin Naasons, Son in Law to Capt Jefferson By the Name of ELISHA: The Gossips being Mr Bovyre and Mrs Jefferson and The Gran Father.

*April the 1<sup>st</sup>* It being *Easter Monday*, The Day On Which Parish Officers Are Chosen. Mr Fayerweather having Given Previous Notice, of Said Meeting, And the Design Thereof—On Said Day A Number had Conven'd Although Small &c Church Wardens and Vestry Men Were Chosen and They Were as Follow, viz

Church Wardens

John Gardner	} of SK
Peter Phillips	

The Vestry Men for the Present Year Were

	Lodowick Updike	}
	Mathew Robinson	
Capt	Robert Browne	
	Benjamin Gardner	
	Thomas Browne	
	William Davis	
N B	Sylvester Gardner	

Stephen Bovyre, William Cole, & Captain Jefferson Who Were Present Were Nominated But Declin'd —So that the Seven Above Mentiond Persons Are Entred On this Record As the Proper & Only Vestry Men for the Year 1771 Till Next Easter Monday When Another Choice Of Course Comes On;—Attested by Jn<sup>o</sup> Gardiner Warden of St Pauls Church As likewise By Samuel Fayerweather Rector &c.

At This Time And On this Day of Easter Monday We Should have Consulted, And Determined About Building A New Church Or Repairing Saint Pauls, But

The Members Of the Congregation living in South Kingstown In General Not being Present It Was thought proper And Mutually Agreed Upon to Adjourn the Matter. Accordingly We Unanimously Agreed to adjourn till this Day Fortnight, Which Brings it to the fifteenth Day of April: On Which Time it Was Referred To the Minister Mr F— And John Gardner A Warden To Ask Mr Whailey A Carpenter to Meet With Us in Order To Give his Opinion & Judgment Relating to the Old Church of St Pauls As to its being Worth Repairing or Not &c.

Accordingly On *Monday the 15<sup>th</sup> Day of April* (the Day Appointed When it Came We Met in Saint Pauls at 2 ° Clock in the Afternoon, And On this Day As the Adjournment from Easter Monday, We Assembled Regularly As A Parish Meeting Legally Warned, And Previous To the Bringing On the Buisness Of the Meeting Mr Fayerweather Acquainted The Gentlemen Present That He had at their Request Invited The aforesaid Mr Whailey the Carpenter Who Was Now at the Vestry Room So Called, And by their leave Would Send for him, In Consequence Of Which The Clerk of the Parish Was Sent to Ask him To Come Among Us, Which he Did for the Purpose Aforementioned,—Namely To Give his Judgment & Opinion of the Old Church of Saint Pauls Whether it Was Worth Repairing Or Not, This being Referrd to Mr Whailey by the Gentlemen Convened themselves Which had been Agreed Upon At a former Meeting For Mr Whailey to Inspect The Building As A Carpenter thoroughly both Within Side And Without, Which having been Accordingly Done by him In Conjunction With Mr Cole Another Carpenter A North Kingstown Man Whom He Chose to be his Associate Upon that Occasion least He Shoud be Suspected of As Guilty Partiality,—We Were this Very Day Acquainted In Form by the Said

Whailey & Cole That The Old Church Was in a Ruinous State And Almost past Repairing, That it Might indeed be Patch'd Up for a While, But that the Cost of the Repairs Wou'd be but Little Short Of Building A New Church.

The Next Question Which Came Under Consideration Was The Erecting of A New Church Propos'd to be Built on the Spot of Land In South Kingstown Left By The Late Doctor MacSparran On the hill Lot So Commonly Call'd; And It Was Propos'd That the Matter Shou'd Not be Determin'd by the Usual Sign of holding Up the hand, but by Reducing the Point To the Building Of A New Church And To be Signified By Yea's & Nay's; Upon Which Occasion Every Person Was To Declare his Sentiments VIVA VOCE And To Assign his Reasons for & against that Measure. We then Entred into a Large & full Discussion of the Matter And Upon Summing the votes It Appear'd That There Was A Majority of Six In favour of the Question—And There Were Also Four Other Distinct Persons Present Who Declared That They Would have no vote in the Affair.—On this Meeting The Rev<sup>d</sup> Mr F— Presided As Moderator.—

Herewith is Recorded A Copy Of the Names of the Several Persons Present; Distinguishing Those Who Voted for, And Those Who Verbally Declar'd Against the Question; Delineated In Two Different Columns, And Drawn Up By Mr John Gardner one of the Wardens of Saint Pauls Church. The Different Columns Stood Thus—

Viz Those for the Building Of A New Church On the Hill Lot South Kingstown As aforesaid & Against Repairing St Pauls North Kingstown Aforesaid, Were,

Thomas Browne	}
Mathew Robinson	
George Browne	

Carder Hazard  
 Robert Browne  
 Abiel Browne  
 John Gardner  
 Benjamin Gardner  
 Edward Kelly  
 Jeremiah Browne  
 Samuel Gardner

Those Who Were for Not Building A New Church,  
 But Who Were for Repairing The Old Church of  
 Saint Pauls As They Verbally Declared,

Viz, Lodowick Updike  
 Peter Phillips  
 Benjamin Jefferson  
 Stephen Bovyre  
 &

N B William Davis

Four More Persons Were Present That Declar'd  
 They Woud have No Vote in the Affair, And Did  
 Not Vote at all, or Permit Their names To be Down  
 in Either Of the Columns,—and These are here In-  
 serted As Follow

Viz, William Bizzell  
 William Cole  
 Thomas Cole  
 &  
 Captain Sylvester Gardner

So That, Upon The Whole, It Appear'd That the  
 Vote Was Clearly and Legally The Majority In fa-  
 vour Of Building A NEW CHURCH On the Hill Lot  
 of the Late Doctor MacSparran<sup>s</sup> of Eleven To Five:  
 Or in Other Words, Six More for Building A NEW  
 CHURCH, Than Repairing THE OLD ONE.

Attested

By John Gardiner Warden of S' Pauls Church.  
 Likewise By Samuel Fayerweather The Rector.



*Sunday April the 21<sup>st</sup>* Mr F: Preachd At Mr Updikes house To About Forty Souls, Who Were Serious & Attentive.

*April 24<sup>th</sup>* Mr F Was Sent for By The Wardens Of Trinity Church Newport To Preach In that Church As A Paul Bearer To the Late Reverend Pastor Mr Browne Which He Did To A Numerous & Attentive Congregation From those Words *Remember them that have the Rule Over You Who have Spoken to You the Word of God, Whose Faith follow Considering the End of their Conversation*

*May the 16<sup>th</sup>* Mr F Preachd In St Pauls, And in the Afternoon of Said Day He Married John Moses And Hannah White Who had Past Through Three Distinct Publications According To Law: The Bride Was Given Away By Mr Bovyre Mr Romes Tenant.

*Sunday May 19<sup>th</sup>* Mr F Preachd; and Publish'd Mr Benjamin Shermon One of his Church To Miss Sarah Cook of Preston in Connecticut: & Out publish'd him as the Law Directs.

*On Saturday Evening June 15<sup>th</sup>* Mr F After A Return from A Short Tour Was Call'd Upon To Visit A Young Dying Person Miss Sarah Gardner Daughter Of the Late John Gardner Esq of Boston Neck Whom Mr F: Found Actually Dying And Prayed With her: Who very soon After Breathed forth her Last.

*On Tuesday the 18<sup>th</sup> of June* Mr F Preach'd her Funeral Sermon in St Pauls Church, And Afterwards Performd the Burial Service At the Grave before Many Spectators.

On the 23<sup>d</sup> Mr F Preach'd To Young People from the influence of the before-mentiond Death from those Words "*Remember thy Creator in the Days of thy Youth.*" After Divine Service Mr F Was Calld

on to Visit A Distressd Parishoner Deliverance Shermon Sick & Weak Whom He Talk'd Seriously to, & Pray'd With.

On *Friday July 19<sup>th</sup>* Mr F Receivd A Pressing Letter from Capt Robert Browne to Go to his house And Baptize A Sick Child. The Next Morning being the 20<sup>th</sup> Mr F: Christned the Said Sick Child, And Another also of Capt Brownes Each By the Names of PELEG, & JAMES,—PELEG Born August 2<sup>d</sup> 1769. And JAMES Born July 11<sup>th</sup> 1771. The Sponsors Mr F—Captain Browne And his Wife Elizabeth Browne.

*Sunday 21<sup>st</sup> of July* Mr F administred the holy Eucharist in St Pauls After Preaching A Discourse Suitable to the Occasion.

*Sunday July 28<sup>th</sup>* Mr Fayerweather Baptized A Young Lady of adult Age in his Church of St Pauls Narraganset In the Presence of Fifty six Persons, his Wifes Neice (Abigail hazard Commonly Calld) the Daughter Of George Hazard Esq of Newport By the Name of ABIGAIL—And her Chosen Witnesses Were Mr F Mrs F—And Captain Jeffersons Wife And A Sermon Mr F Preach'd, Adapted to the Solemn Occasion.

On the *first & 16<sup>th</sup> of Sep<sup>r</sup>* Mr F— both preachd, & Administred the holy Eucharist In St Pauls Church Narragansit, to A few.

On the 17<sup>th</sup> Sott Off for the Convention Of Boston before Whom The Revd Mr Bass of Newbury Preachd from those Words *For I am Not ashamd Of the Gospel Of Christ &c* Fifteen Episcopal Clergymen Attended in all.

23<sup>d</sup> Mr F officiated At Kings Chappel & Trinity church Boston.

On the *first of October* Mr F preachd in St Pauls & administred the Sacrament to Nine Communicants.

On the 13<sup>th</sup> of the Month Mr F Preachd at St Pauls to 40 Souls, And the last time He preach'd there for A Considerable Space by reason of the Roof of St Pauls Church being taken off, by A Number that did not Concurr With the Vote for Building A New Church On Dr MacSparran's hill lot belonging Now to the Parsonage.

On *Saturday the 19<sup>th</sup> of October* towards Evening A Daughter of the Parish Clerk brought A letter from *Peter Phillips Esq*, to the Parsonage Which Mr F— Receivd, *One of the Church Wardens*, Dated the 17<sup>th</sup> Day of October, Wherein He Acquaints him Viz “That the Roof of St Pauls Church North Kings-town is Taken off in order to put A New One On, “therefore it Will Not be fit, he adds, to hold Church “in Until Repaired.” In Consequence of Which *Sunday 20<sup>th</sup> October* We had the beginning of Silent Sundays for A long Space, And As A difference Arose at first about the Vote, so it Now heightnd.

On the 27<sup>th</sup> of *October* Mr F— being Earnestly Requested by A letter from the Revd Mr Usher in Bristol He being Sick Went forth to his Aid & Releif And Preachd for him both parts of the Day In his Church to A full & Attentive A Congregation.

In *advent* Mr F Preachd Preachd [*sic*] for the Revd Mr Bisset In Newport by Earnest Desire &c.

On the 25<sup>th</sup> of *December Christmas* Mr F— Attended Trinity Church Newport And Communicated At the altar. Above 200 Members present.

On the 30<sup>th</sup> it being About the Usual time for officiating in private houses, Mr F began at his Own Mansion During the Remaining Difficult Season of Winter, And his Topick Was Love & Charity, As Our Unhappy Controversy Was increasing between North & South Kingston Parishoners.

ANNO DOMINI 1772

On the 5<sup>th</sup> Jan<sup>r</sup> Mr F Preachd At Widow Gardners  
On the Subject of the New Year. Sixty hearers.

On the 9<sup>th</sup> Mr F— Receivd a Letter from the Church  
Warden (of Newport) to Attend As A Paul bearer  
to the Revd Mr Keith his old Friend & Once his Præ-  
decessor in George Town South Carolina— And to  
preach A Funeral Sermon On Sunday Morning On  
the Occasion Which he Did the Very day After the  
Interment In Trinity Church Newport, to A full  
Auditory.

On the 19<sup>th</sup> of Jan<sup>r</sup> Mr F— Was Sent for to Bury in  
St Pauls Church Yard the Corpse of Mr Thomas  
Phillips, & tho' the Severest Day imaginable On Ac-  
count of Snow & tempest Mr F Officiated At the  
Grave, & Preach'd A Short Discourse by the Desire  
of the Son in law Mr henry Wall before A very Small  
Company of hearers.

On the Month Of *February* throughout, Mr F Preachd  
Among the Neighbours.

*March the 1<sup>st</sup>* Mr F Preachd at Colonel Joseph Ha-  
zard's A Gent<sup>n</sup> *Not of the Church of England*, therefore  
Mr F took Occasion to Recommend *Christianity & the*  
*profession* of it to A full & A Grave Auditory. N B.  
This Gent<sup>n</sup> One of the Govrs Council & of those Who  
are Calld *Friends* . . .

*March the 29<sup>th</sup>* Mr F Engagd to officiate in holy things  
at a Neighbour's, but prevented by bad Wheather, But  
On *Palm Sunday* it being the 12<sup>th</sup> of *April* He com-  
plied With the Request, & the rather As the Neigh-  
bour Was One of the Vestry Who had just Returnd  
from A Dangerous Voyage from old England, And  
offerd Up his Thankfulness to God for his Good-  
ness to him &c &c.

On the 16<sup>th</sup> *April Thursday Evening* In Presence of



Many Witnesses Mr F Married Mr Sylvester Sweet To Miss Martha Whailey of Narraganset— After A Regular Publication Of Bands, As the Law Directs, The Bride being Given Away by her Father Jeremiah Whailey One of the Descendants of old Col Whailey Who Came Away from Great Brittain On being One of the Regicides, of King Charles the first of Ever blessed Memory, & Who Sat in the Mock Court Before Which That Excellent Prince, That Blessed Martyr Was Arraign'd & Tried & Condemnd, & Who Was Calld proverbially (in the Day of it) *One of King Charles Judges.*

On *Good Friday & Easter Sunday* No Publick Service of the Church; Neither On *Easter Monday* No New Church Officers Chosen by Reason of St Paul's Church *Not being in Order*, & the People's Not Meeting At Said Season. Of Course, All the Church officers Who Were Chosen the last Year Continued this present Year in their Respective Offices.

Still officiating Among the Neighbours & Parishoners of St Pauls Mr F— On the *7<sup>th</sup> of June* having Received Two or three Distinct letters from An Ancient & truly Honble Society in Boston to Preach to them On a particular & Laudable Occasion Sat Out On the *Eighth day* of the Month for the purpose, taking Warwick & Providence in his Way & Officiating at both those places by Desire of the Revd Mr Greaves, from Which *two flocks* he Gained a most Serious & An Attentive Audience— But the Occasion of Mr F—s Journey to Boston Was to celebrate the Festival of Saint John, & Adapt A Discourse Immediately to that Occasion And to that Day [*something erased here*], Which he Did At *Christ's Church* Of Which The Reverend Doctor Mather Byles the Pastor Read Prayers On the Occasion, Where Was the Most Brilliant & Splendid As Well as Numerous Assembly [*something erased*]



in that large & Populous Town. After Divine Service A Grand Procession from the Church follow'd With all the Grand Officers Cloathd & Adorn'd with their Robes & Jewels to illustrate the Splendor & Magnificence of the Day & Do honour To Saint John the Baptist Who both by Præcept & Example Ever Inculcated the Christian Doctrin With Emphasis "Of Loving One Another."—This Celebration Was On the 24<sup>th</sup> *Day of June* 1772.

On the 28<sup>th</sup> Mr F officiated in Kings Chappel for the Revd D<sup>r</sup> Caner, and for the Rev<sup>d</sup> Mr Walter Trinity Church Boston.

*July* 18<sup>th</sup> Mr F Sat Out from Boston On his Return home by the Way of Tauntown And Administred there the Sacred Ordinance of Baptism To A Male Child of Mr James Hill Merchant & Grand Child of the late Rev<sup>d</sup> Doctor Sewal A Dissenting Teacher In Boston—Whose Zeal Was always Remarkably Distinguishd Against the Church of England, particularly her Forms & Ceremonies, & that in Special As to the Rite of Baptism. The Ordinance Was performd At Colonel Whites in Taunton, The Sponsors Were Mr Hill & Wife the Child's Natural Parents, & Aunt, And the Name of the little Infantile Was *James* After it's Father's Name.

Mr F—Preachd In his Own Parish the 22<sup>d</sup> of the Month Among his Parishioners, And so throughout the Month Of *August & September* &c—

*Sunday the 12<sup>th</sup> of September* Mr F—Preachd at William Davis's Where A Proposal Was Made by him to Give Notice to the Parish in General to Meet Next Day, Monday the 13<sup>th</sup> at Ray Sands Esq to Establish Peace between the Contending Parties Respecting the Building of A New Church Or Repairing the old One—At this Meeting Most of the Gentlemen Of North Kingstown present Who Was On the side

for Repairing St Pauls Ch<sup>h</sup> Requested 'The hundred Pounds L M Might be Given Up Of Squire Cases's Legacy (Which they were laying A foundation for by Application to the Superior Court) And to be Appropriated to the Use & Design of Repairing &c And but few present of those in the South Who had Abetted the Cause Of Building A New Church & Voted for it: But Now Not So Sanguine in that Cause for *Peace Sake*, Acquiesc'd in the Salutory Measure Of the North Kingstown People As to their Request for Said hundred Pounds. This Mr F Discovered by visiting them, And he Earnestly Wishing Peace To his little flock, to his Whole Congregation & Diligently persuing it Desird to have No voice As to Voting One Way or Another and withdrew leaving all Matters in Controversy to be Decided by the Parishoners Themselves: Which Was Done & of Course the Operation Of A Certain Mandamus Ceasd As to the Minister's Not Granting Or Signing A Certificate In An *Ex parte Manner* for the Reception Of Said Money Of one hundred Pounds Either of the Surviving Relict of the late John Case Esqr Or his Executors As to his last Will & Testament: Which He the said Minister Declared Against that he Might be And Remain for Ever Blameless, And That Peace, harmony, And the Most Christian Concord might be fix'd And Settled Upon the Most Sure & Lasting Foundations.

N. B. The Aforesaid hundred Pounds Was Obtaind in the following Manner, viz, Mr John Gardner & Peter Phillips Esq being the Church Wardens of St Pauls became obligated To Mrs Case The Surviving Relict Of the Late John Case Esq<sup>r</sup> Upon her paying Said Legacy of One hundred Pounds for the aforementioned Use of Repairing the old Church of St Pauls, to see her Indemnified: And A Number of Persons present (As Mr F— Was informd) became

Obliged to those Two Gentlemen As Wardens by An instrument of Writing In Case Any Dispute Or Claim Afterwards should happen Or Arise from Those (in Opposition) Who had voted for the building of A New Church &c Accordingly the Aforesaid hundred Pounds lawful Money Was Actually paid into their the Church Wardens hands, & Appropriated &c.

On the 22<sup>d</sup> of *October* Mr F Went to Newport on Necessary buisness And on his Returning from thence He Was Requested to Baptize A young Child Whose Parents Belongd To his Majestys Sloop the Swan Commanded by Captain Aiscough Which he Complied With in his Neighbours house Silas Gardners At the ferry; The Childs Name Was Elizabeth, The Father And Mothers' Name Was Fisher, Both from Old England, And the Sponsors belonged to the Ship Also.

On the 31<sup>st</sup> Mr F Preachd in his Own Parish in the house of Mr Abiel Brown A Funeral Sermon: On the Death of his Young Child.

On the 13<sup>th</sup> of *December* Mr F— Officiated At the Parsonage it being the 3<sup>d</sup> *Sunday in Advent* to About forty Souls. And in the Evening of Said Day Mr F— being Sent for at Capt Samuel Gardner's He Married Mr John Gardner Son of the late John Gardner Esq of Boston Neck (So Distinguish'd) To Miss Sarah Gardner Eldest Daughter of Samuel Whom he had before Published three Distinct times As the Law of the Colony Directs; The Bride Was Given Away by her Father About half An hour After 4<sup>o</sup> Clock in the Presence of Sundry Witnesses.—On the 22<sup>d</sup> Mr F Buried Mrs handy [?] & preachd.

On *Christmas Day* Mr F—officiated Again At the Parsonage And And [*sic*] Preachd a Sermon Suitable to the Joyful Occasion

ANNO DOMINI 1773.

Mr F—According to his Usual & Constant Method Gave his People A New Years Sermon, and as his Preaching Was frequently Occasional, & Adapted to the Seasons, & particular Occurrences of Divine Providence, So in the Whole time of *Vacation*, He Officiated alternatively at the Different houses of his People just As he Was Disir'd Among the Poor As Well As the Rich, Giving to Every one his portion in Due Season—that all might profit by the Means of Grace And None Might be Neglected.

On EASTER SUNDAY, it being *April 11<sup>th</sup>*, Mr F—Preachd in the old Church of St Pauls North Kingstown, it being so Repaired As to the outside & Roof of it, that the Congregation Cou'd Converse in it, tho' little or Nothing done inside, Where Mr F—has not officiated since October the 20<sup>th</sup> 1771.

And At A Meeting holden On EASTER MONDAY *April the 12<sup>th</sup>* 1773 at St Pauls Church North Kingstown, The following Gentlemen Were Chosen And Regularly Appointed Church Wardens & Vestry Men for the present Ensuing Year Nemine Contradicente

Wardens Viz Peter Phillips

John Gardner

Vestry Men

Lodowick Updike

Mathew Robinson

Capt Robert Brown

William Cole

Sylvester Gardner

Ray Sands

William Davis

Thomas Brown

Capt Benjamin Jefferson

&

Stephen Bov'yer.



*May the 10<sup>th</sup>* In Consequence of Several Applications from Kings Chappel Boston to help their Two Pastors, Both of them being taken Off from their Spiritual labours by bodily Illness. And in Consequence of An Address by A particular letter To Mr F— from The Rev<sup>d</sup> Doctor Caner Who Very pressingly Requested his Assistance— Mr F— Went forth to Boston and preach'd in Kings Chappel for four Sundays Succeeding.

Beginning the *first Sunday after Easter* Which Was the 18<sup>th</sup> *April* to the 16<sup>th</sup> *May* In Which time He did the Constant Duty Not only of Preaching the Gospel But Administring the Sacrament of Baptism, & Several times the Holy Eucharist, Besides Burying their Dead; And on A Sunday Once Within the 4 Weeks Exchang'd Pulpits With The Reverend Mr Walter Of Trinity Church By his Special Desire. Three or four Children Mr F Christned In Kings Chappel On this Tour, And of them one was A Child of Mr Deploiss's [Deblois] & the other A Child of Mr Silby's [Selby] the organist of Kings Chappel.

Returnd to Narraganset, Preachd to his Own little flock On the 23<sup>d</sup>.

On *Whitsunday* Mr F— administred the Holy Communion to A few; in his Own Church. In the Months of *June July & August* Mr F—. attended Constantly at St Pauls, Only Exchanging Once With The Revd Mr Wheeler by his Most importunate Request Assistant To Mr. Bisset in Newport. And Twice in that Period Administrd the Lords Supper.— The Whole Land being Afflicted for the Season With A Melancholy & Distressing Drought Mr F Improv'd in A Course of Sermons; in his Own Church And in Two Deliver'd In Trinity Church Newport On the Day of the Aforementiond Exchange With Mr Wheeler. On the *Sixth Of September* Mr F— Journey'd to Boston



to Attend the Annual Convention Of the Reverend Episcopal Clergy — And the 2<sup>d</sup> *Wednesday* which Was the *Eighth day of the Month in Sepr* We Met; & before the Convention The Revd Mr Winslow preach'd from those Words “*It is Good to be Zealously Affected in a Good Cause.*”

The Reverend Convention having been Applied to from the Church of England At Portsmouth New Hampshire in their Destitute State being Deprived Of their Worthy Pastor The Revd Mr Brown to be Supplied With Preaching, They Agreed to Supply them Six Sundays, Provided Mr F— would Consent to Assist them As One of the Six, And to take the first for his Choice: Accordingly by the desire of the Reverend Convention then Met at Dr Caner's House Mr F— Sot off from Boston *Friday the 10<sup>th</sup> of Sepr*, And Preachd In Portsmouth Church, which He found to be a Small but A Gay and Shining Congregation in Respect to Dress & Appearance. In his Way thither through the falls of Newbury, He offered A Young Gentleman As A Pupil One of his Neighbours Son's from his Parish In the Narraganset Country, *To the Dummer School* A Most Charitable foundation of the Late Lieutenant Governor Dummer Boston, Mr Samuel Moody The Præceptor or Master of, Who kindly Accepted him.

On the 19<sup>th</sup> *Sepr* Mr F— Officiated At Kings Chapel in Boston for The Revd Mr Troutbeck The Kings Chaplin. Mr F Preachd at Warwick & addressd himself to a Young Person Who [had] been Raisd from the Gates of Death &c.

In the Beginning of *October* Mr F— Officiated in his Own Church Of St Pauls Narraganset.

*Wednesday the 13<sup>th</sup> of October* 1773. This Day Was Baptized John, The First Born Son of John & Sally Gardner, Of Boston Neck at their house, By The Re-

verend Mr Fayerweather About half An hour after three °Clock in the afternoon of said day. The Sponsors Were Mrs Abigail Fayerweather, John & Benjamin Gardner & present there Were Divers Witnesses.

The *First Sunday In November* Mr F— Preachd In St Pauls & Administred the Holy Communion.

On *Christmas Day* Adapted A Discourse to the joyful Occasion, And Though the Sacrament Of the Lords Supper Was administred by A previous Notice (the Sunday before) being Given thereof, And the Usual Exhortation Read, Yet the Number Of Communicants Was Comparatively few! Very few.

“At February Sessions in Providence in the Year of Our Lord One thousand Seven hundred & Sixty Nine It Was Voted And Resolved, That All Lands, or other Real Estates, Granted or Purchased for Religious Uses, Or for Other Uses of Schools, within this Colony be, And the Same Are hereby Exempted from Taxation.”

“Nota Bene,” This Memorandum Shoud have been Entred into this Book of Records Directly After it was Registerd in the Journals of the General Assembly Of the Colony, or As Soon As the Act pass’d, But Mr F— Not being favourd With A Copy of it till very lately, it Comes in here though so long After the Date of it, And Mr F— by Meer Accident hearing of Such An Act’s being Made procur’d A Certificate of it by Applying To One of the Members of the honourable house of Assembly for the Sole benefit and Especial Advantage of his Successors in the Ministry at St Pauls Church Narraganset Time Immemorial.”

1774

On the *first of January* 1774 Mr F Officiated at St Pauls, And Continued to Attend there till Feb<sup>y</sup> 6<sup>th</sup> When the Severity of the Season Obligd him to have

Recourse to Preaching in the Respective houses Of his Parishoners.

On the *fourth of March* Mr F— Preachd A funeral Sermon at the Widow hazards, the Surviving Relict of the late Dr Hazards On the Death Of her Daughter And Many Auditors Present.

On the 6<sup>th</sup> (Æ 3<sup>d</sup> *Sunday in Lent*) On Occasion of A fire the Night before Close in the Neighbourhood Within but two Doors of the Parsonage house— When the house of Mr Abial Browns Was Consumed to the Ground but thro' Divine Goodness No lives Were Lost.

*Easter Monday* Went to St Pauls, But No Church Officers Were Chosen by Reason of so few being present of the Parish, notwithstanding previous Notice Was Given of it the Day before.

On friday the 8<sup>th</sup> of April Colonel Ephraim Gardner A Member in full Communion With St Pauls Church Was Seizd in his field With An Apoplexy; And On Sunday the 10<sup>th</sup> Died, and On *Wednesday the 13<sup>th</sup>* He Was Buried— Before his Interment his Corpse Was Carried into St Pauls Church Where a Funeral Sermon Was preachd by Mr. F— by the Desire of the Bereaved Family to A very large Serious & Attentive Congregation Consisting As it Was Judgd of above 300 People. After Divine Service was over The funeral Obsequies Was Carried in Procession to the Farm of Capt Samuel Gardners And Buried there After the Manner & According to the Method of the Church of England.

*Saturday the 23<sup>d</sup> Of April* Mr F visited Mrs Molly Gardner the Surviving Relict of the late John Gardner Esq of Boston Neck Very Sick & Dangerously ill (whom he had visited several times before) with Whom he Prayed, & of whom he took A Respectful leave As A Member in full Communion With his

Church Never Expecting to See her Alive Again, & Commended her Soul into the hands of God As to her faithful Creator & Redeemer. And On Next Day Morning it being Sunday Morning About 10<sup>o</sup> Clock She Died and just After Divine Service Was Over Mr F Receivd An Account Of her Death in A letter from her Elder Son John Who Requested with the Rest Of the Bereaved family & Friends A Funeral Sermon On the Day of her Interment which Was *tuesday the 26<sup>th</sup> of April* 1774; And On the Said Day A Sermon Accordingly Was Preachd by Mr F— At St Pauls Church before A large Congregation of About three hundred Souls: After Which Mrs Gardner Was buried in the Church Yard According to the Rites [and] Ceremonies of the Church of England.

On the 14<sup>th</sup> of *June* On A Tour from home Mr F—r Was Requested to administer the Ordinance Of Baptism to A Woman in adult Age (Unknown to him) Whose husband Was at Sea She Expecting to Draw Near An hour of peril And Difficulty.

On the 15<sup>th</sup> Of *August* A Parish Meeting Was Calld And Voted the Same Officers in to be Continued through the present Year that Were in And Servd the last Nemine Contradicente by the Usual Sign of holding Up the hands.

On the 14<sup>th</sup> of *September* the 2<sup>d</sup> Wednesday in the Month Mr F— Met the Reverend Convention Of Episcopal Clergy In Boston, Went to Kings Chappel & heard The Rev<sup>d</sup> Mr Ssargeant Of Cambridge preach from those Words *If ye know these things happy Are Ye if Ye Do them*; The General present And Dind With the Clergy at Dr Caners & 19 Clergymen present.

The 15<sup>th</sup> Convention of the Clergy at Dr Caners house Sot Again, And Unanimously Made Choice Of the Revd Mr F— to be their Preacher On the 2<sup>d</sup> *Wednesday* in the Next *September*, 1775, And The Revd Mr



Bailey to Read Prayers, On that Annual And Much to be Esteemed Occasion.

On Sunday 16<sup>th</sup> past Trinity & 18<sup>th</sup> of the Month September Mr F— Preachd At Kings Chappel for the Kings Chaplin The Revd Mr Troutbeck, before General Gage & his Officers at Boston & before A very Numerous & Polite Assembly from those Words *Be kindly Affectioned one towards Another in Brotherly Love.*

On the 2<sup>d</sup> of October The Revd Mr Parker Assistant Minister To the Revd Mr Walter at Trinity Church Boston Preach'd At St Pauls Narraganset by A proposal Of An Exchange [*sic*] &c.

On the 23<sup>d</sup> of October The Revd Mr William Clark of Dedham Exchang'd with Mr F— And Preachd in St Pauls Narraganset.

On Sunday the Sixth Of November 1774 Mr F—r being Requested by Judge Browne to Preach On the death Of A Neice Of his Mr George Brownes Daughter of About Two Years Old, Mr F— Preachd to A large Concourse of people A funeral Sermon.

[*Supplementary Entries, from April 22, 1743, to May 15, 1757, some of which, apparently, had been inadvertently omitted in their proper places, and others given less fully.*]

George Browne Son of william, born Septr 30 1721 died April y<sup>e</sup> 22<sup>d</sup> 1743 and was buried by Dr MacSparran in his Fathers Ground on Tower Hill the 22<sup>d</sup> of Said Month

Elizabeth Sherman a Consumptive Maiden Daughter of Elisha Sherman of north Kingstowne who had clinick Baptism administred to her the 10<sup>th</sup> of March 1746, died Friday march 27<sup>th</sup> the Same Month, and was interred by Doctor MacSparran (who also preached her funeral Sermon) in her Fa<sup>rs</sup> Ground in the Family burying Place



William Chappel dyed on Thursday or Friday in *Feb*: 1746 being the 6<sup>th</sup> or 7<sup>th</sup> Day, and was buried on *Sunday* y<sup>e</sup> 8<sup>th</sup> by Doctor MacSparran in Smiths burying Place in Boston Neck, and preached his Funeral Sermon

Elizabeth Thomas, prius Philips mo<sup>r</sup> of Tho<sup>s</sup> & Christopher Philips & wife of Sam<sup>l</sup> their Fa<sup>r</sup> died Tuesday Morning ab<sup>t</sup> 9 of the clock June 7<sup>th</sup> & was buried in S<sup>t</sup> Paul's church-yard & her Funeral Sermon preached by D<sup>r</sup> MacSparran *Thursday the 9<sup>th</sup> of Said June* 1748 She was aged      years

Margret Sherman wife of Stephen Sherman of N<sup>o</sup> kingstowne died Nov<sup>r</sup> 17<sup>th</sup> & was buried *Nov<sup>r</sup> 18<sup>th</sup>* by Dr MacSparran in the Shermans burying Ground, her maiden name was Margret Hackstone

Jonathan Green of warwick Taylor having recived clinick Baptism at y<sup>e</sup> Hands of m<sup>r</sup> Checkly, on *Saturday, January* 28; died Sunday 29<sup>th</sup> Doctor MacSparran being sent for, got to warwick monday night 30<sup>th</sup>, on *Tuesday* 31 preached s<sup>d</sup> Green's funeral Sermon and buried him in the burying Place of Samuel Stafford his wive's Fa<sup>r</sup>

*wednesday Feb. 1<sup>st</sup>* 1748 the Doctor read Prayers and preached at m<sup>rs</sup> Lippets, had a long conference with Moses Lippet her Eldest Son and baptized him y<sup>e</sup> next Day viz *Candlemass* by Immersion at y<sup>e</sup> Tail of his Grist Mill

*Feb* 28<sup>th</sup> 1748 Sam<sup>l</sup> Phillips Son of Tho<sup>s</sup> Phillips aged twenty two years last July was buried by D<sup>r</sup> MacSparran in S<sup>t</sup> Pauls Cch yard a Funeral Sermon preached by the Doctor on y<sup>t</sup> Occasion

*Decem<sup>r</sup>* 21<sup>st</sup> 1749 was interred Elish Sherman Jun<sup>r</sup> Son of Elisha Sherman by D<sup>r</sup> macSparran who preached a Funeral Sermon on y<sup>t</sup> occasion y<sup>t</sup> [*sic*] said Sherman's

*March 6<sup>th</sup> 1749* I buried Rose Phillips a Negro woman of Tho<sup>s</sup> Phillips's in St Paul's Cch yard, She had been sick 4 years, was a coicant in y<sup>e</sup> church, lived & died a good Xñ

January 5<sup>th</sup> 1750 at 2 of the clock in y<sup>e</sup> morning of Said Day died Anthony Dickson after an Illness of above 3 years and half and was buried in St Pauls chhyard *Jan. y<sup>e</sup> 7<sup>th</sup>*

*July 19<sup>th</sup> [1751]* being Friday, early in the morning died Capt Benoni Sweet of N: Kingstowne in y<sup>e</sup> 90<sup>th</sup> year of his Age, into w<sup>ch</sup> year 90 he entered the 28<sup>th</sup> Day of March last. Dr MacSparran preached his Funeral Sermon on *Saturday the 20<sup>th</sup>* and buried him in y<sup>e</sup> Cemetery of his Ancestors

Xtopher Phillips of North Kingstown died May 11<sup>th</sup> 1757 He did not Send for his Min<sup>r</sup> to visit him in his Sickness and was buried w<sup>th</sup> any Service I omit recording the occasion of his neglecting his Pastor as it would not redound to the honour of his memory. And notwithstanding y<sup>e</sup> abuse done to y<sup>e</sup> Pastor he would have willingly done his Duty to him, living and dead had he been called upon

Colonel Daniel Updike of N<sup>o</sup> Kingstowne died on Sunday y<sup>e</sup> 15<sup>th</sup> of May 1757 ab' Noon and after a Funeral Sermon preached by Dr MacSparran was interred in y<sup>e</sup> burying Ground of y<sup>e</sup> Family between ye Corpse of his Fa<sup>r</sup>, & second wife, whose maiden name was Anstis Jenkins mo<sup>r</sup> of Lodowick & Mary Updike y<sup>e</sup> surviving [*sic*] children





















# DATE DUE

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